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# The Living Church

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MILWAUKEE, WISCONSIN.—JULY 30, 1910.

NO. 13

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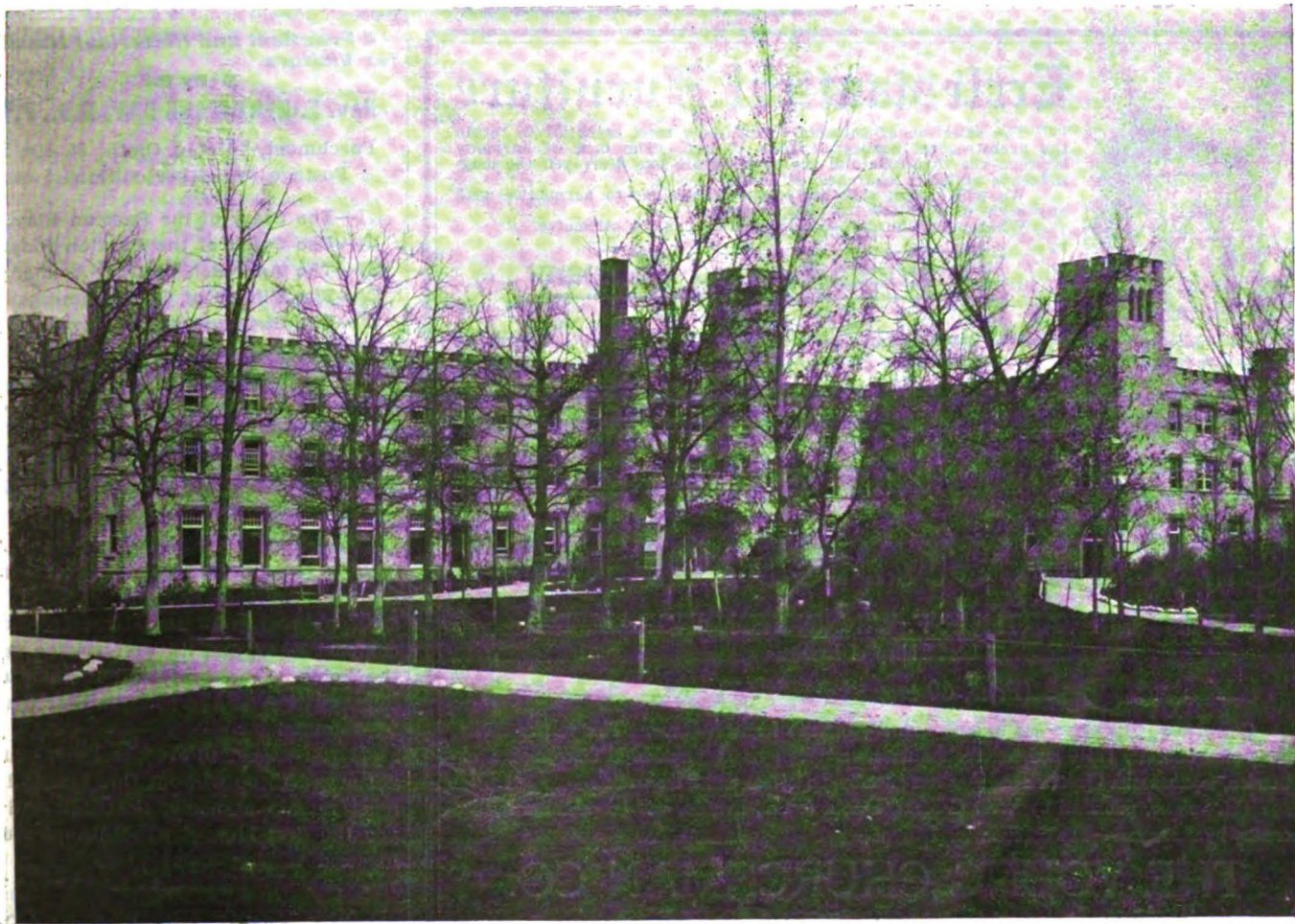
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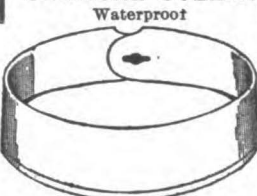
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*A Weekly Record of the News, the Work, and the Thought of the Church.*

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"THE ONE WHO thinks to create within himself a noble character by the performance of some signal act of fidelity, fortitude, self-denial, or heroism, is as foolishly mistaken as the servant who thinks to set a heap of coals aglow by the single stroke of a match."

## SPIRITUAL TRANSFORMATION.

FOR THE TENTH SUNDAY AFTER TRINITY.

"Changed from glory into glory,  
 Till in heaven we take our place."

THE Holy Spirit is present in the Church to sanctify her children. In the Epistle we read, "The manifestation of the Spirit is given to every man to profit withal."

A religion that does not make a man less sinful, that does not help him day by day to overcome his besetting sins, and to bring forth the fruits of the Spirit, has something radically wrong about it. In the twelfth chapter of Romans, second verse, it is written, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may know what is that good, and acceptable, and perfect will of God."

This growth in holiness which we look for in Catholic Christians is not the work of a day; one confession, one communion, one carefully kept Lent, are steps towards holiness, but the whole character cannot be changed all at once. The transformation must be slow, step by step, "here a little and there a little." But what will be the result in time? The Psalmist says, "They will go from strength to strength; and unto the God of gods appeareth every one of them in Sion."

At first the change is not greatly in evidence, but as the months go by, friends begin to realize that there is a different temper and disposition. There is an absence of worry in regard to the future; there is a spirit of gentleness, little injuries are overlooked, and the habit of slander and back-biting is disappearing. All this is the quiet influence of the Holy Spirit, gradually transforming the will and leading the penitent to walk according to the rules of the sacramental life.

The Christian has to be very patient with himself, for the old faults are constantly rising up again; but "We through the Spirit wait for the hope of righteousness by faith." "If we live in the Spirit, let us also walk in the Spirit." The indwelling Presence will in time transform the face as well as the heart, producing a sweetness of expression that each recognizes in the other. It was once said, after some years, of a plain young woman who had become a religious, "How changed she is, she has become beautiful." Beauty of face does not always consist in perfect features or coloring; and no countenance full of holy love whose eyes shine with gazing heavenward, can be counted displeasing or plain.

The Holy Spirit also helps the mentality as well as the soul and body. By the Spirit is given the word of wisdom, the word of knowledge and faith; also the gift of healing, the working of miracles, and of prophecy; all these are gifts bestowed by the Holy Ghost, and without His guidance no good deeds are performed. "The Spirit of the Lord filleth the world, and that which containeth all things hath knowledge of the Voice." It is He that teaches us to pray, who prays in us, "with groanings that cannot be uttered." He speaks not of Himself, but filling the devout heart, turns it to the Blessed Jesus, who said of the Comforter, "He shall not speak of Himself." His wish seems to be only to glorify Christ, for it is said, "He shall glorify Me." His influence is so gentle, so all-pervasive, and so still, that like the gentle breeze we know not when He comes or whither He goes. But His power is far-reaching and transforming, and out of sinners He makes saints, whose virtues will shine forth on the Resurrection morn, so that Christ will, Himself, be admired in them. For the Spirit will have so transformed and transfigured their souls and bodies that they shall glow as the stars forever and ever; because having in this life sown to the Spirit, they shall of the Spirit reap life everlasting.

C. F. L.

### SOCIAL SERVICE WORK AT GENERAL CONVENTION.

THE General Convention's commission on the Relations of Capital and Labor has acted with wisdom in joining hands with the diocesan Social Welfare commissions and the Christian Social Union, in arranging for a social service mass meeting and conference of the Church's social workers in connection with the meetings of the General Convention in Cincinnati next October. In entrusting the matter to the Rev. Samuel Tyler of the Church of the Advent, Cincinnati, the Rev. P. C. Wolcott, D.D., of Trinity Church, Highland Park, and Mr. Clinton Rogers Woodruff, the editor of our own department of Social Welfare, Bishop Lawrence (the ranking member of the commission since Bishop Potter's death) recognizes the several factors in developing the social work of the Church. Each member is chairman of an efficient diocesan commission and each is identified with special forms of social activity.

The conference of commissioners held last spring at Trenton in conjunction with the annual meeting of the C. S. U., was a helpful beginning. The official calling of them together by the General Convention's standing commission represents the next step. The third will be the carrying out of the recommendations of the Lambeth encyclical of 1908, to the effect that a committee or organization for social service should be part of the equipment of every diocese, and, as far as practicable, of every parish.

A mass meeting will serve to attract attention and to impress the convention and public, but the really important feature will be the gathering together of earnest Churchmen who have given time and thought to improving the social and civic conditions of the country. We believe that more will be accomplished, in the long run, through the methods being inaugurated in the Church than in those more spectacular efforts to which we have heretofore referred. In their report the Pennsylvania commission set forth a strong platform when it declared—

"That the Church should, through appropriate official channels know the condition of the community—the social, domestic, and economic condition of the families and the individuals;

"That there should be a division of labor and coöperation to secure such knowledge, to prevent overlooking and overlapping in the Church's social ministry;

"That there should be a distribution and coördination of uplifting social agencies adequate to the needs of each parish and of the diocese as a whole, and of the community which it serves;

"That the burden of her effort should be to assert, illustrate, and apply our Lord's love as a regenerating social force;

"That systematic and proportionate giving should be taught on the ground that property is a sacred trust to be used to extend God's Kingdom on earth, and that for its use each is held accountable;

"That those principles and influences which tend to prevent crime and poverty should be persistently fostered: obedience to parental authority; industrial training; common school education, with its consequent sense of brotherhood among all classes; social recreations, hygienic science, religious instruction, the principles of brotherly coöperation, and the arbitration of industrial, commercial, and international disputes, should be persistently advocated, encouraged, and enforced."

This, it seems to us, affords a programme of effective work that will gradually but permanently improve the social and civic conditions confronting the Church in its work for the salvation of mankind.

IN this connection we would point out that there is a curious ignoring, on the part of organized social and charity workers, of the work which this Church is doing in these fields. We are at a loss to understand the reason for it. Can it be ignorance? It can hardly be wilful indifference.

To illustrate: The twenty-seventh annual report of the Charity Organization Society of New York contained an interesting paragraph on the "Social Work of the Churches," which referred to the work being done by the Methodists, Baptists, Presbyterians, Unitarians, and Congregationalists, but not one word of the splendid work our various diocesan commissions are doing; not one word about the reports of the Chicago and California commissions; not one word of what the Christian Social Union has been doing, although it is the pioneer organization both here and in Great Britain.

"The Industrial Survey of the Month" is the title under which Dr. Graham Taylor contributes a monthly review to the *Survey*. His latest installment is entitled "The Rapprochement of the Church and Working World." It refers to two

Rochester churches: the Third Presbyterian and the Brick Presbyterian (presided over by Dr. Taylor's brother), but not a word about the work in Trinity parish of that city, which is so intelligently and so effectively carried on. Then there are references to the Methodists, Baptists, Jews, and the United Protestant churches. The word "Episcopal" does not appear anywhere in the six pages of review. True there is an item entitled "Awakening in Pennsylvania," in which there is a reference to "the Bishop Coadjutor," but of what diocese, of what Church, or of what name, there is no mention. There is a reference to a "permanent committee on social welfare," but by whom appointed or by what authority or by what Church there is no mention. This article does contain a reference to the Christian Social Union, but in the absence of any reference to the communion represented, the reference is of secondary value. Unless—and can it be?—Dr. Taylor feels that everyone knows who the Bishop Coadjutor is without mentioning him by name or referring to the Church which he serves, and that the C. S. U. is so well known that it has only to be mentioned to be known at its full value. Certainly such knowledge is not to be gleaned from the *Survey*, which is singularly brief in its references to the work which the Episcopal Church is doing along social lines.

We do not wish to be misunderstood. This Church is not doing any more work than it should do, nor is it doing what it does for the sake of worldly credit. On the other hand, however, we believe that justice, which is a word social workers love to use, requires that a fair share of recognition be given to the activities of the Episcopal Church in its fulfilment of the great Second Commandment. Perhaps this proposed consolidation of forces during the sessions of General Convention will show to all that the work done officially on behalf of the Church is no small factor in the social world.

Yet we must have care that we do not content ourselves with mass meetings and fair resolutions. We must accomplish something, or our words will be but empty things.

THE following editorial paragraph recently appeared in the *Chicago Tribune*:

"WHEN IT IS NINETY DEGREES.

"Yes, it is somewhat. But much depends on yourself. It can be greatly mitigated by regulating your habits. Take the matter of eating, for instance. Secretary Pritchard of the health department says truly that at this time one should eat only about half the quantity of food consumed at other times. Beer and alcoholic drinks should be avoided. Don't drink ice water in large quantities. Keep your temper and refuse to look at a thermometer or discuss the weather."

Nothing very remarkable about that, is there? Seems rather platitudinous and commonplace, on the whole, does it not?

And yet, according to a later issue of the *Tribune*, that trivial little editorial cost the periodical at a rate many times over that which Mr. Roosevelt's hunting articles are said to cost *Scribner's*.

For it appears that the modest reference to beer drinking in that paragraph cost the *Tribune* an advertising contract of 2,100 lines from a Chicago brewery.

"The Schoenhofen Company," says the *Tribune*, "at that time was beginning an advertising campaign in which 2,100 lines had been allotted to the *Tribune*, but the sentence, 'beer and alcoholic drinks should be avoided,' caused an alteration in the programme."

The advertising manager of the brewery is said to have admitted to a *Tribune* representative that that periodical was cut off from the list of papers to which the advertisement was to be sent, solely on account of that sentence.

That, then, is brewery ethics. A similar instance came to our attention some months ago, wherein an insurance agent, in a suburban town, making an address in favor of "no license," had several large policies on property cancelled as a result. These incidents quite prepare us to believe the report that state-wide prohibition was defeated in Alabama, not on its merits, but because the whiskey interests and brewers spent a very large sum to accomplish that result.

Nothing can be more degrading, nothing more degraded, than this attempt on the part of the liquor interest to buy support, either from influential journals by warning them that advertising contracts are really intended to purchase immunity from editorial criticism, or from public spirited men who cannot advocate a curtailment of license privileges without having their business suffer thereby. And this is quite on a par with

the management of a business that has been content to let its retail sales places become a byword for all that is evil in society and in politics. If beer drinking is a legitimate, healthful pastime, why, in all conscience, do the brewers conspire to unite decent men against them and against the practice?

Here is one more argument for that large number of thoughtful Americans who have reluctantly come to the conclusion that total prohibition has come to be a necessity, not for the purpose of preventing drinking, but to abolish the saloon and the saloon influence which the liquor interests have created and sustained.

Beware, then, of the "views" of periodicals that carry liquor advertisements.

**A** STRONG effort is being made by the National Education Association and the Russell Sage Foundation to secure an annual appropriation of \$75,000 more for the Federal Bureau of Education to enable it to investigate and consult with local schoolmen on such subjects as the construction of school buildings; school administration; accounting and statistics; industrial education (evening, trade, and continuation schools); education for housekeeping; school hygiene; rural schools; agricultural and mechanical colleges; commercial education; the wider uses of the school plant.

Surely there ought to be no difficulty in securing this additional sum, and yet there appears to be so much that a determined campaign has been inaugurated to secure it. Just why there should be opposition we cannot tell, but there has always been a great deal of indifference to the Bureau of Education, not to speak of opposition. And yet, as James A. Garfield declared while a member of the house of representatives:

"We have organized a coast survey bureau and have expended millions upon it. Is it of no consequence that we explore the boundaries of that wonderful intellectual empire which encloses within its domain the fate of this republic?"

"We have set on foot a score of expeditions to explore the mountains and valleys, the lakes and rivers of this and other countries. Will you refuse a pitiful sum to collect and record the intellectual resources of this country?"

"We expend hundreds of thousands annually to promote the agricultural interests of the country. Is it not of more consequence to do something for the farmer of the future than for the farm of to-day?"

### ANSWERS TO CORRESPONDENTS.

A. C. S.—There is no officially authorized service for use in connection with the stations of the cross. A simple but unauthorized form is contained in Mortimer's *Pilgrim's Path*.

### SIC PASSIM.

The mountain-top was white with snow;  
It looked far down on the valley below  
Where the little rivulets dance and flow,  
And laughed at the sighing sound it heard.

And it said: "But for me,  
You could not be.

Were there no mountain, there were no dale,  
But for my snow, your streams would fail.  
Nothing can harm me—no storm nor gale."

The valley sighed  
At the mountain's pride,  
And humbly answered never a word.

Centuries—countless—came and passed,  
Each with more changes than the last;  
By tempest and torrent, by glacier and blast,  
Slowly the mountain's height grew less.

Boulders were hurled  
Where the streams had purled.

The mountain was rent by earthquakes great,  
The jagged peaks by the tempest's hate.  
It heavily groaned at its helpless fate,

For it smaller grew—  
And the valley too,

Whose calm, strong heart knew no distress.

The valley spoke—the mountain was still.  
"For each, there's a purpose in life to fulfil;  
For the rushing torrent, the gentle rill;  
For the tiny acorn, the forest vast."

The mountain sighed;  
It had lost its pride.

Each on the other depends in life;  
Then in our hearts let love be rife.  
What time have we for bitter strife?

We live but a day,  
And then pass away

Where the Mystery of life is solved at last.

DORA MARCHANT CONGER.

### BLUE MONDAY MUSINGS.

**T**HE spectacle of Christendom armed to the teeth, after eighteen centuries of the proclamation of the Gospel of Peace, is disquieting and scandalous. I do not forget that there are illustrious military virtues, courage, self-sacrifice, obedience, discipline. I remember all the happy warriors, from Cornelius the centurion to Washington and Lee and Gordon. But God never meant His earth to be an armed camp, His sea a field of battle for mighty men-of-war; and His truth condemns the waste of militarism, the mutual suspicion, the greed and folly of imperialism. Where lies the fault? In the failure to recognize the essential social doctrine which our Blessed Lord revealed: the oneness of mankind, whereby men's real interests are common, not opposed. The beast dies hard; the law of the jungle has been so long affirmed that the law of love is slowly accepted, whether by nations or individuals. To think of all other men as rivals, and to destroy them, if possible, that the fittest to survive might survive: something like that appears through the mists of humanity's emergence. That meant private warfare as the ordinary condition of life; and though the tribe and the nation came into being, the huge castles of ancient times prove how long the old notion prevailed, that a strong man must fight for his own hand. So, competition in the economic order is a survival of that same savagery—some day, please God, to disappear.

But gradually men learned the majesty of law: they found that peace brought blessings which continual bickerings with their neighbors could never give; and when a clash of interests appeared inevitable, they had recourse to the courts for calm and temperate adjudication by disinterested judges. The man who, in a civilized state, "takes the law into his own hands," under whatever pretext, is an enemy to society and is rightly punished as such; for law is nobler than revenge, and its arbitrament is better than that of physical force.

This is the lesson that nations have not yet learned, because international law has been slow of development, without adequate courts to expound and apply it, and with no police force to execute decisions. Other factors have conspired to perpetuate the old, bad order; the ambition of a military caste, the pomp and circumstance which minister to the vanity of kings, the delusion that conquests by war add to national wealth. But, underlying all these, is the fear that if a country's honors or welfare are jeopardized by a neighbor, recourse must be had to warfare, "the last argument of sovereigns," to settle the dispute. We need not be surprised to find it so. The evolution of society is, in the nature of the case, gradual, even as the evolution of the highest individual type. But I believe that when the Peace Palace is opened next year at The Hague, we shall have entered fairly upon that stage of development which will make vast armies and navies as patently absurd and needless as the robber-barons' fortalices or the massive armor of their builders seem to-day. The family of nations is coming to a consciousness of solidarity. If one member suffers, all the members suffer with it. Ties of commerce, finance, sympathy, are stronger than offensive alliances ever were. Battleships never wrought so nobly as those that carried food to Messina last year; soldiers never did more gallant service than those who saved the earthquake's survivors from ruined cities. Working in the cause of a common humanity, old national and racial prejudices disappear, and the full significance of the divine precept is felt: "Honor all men." Some statesmen (too few, alas!) are learning that politics is the science of human happiness, and are turning their attention to the problems at home, where millions are submerged in the slums of great cities by the criminal neglect of their rulers to conserve the nation's most precious treasures; and victories in that battle against poverty and misery and vice will deserve greater glory than victories in battlefields where conqueror and conquered alike are vanquished by cruel and hideous death, and the triumph is as woeeful as the defeat.

By the abolition of warfare, all nations will gain immeasurably, in the energy and wealth set free for constructive service to the state. Even now, those tiny European countries whose freedom is guaranteed by international agreement show a joyous prosperity altogether different from their neighbors, where every peasant or artisan carries a warrior on his back. Witness that Arcadian principality, the Grand-Duchy of Luxembourg, with an army of three hundred, who serve as postmen, firemen, and policemen, except on parade-days, and where poverty as we know it is unknown.

By the extension of such international agreements, the

pledge in advance to submit all cases of apparently conflicting interests to the High Court at The Hague, and the establishment of an efficient cosmopolitan police to enforce the decisions of that court, world-wide and perpetual peace may be assured, and the reign of the Prince of Peace, on earth as in heaven, brought near. Which God send soon.

WE SOMETIMES lament the relaxed discipline of the Anglo-Catholic Communion, and are tempted to envy the military organization of the Latin obedience, rigid, mechanically perfect as it seems. But there is another side to the question: there are compensations for our shortcomings, and the Roman blessings are bought at too great a price, I fear. The following is condensed from the morning papers of June 27th; and, assuming the fairness of the account, one knows not whether to wonder more at the cruel and outrageous tyranny of the Bishop, or the gentle Christian submission of the priest. Perhaps our Roman contemporaries, who read this page with a rather censorious interest, it appears, will make some explanation or defense. We scarcely dare hope that they will witness against such unchristian despotism in the Name of the Good Shepherd.

"Florence, Mass., June 26—The Rev. Patrick H. Gallen, pastor of the Church of the Annunciation, announced to his congregation today that he had been asked to resign his charge because of a sermon which he preached last Sunday in which he advocated the young men of the Catholic faith attending such institutions of learning as Harvard and Yale, and the young women Smith College and other similar institutions.

"The request for his resignation came from Bishop Beaven, Bishop of Springfield, and Fr. Gallen has been allowed, he said, six days in which to tender it. Fr. Gallen has been pastor of the church here for the past twenty-one years, and his congregation is much aroused at the request of the Bishop.

"In his sermon last Sunday Fr. Gallen told of the good which was being done the young men and women of the faith who had attended or were attending the Protestant institutions, and especially congratulated the young women who are studying at Smith.

"After announcing that he was to resign this morning, Fr. Gallen said: 'This is a very severe blow to me, but I have never defied the authority of the Church nor broken the rules knowingly, and I shall not defy them now. I have always preached obedience and I shall myself obey instructions in this case.'

"The members of the congregation are considering an appeal."

THE *Cumberland Presbyterian* is a religious paper published in Nashville, Tenn., having for its motto "The Peace, Unity, and Purity of the Church." In its issue of June 9th, the entire front page, under the title, is given over to this gem of piety and reverence:

"MY PRAYER FOR EDITOR HUDGINS.

"J. A. M'ILWAIN.

"O Lord, now as we have flagged Hudgins as editor, lift up his feet from the rough road of life and plant them safe on the train of publication. Let him use the safety lamp of prudence; make all the couplings of the train with the strong chain of Thy love, and let his lantern be Thy word. Keep Thou all switches closed that lead off the sidings, especially those with a 'blind end.' O Lord, if it be Thy pleasure, have every semaphore block along the line show the 'white light' of hope that he may make the run without stopping. Give him the Ten Commandments for a schedule, and when he has finished the run on schedule time, and pulled in the great station of evening shadows, mayest Thou, the great superintendent of the Cumberland Presbyterian Church, say: 'Well done good and faithful servant—come, sign the pay roll and receive Thy check for eternal happiness.'"

What conception of fitness our Cumberland Presbyterian friends may have is beyond conjecture. If this is meant for a *jeu d'esprit*, it is detestably vulgar. If some poor soul really chose to commune with God in this fashion, well; but to drag it into print deliberately and ostentatiously is evidence of extraordinary lack of judgment. PRESBYTER IGNOTUS.

AN OPTIMIST is as far removed from a pessimist as zenith is from nadir. His hearty grasp of the hand and smiling face make a powerful elixir that puts new hope into struggling humanity. No doubt every one can bring to mind some one of this kind whose very presence is a benediction and whose words are like oil on troubled waters. These are the men and women who do things, to whom the word "impossible" is obsolete, who believe that God still reigns, and that everything is worked toward a glorious end. In things spiritual, in things temporal the optimist is the great power that moves the world. His influence is great while he lives, and lives long after the time "when the struggle of mart and forum is over, and kind nature heals the scar which his descent into mother earth has made, when the carpet of the infant becomes the blanket of the dead."—*Christian Advocate*.

## DELIBERATIONS OF THE ENGLISH CONVOCATIONS

### Poor Law Reform, Exchange of Benefices, Religious Education, Among Subjects Discussed

#### REPRESENTATIVE CHURCH COUNCIL AND THE DECLARATION OATH

##### Other English Church News of Interest

The Living Church News Bureau  
London, July 12, 1910

CONVOCATION of Canterbury met on Tuesday last at the Church House, Westminster, and concluded its sittings on the following day. The Upper House unanimously adopted the address to the king on his accession. The Bishop of Bristol presented the two reports of the subcommittee on the revision of the rubrics. He himself was in favor of leaving things as they were. The Bishop of Southwark, in the absence of the Bishop of Winchester, who is laid up with a varicose vein in one of his feet, presented an *interim* report of the joint committee on the report of the Poor Law Commission. The Bishop of Birmingham took a despondent view of the reception of the report of the Royal Commission by the ordinary citizen. The Bishop of Lincoln, on the other hand, was full of sanguine hope in regard to prospective Poor Law legislation. The Archbishop said that a government with such an indictment as was contained in the report of the Poor Law Commission in its hands could not go on doing nothing. If legislative proposals were not brought forward, he would himself take the opportunity of bringing the matter again before the House of Lords. The resolutions were then unanimously adopted. The first stated that a large and comprehensive measure of Poor Law reform was urgently needed; and the second declared that, failing the immediate practicability of such a measure, it was desirable to press upon the government of the day without delay the promotion of legislation in reference to the feeble-minded, juvenile labor, vagrancy, and insurance against unemployment. The house concurred in the two additional resolutions on Poor Law reform passed by the Lower House, which are mentioned below. The Bishop of London presented the report of the joint committee on the Exchange of Benefices, and the house considered in detail the recommendations it contained. The chief points agreed to in the resolution were: (1) That a central office for exchanges be established in London for the province of Canterbury; and (2) that the name of no clergyman shall be received at the office unless the consent of his Bishop and patron to his seeking an exchange has been obtained. The house requested the president and the prolocutor of the Lower House to take such steps as they thought right to carry these suggestions into effect. The Bishop of Peterborough reported that the joint committee on Local Ecclesiastical Records were collecting further information required by the resolution of the house. A commission appointed in his own diocese had found in the record office at Peterborough some most interesting and wonderful documents. There was one large volume of five hundred folios containing a large collection of documents of the thirteenth and fourteenth centuries. Referring to the resolution brought up from the Lower House on letters commendatory for emigrants, the president said that this matter was a very important one indeed, and it was causing him a great deal of anxiety, and some humiliation in the name of the Church. One would have thought that the providing of letters of commendation would have been regarded as one of the elementary principles of Christian care; yet it was the fact that very few people who had formerly worshipped at an English church were provided with a letter to the incumbent of the parish to which they went. He blamed the emigrant, but he could not absolve the incumbent of the parish from which the emigrant came. Such laxity should not be possible. The Bishop of Birmingham moved a resolution, which was carried, that the president be asked to appoint a joint committee of both houses on the proper use of the burial service in the case of bodies which were cremated.

The Lower House unanimously agreed to the terms of the address to the king sent down from the Upper House. The Dean of Lincoln presented the report of the joint committee on the report of the Poor Law Commission, and the house agreed to the resolutions which had been passed in the Upper House on the subject. It also passed two additional resolutions, the first declaring that in any scheme of Poor Law reform due consideration ought to be given to the different conditions of urban and rural life, and the second suggesting to the president that a deputation from both

houses should seek an interview with the Prime Minister or some other member of the government upon the subject of the resolution. The Dean of Lincoln moved in effect that in single school areas Church school managers should arrange, where possible, and on receipt of responsible representations, for the religious instruction of children belonging to dissenting bodies by persons of their own persuasion. Canon Henson deprecated the passing of such a resolution, because, from his undenominational point of view, it had little or no relation to the education problem as it faced them to-day. The resolution was finally agreed to. The chief debate of the session arose upon a resolution, moved by the Archdeacon of Leicester, requesting the president and Archbishop to summon a special session of Convocation, moved by the Archdeacon of Leicester, requesting the presiding out of them, in regard to the reply to the royal letters of business with reference to the question of Prayer Book revision.

Canon Rhodes Bristow complained that no discussion had yet taken place on the desirability of revision; it was necessary first to settle that question. He proposed an amendment with the object of obtaining the opinion of the house as to whether any alteration in the rubrics was desirable or not. The protracted discussion that ensued showed plainly that the feeling of many members was with Canon Bristow that the question of the desirability of any revision of the Prayer Book should be first discussed. Canon Drummond asked whether, assuming the Archdeacon of Leicester's resolution was carried, it would be in order to move at the autumn session the following: "That whereas it is not desirable that the Prayer Book should be revised at the present time, the committee on the Royal Letter of Business be requested to consider their report." The prolocutor replied in the affirmative. Inasmuch, then, as Canon Drummond's proposal would obviously meet the whole case, Canon Bristow consented to withdraw his amendment, and the Archdeacon of Leicester's motion was carried with two or three dissentients.

The prolocutor later on announced that the president had consented to summon a special session of Convocation some time in November. Both houses of Convocation were prorogued.

The House of Laymen for the province of Canterbury met on Wednesday at the Church House to consider the scheme put forward by the Education committee for an educational settlement. Sir Alfred Cripps, M. P., who presented the report of the committee, said that the scheme did not interfere in any way with the trust deeds of schools. They desired to make it quite sure that no teacher should suffer any disability from undertaking or not undertaking religious instruction in school. The report was adopted. In the discussion of the scheme in detail a number of amendments were submitted, but most of these were withdrawn or rejected. The house resolved that it be an instruction to the committee to prepare a draft bill on the general lines of the scheme, after due consideration of existing schemes, founded on the recognition of religious equality and parents' rights. On the motion of Mr. Athelstan Riley (who had seconded Sir Alfred Cripps' motion for the adoption of the report), it was decided to add the following at the end of the scheme:

"But this house desires to place it on record that no settlement of the education question will be satisfactory which does not secure full opportunity for the training of teachers qualified to meet the religious requirements of the parents in accordance with the recommendations of this report."

The committee was reappointed, and the house rose.

A special session of the Lower House of the Convocation of York was held on Tuesday and Wednesday last for the consideration of the reports presented by the committee on the Royal Letters of Business. The proceedings were formally

**Special Session of York Convocation**

opened by the president (the Archbishop), who afterwards retired. The prolocutor (the Bishop of Beverley) said in effect that the committee bade the house consider whether or no it regarded as desirable any alterations in the Prayer Book. He himself was in favor of revision. When the house resumed in open session the prolocutor said that they had a very interesting and satisfactory discussion of the reports presented to them, and they had dealt with them in a spirit of harmony and cordiality. They knew now what the members of the house thought of the various proposals, and the committee would go back with fresh material provided for them to deliberate upon. There would probably be conferences with other bodies which would occupy some little time. The Upper House, he understood, was to have the subject under its special consideration at a meeting to be held in November, and he dared say that a conference between the two houses would take place very shortly after that meeting.

I am glad to report that action was taken by the Lower

House on the obnoxious phrase in the proposed Royal Accession Declaration. A Catholic stalwart, in the person of the Rev. C. N. Gray, vicar of Helmsley, called attention to the "dreadful terms" in which the English Church is spoken of in the bill, and asked if there was any way by which the government could be approached to get those terms modified. Thereupon, on the motion of the Dean of Manchester, seconded by the Archdeacon of Huddersfield, it was resolved:

"That the president be requested to take measures to ensure that the Church of England might be correctly described in any bill relating to the king's declaration oath."

The house was afterwards prorogued.

This very important question of the description of the Church in the king's declaration was also raised at the sitting of the Representative Church Council, which took place in London on Thursday, and of the general proceedings of which I will give a report in my next letter. The subject was brought forward by Canon Rhodes Bristow, who suggested that any statement which the Primate might make would be greatly welcomed by Churchmen. Amid applause the Archbishop of Canterbury immediately acceded to the request and said:

"No one can, I am sure, suppose that a matter so important as the terms of the Royal Declaration will pass through Parliament without the closest scrutiny, or that the Bishops and others who have the interest of the Church at heart are failing to give careful consideration to any terms which may be proposed to be used in describing the Church of England."

In his last weekly statement as to the course of business in the House of Commons Mr. Asquith announced that in consequence of representations from all quarters of the house, the accession declaration bill would be carried through all its stages before the adjournment for the recess.

The king held on Friday at St. James' Palace his third Accession Court in order to receive from the Convocations of

**The King Discusses Social Problems**

Canterbury and York, among other bodies, addresses of condolence on the demise of his father and congratulation on his accession to the throne. The king received the deputations in the throne room. To the address from Convocation of the southern province, presented by the Archbishop of Canterbury and other prelates, his Majesty replied that it was his desire to follow in his father's steps to promote the peace and unity of nations, to second all efforts for the alleviation of sickness and suffering, and to support every wise and well considered scheme for the public good. He was encouraged in all this by their good wishes and their prayers for God's blessing upon his endeavors. "I am fortified," said his Majesty, "by the belief that the ends which we pursue are in harmony with the teaching of the Church, and that they will be achieved only while we seek in faith and humility that perfect standard of conduct and sacrifice which has been revealed to Christian men." To the address from Convocation of the northern province, presented by the Archbishop of York and other prelates, his Majesty replied in part as follows, and perhaps with still more weighty utterance.

"The foundations of national glory are set in the homes of the people. They will only remain unshaken while the family life of our race and nation is strong, simple, and pure.

"Amid the multiplying complexities of modern social conditions, in the hurry of the age, and with the ever-growing needs of millions for moral guidance and spiritual consolation, the work of the Church, both religious and charitable, assumes each year a deeper practical significance.

"That the Church may prosper in her sacred mission, that her teaching may become ever more profoundly interwoven with the real lives and thoughts of the people, and that in enlightened unity with all other Christian effort she may sustain and uplift the hearts of men, will always be my prayer."

J. G. HALL.

THE INFLUENCE of our lives counts for far more than we are ready to believe. Every day there emanates from our conduct an influence that tends either to good or bad. It is impossible for us to know at the time how far-reaching these influences are, and as time passes away results are often realized that we had scarcely dreamed were possible from our own words and deeds. To live in such a way that one helps to turn the hearts and thoughts and lives of others about him toward God and toward a holy life, is the greatest achievement possible upon earth. That was a beautiful tribute to the sterling character of a man who recently passed away, when a friend said of him: "Whenever I think of him, it makes me want to be good." Will men say this of us when we pass away?—Selected.

## MODEL TENEMENT HOUSE TO COMMEMORATE ST. GEORGE'S CENTENNIAL

Rich and Poor are Co-operating in Raising the Funds

### NEW EDIFICE FOR CHAPEL OF THE INTERCESSION

Church Clubs Will Seek to Obtain Legislation to Prohibit Motion Pictures of Prize Fights

### OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church  
416 Lafayette St.  
New York, July 26, 1910

It is reported that the poorest and the wealthiest parishioners of St. George's Church, Stuyvesant Square, are actively supporting the Rev. Dr. Hugh Birkhead, their rector, in his plans for building a large model tenement for the congested part of the city east of the parish church. Sunday school pupils, members of the Men's and Boys' Clubs, wardens and vestrymen, men prominent in the financial and business world, are subscribing to the fund. Each subscriber will have but one share of stock.

The general plan, as suggested in a recent sermon by Dr. Birkhead, was that the parish should raise the money, while the actual work of erecting and administering the affairs of the model tenement should be placed in the hands of a company of experts having experience in such matters.

The site has not been selected, but it will probably be between East Ninth and Twentieth streets east of Third avenue. The new tenement, it is hoped, will be completed by November 1911, when St. George's will celebrate its one hundredth anniversary.

It was announced a few days ago that Mr. J. Pierpont Morgan has presented to St. George's Church, Stuyvesant square, a strip of land adjoining the church on the north. A five-story house with brown-stone front now occupies the newly acquired lot. It is said that a chapel, or chantry, for smaller funerals, weddings, and week-day services, may be erected on this ground.

Under the direction of Mr. R. A. Cram, of the firm of Cram, Goodhue & Ferguson, plans are being drawn for a new structure for the congregation of the Chapel of the Intercession, Trinity parish. This chapel is now located at Broadway and 158th street. The new building will be erected in Trinity cemetery near the corner of Broadway and 155th Street. Work will be started in the fall. The cost will be something in excess of \$300,000. English perpendicular Gothic will be the style of architecture.

Besides the church, a parish house and a vicarage will be built. The seating capacity of the new chapel of the Intercession will be 750 in the nave and 250 in additional seats in the aisles and galleries. The construction will be fireproof throughout.

The congregation of the Intercession has grown steadily since it was taken over by Trinity parish. In the last five years the list of registered communicants has grown from three hundred to something over fifteen hundred. The Rev. Dr. Milo H. Gates is the vicar in charge.

The Federation of Church Clubs in this city announces plans for legislation bearing on the exhibition of prize-fight pictures. A committee, of which Albert W. Hind is chairman, was appointed at a special meeting of the executive council

**Church Clubs vs. Fight Pictures**  
of this federation, called by the president to consider what steps were proper in the emergency confronting the public in the proposed exhibition of films in the moving picture theatres depicting the recent prize-fight held in Reno, Nev. It appears according to a statement of the committee, that New York state "is without that protection which other communities enjoy, namely, that of existing legislation which specifically prohibits such exhibitions. The Federation of Church Clubs deeply deprecates this situation, and is so impressed with this lack of protection that it purposes to prepare a bill which will be ready for introduction at the opening of the Legislature of the State of New York in January, 1911, calling for the prohibition in this state of the display of motion pictures of prize-fights, thereby placing the state of New York on a par with those states which have already taken this needed anticipatory step. "To this desirable

end, we bespeak the coöperation of all religious and civic organizations and public spirited citizens generally."

For \$75,000 several well-known ladies, acting for themselves and others, have purchased St. Faith's House in East Twelfth street. It will be reopened about October

**Church Home for Working Girls**  
1st as a Church home for working girls making small wages. Other institutions and ventures there are, but none seems to supply the needs of girls able to pay \$3.50 a week and a little more. The promoters hope that this institution will be self-supporting. Of the purchase money \$25,000 is paid and \$50,000 is yet to be raised. Efforts are being made to secure this sum before September.

Work on the improvements to the Church of the Holy Communion, Sixth avenue and Twentieth street, has been begun. The regular schedule of services is maintained by the Rev. Dr. Henry Mottet and his assistants, in the parish house in Twentieth street adjoining the church. There are five services each Sunday and daily noon services on work-days.

Sunday and week-day services are held in St. Paul's chapel (Trinity parish), Broadway and Fulton Street, throughout the summer as follows: Sunday services 2:30 A. M. (for night workers), 7:30, 10:30 A. M., 7:30 P. M.; mid-day services: Tuesday, half-hour of hymn singing, 12:05 o'clock; Wednesday and Friday, Litany and hymns, 12:05 o'clock; Thursday, Holy Communion, 12 o'clock. St. Paul's chapel Business Women's Club (750 members) is open every week-day from 11:30 A. M. to 2:30 P. M.

### THE HOLY COMMUNION.

THE FOLLOWING is an extract from a sermon delivered in St. Andrew's Church, West Manchester, N. H., by the Rev. Jesse G. MacMurphy:

Aside from being one of the sacraments of the Church, the Holy Communion is the sweet and tender memorial of a kind and loving Saviour. It is well calculated to bring to mind at each celebration the circumstances of the original institution, and many of the precise words used by Jesus in the act of consecration. The taking of bread, the blessing of it, the breaking and delivering it into the possession of His disciples, calling it His Body. The taking of the cup, the blessing of it and delivering of it into the possession of His disciples, calling it His Blood. . . . The earthly Communion is one of the most beautiful services of the Church, even when indifferently consummated. With all the accessories of lights, music, vestments, and ritual observances, there is nothing equal to the splendor of its consideration. Perhaps this conception of the importance and prominence of the Holy Communion might be passed by without comment, since the frequency of the occurrence presents no novelty. But there remains this aspect of the situation: that we need to participate in the refreshment of souls by communion, as well as to be impressed with the beauty and stateliness of the ceremonial acts. Tell me, ye that desire to be under the law, do ye not hear the law? As many as are willing and desirous of doing the commandments of Jesus, do you not hear and understand the force of "Do this in remembrance of Me"? Of you that are willing to follow the Divine Master, can you not observe the tenderness of this entreaty, "Come unto Me, all ye that travail and are heavy laden, and I will refresh you."

A TRUE FRIENDSHIP springs from mutual knowledge, granted freely and not forced. It is one of the mysteries of our experience that we are drawn to one person in friendship and not to another. One meets hosts of men whom he likes, who are pleasant acquaintances, likeable, and even lovable personalities; yet out of them all perhaps only one becomes an intimate friend. If his character be analyzed we must confess that he is no better than many others—no more brilliant intellectually, no more witty nor accomplished than his neighbors; yet he becomes the friend, the rest remain acquaintances. They in their turn form friendships with persons who do not attract us. What governs this apparently unreasoned choice of the affections? It is hard to say, but this one thing is certainly true, that if I look back upon my experience with the man who is my friend, I shall recognize that in some moment of our life together he opened his real self to my knowledge, he let me look into some inner sanctuary of thought or feeling which all men did not see, and I responded by revealing something of my most intimate self to him. The method of the revelation may vary, but in one form or another it is the essential condition of friendship. We are friends because we have trusted each other. With the betrayal of that trust friendship may die—will, at any rate, be wounded; but faithfulness brings closer knowledge and a stronger bond.—Rev. G. L. Richardson.

"THERE IS no room for compromise when vital principles are at stake; but only a very foolish man will fight for trifles."



## GIFTS TO ST. LUKE'S CHURCH, EVANSTON

Unique Outdoor Service in Connection with  
Christ Church, Woodlawn

## PERSONAL AND OTHER ITEMS OF CHICAGO NEWS

The Living Church News Bureau  
Chicago, July 26, 1910

THE new church and chapel of St. Luke's, Evanston (the Rev. G. C. Stewart, rector), have recently been enriched by several gifts. Handsomely carved oak pews have just been installed in the Lady Chapel, which, like all the other furnishings of the chapel and the chapel itself, are the gift of Mr. George G. Wilcox of Evanston. A beautiful mosaic floor has been laid in the baptistery, and the font is expected to be shipped from the sculptor's the latter part of July. A walnut Litany desk, the gift of Mrs. Earle Barker, has been installed in the church. A crucifix, designed and made by the wood-carvers of Ober-Ammergau, has been presented to the chapel by Mr. George C. Wilcox. The Altar chapter has presented a silver lavabo bowl to the church. Thirty new steel lockers, with accommodations for the vestments of ninety men and boys, have been installed in the choir room. By the time the new church is finished the parish hopes to have a complete equipment for it composed entirely of memorial gifts.

On a recent Sunday, the evening service was held outdoors on the church lawn at Christ Church, Woodlawn (the Rev. C. H. Young, rector). A shortened form of Evening Prayer was used and the best known hymns were sung, the words of the hymns being thrown onto a screen by the stereopticon. The full choir was present to lead the singing, and was assisted by a quartet of brass instruments. This was the first time an outdoor service has been attempted at Christ Church, and it proved to be a great success. The congregation was about four times as large as on the previous Sunday evenings. This plan will be continued throughout the summer months.

Outdoor Service  
at Woodlawn

The Rt. Rev. Dr. Anderson, Bishop of Chicago, has just returned from Edinburgh, where he was sent as a delegate to the World Missionary Conference. After the close of the sessions he spent some time traveling in Holland accompanied by his son. The Bishop plans to spend a few days in Chicago and then to leave with his family for his summer home near Hackley in the northern part of Wisconsin. Since he is not enjoying the best of health and is greatly exhausted by the prolonged traveling, he will probably not return to the city until some time in the fall.

Brief General and  
Personal Notes

The Church of the Holy Communion (the Rev. E. Croft Gear, rector), has recently been presented with an entire new set of green panels for the altar and reredos. The panels are the workmanship as well as the gift of the parish Altar guild, and add greatly to the beauty of the sanctuary.

The Rev. L. P. Edwards, St. Matthew's parish, North Evanston, will take the services at Christ Church, Winnetka, the last two weeks in July, and will then spend the month of August at his cottage at Lake Michigan Park, Michigan.

The Rev. George Craig Stewart, rector of St. Luke's, Evanston, is planning to spend half of the month of August in northern Wisconsin, and half at Muskoka, Canada, where he is to be the guest of Mr. and Mrs. W. A. Kittermaster of Glencoe, Ill.

## "THE TESTIMONY OF JESUS."

[From a sermon preached in St. Paul's Church, New Albany, Ind., at the ordination of the Rev. Andrew Wylie, D.D., President of Indiana University, on the Second Sunday in Advent, A. D. 1841. (Lafayette, 1842.)

BY THE LATE REV. SAMUEL R. JOHNSON,  
With a Note by the late Bishop Whittingham.

MY western reader, be not startled by the word "Catholic." Our Saviour Christ established but one Church upon the earth. This extended itself into various countries, and in them continued one. It filled the land of England among others, where it kept at divers times more or less of its original purity; and at the period of the Reformation especially, while it adhered to every essential of its primitive ordinance and belief, dropped certain modern corruptions. It was one before doing so, one in doing so, one after doing so. Its Bishops led, and the clergy and laity united in the reform. Of its more than nine thousand ministers only 127 refused. As the old, great, common Church of the land it so acted, that is, as the Catholic Church; for this word is not strictly a name,

but expresses nature, somewhat as the word Christ expresses office. The word Catholic means general; and when applied to the Church in any nation, it testifies that such Church is the true representative in that land of the ancient general or Catholic Church, which from Jerusalem spread out into all countries; that it is a true part and member of that one great society which Christ Jesus founded and left upon the earth as His Church; that it is a religious society not different from that, either by having separated from its fold, or by being an entirely new invention, or a construction independent and somewhat similar in pattern. Had the Church of England of itself assumed any other name, or had another been imposed by the world, it would still be the old general or Catholic Church of Christ in England. So it remained; and for some time the one, only religious body in the land. From it, after certain years, the followers of the Roman obedience, at the command of their foreign head, separated into schism; after that the Puritans and others dissenting followed them in the same bad way, bad because Christ had forbid such separation, had commanded unity as a body. But it has ever kept on its steady course, continuing to be what it ever was, the old, great, common, general, Catholic, Apostolic Church of our Saviour Christ in England.

We are Anglo-Saxons as a nation, of the same stock and language, and to us the same Church belongs. It alone had the natural right to be guardian over our spiritual welfare, and provide for us Christ's ordinances; and that care it has exercised. What claim has the Italian Church over an Anglo-Saxon Christian nation in America; especially where its own native Church was in possession, and her chief pastors were "keeping watch"? What can elevate separatists in the mother land to be the old, true Church here? We who are named Episcopalians are the legitimate offspring of that ancient mother; our Bishops were consecrated by her Bishops, our ministry is derived from Christ through her; from her we spring as child from the mother, of the same blood, nature, and spiritual inheritance. We form not one out of many Christian denominations, but are the original Christian family from which the other denominations separated, contrary to the Saviour's will and ordinance; they are sects—we are the Church. Christians removing from their own country into another never in ancient times thought of starting as a new denomination there, but always fell into the regular ranks of Christ's common Church. Thus ours is the true and only Catholic Church of Christ in these United States, and to it all Christ's disciples should belong. This ought to be our only designation, and then others and we ourselves would see our claim and our position aright. The history of a few years, or one selected principle, should not in any nation give name to the Church of Christ, which belongs to all Christian centuries, and which has all the elements of truth. If it may be named "The Protestant Episcopal," because it has protested against Roman additions, and testified to the episcopal succession, as well might it be named "The Witnessing Baptist," because beyond any other religious society in the land it clearly and fully witnesses true Christian Baptism—testifying to the truth of its mode of administration, excluding none of its lawful modes; testifying to the truth as to its subjects, excluding none of its lawful subjects; testifying in its instructions to the truth of its nature, excluding none of its lower offices or its higher and supernatural mysteries of gift and nature; testifying to the very essence of the sacrament, by the unquestionable validity of the ministry which administers the sacrament. I look for it that the Churchmen in the West, the plain-spoken, straightforward West, which ever likes to call known things by right names, will be those who, knowing that they have the reality, will take the lead in claiming the rightful name of "THE CHURCH OF CHRIST, THE CATHOLIC, IN AMERICA."

EXTRACT FROM A LETTER OF BISHOP WHITTINGHAM TO THE REV.  
SAMUEL R. JOHNSON, DATED FEBRUARY 24, 1822.

"If I had not been talking about your *Testimony of Jesus* all the preceding week, and reading scraps from it and from the notes—especially that noble protest against the relinquishment of the birthright claim and true title of the Church—to fifty persons, I should probably not have felt half so bitterly self-condemned. But the very sight of that sermon, coming as it did from you in token of remembrance, caused a twinge. Its perusal brought another for every page, as my pleasure grew into delight as I went on."

[The Bishop is apologizing for having left a letter long unanswered.]

### PROVIDING FOR GENERAL CONVENTION.

THE diocese of Southern Ohio and its see city, Cincinnati, seem to be awakening to the honor and privilege granted them in entertaining the General Convention of the Church.

Bishop Vincent took the initiative by placing the general arrangements in the hands of an executive board consisting of four prominent laymen, William Cooper Procter being chairman of that board, and Messrs. W. Kelsey Schoepf, W. S. Rowe, and Clifford B. Wright the other members. This board appointed the last named gentleman general treasurer and also chose a general secretary, establishing working headquarters in the First National Bank Bldg., a point convenient for the meetings of business men.

The next step was to choose a number of committees from the business and professional men of the city connected with the churches, including also representatives of many of the parishes of other cities in the diocese. These committees number ten, with a total of 170 members, and a complete record of all their meetings and work has been kept from the very beginning and will probably be of interest and value to those who plan the arrangements for the Convention of 1913.

Take the work of the several committees in the order named on the official plan: the first is Railroad Transportation, headed by Mr. E. W. Strong, a leading attorney. This committee has been in constant correspondence with the Central Passenger Association and has succeeded in obtaining a rate of a fare and a half from most of the territory. The railroads have put up a strong plea, using the two-cent rate as an excuse for not making a more generous concession, while the Western roads seem unwilling to do more than give their usual excursion rates. Still the central position of Cincinnati will make the rates of fares fairly equable to the Church at large.

The committee on City Transportation and baggage is headed by a public-spirited business man, Mr. Harry L. Laws, a trustee of the Cathedral and a member of the City Hospital Commission. His committee has succeeded in obtaining a promise of greatly increased street car facilities connecting Music Hall, where the sessions are to be held, and the downtown district, where the principal hotels are located. They are also arranging for a special tag to be tied to the baggage of the visitors, insuring prompt delivery by the local transfer company. This company has due warning of the extent of the contract it has undertaken and is prepared for every emergency. The tags, with careful instructions, will soon be sent out to every Bishop and deputy.

The committee on Hall Arrangements and Sessions has had a large problem to face. None of the city churches was large enough to house the deputies properly, so a bold stroke was achieved when the Executive Board secured the immense group of Music Hall buildings, containing three separate structures, connected by passageways, one containing a hall capable of seating 4,000 people and a stage which will easily hold 1,000 more. This is known as Music Hall or Sinton Hall. North of this is a very large hall which will be subdivided into a spacious room for the House of Bishops, with lobby and committee rooms, a private dining room for the House of Bishops, a dining room for the deputies and their friends, and in the rear a large kitchen. The South Hall is to be devoted to the Woman's Auxiliary, the Sunday School Conferences, headquarters for the various organizations of the Church, and will be divided into an auditorium seating about 800 people, a conference hall seating about 300, Information Bureau, registration office, rest rooms, a room for the Sunday School Exhibit, and a hospital under the care of the local Guild of St. Barnabas for Nurses. It should be stated that the general information bureau, the post office, telegraph and telephone stations, public stenographer, etc., will be located in rooms adjoining the wings of Music Hall. The problems of lighting, heating, plumbing, carpenter work, furniture, and decoration, have been placed in competent hands, and it is evident that everything that can be done will be done for the comfort of the visitors.

The Luncheon committee, headed by Mr. A. W. Schell, director of an insurance company, has no small task before it. It has, however, made a contract with a large catering corporation which gives a substantial bond to supply a good and sufficient luncheon daily, except Saturdays and Sundays, during the Convention. This will be free to the Bishops and deputies and will be served at the nominal rate of 50 cents to others. It is hoped that this may be one of the great opportunities of the Convention for sociability. The situation of Music Hall, so far from good restaurants, makes it necessary that this fea-

ture be properly taken care of, and the committee is bending every effort in this direction.

The Reception and Entertainment committee has some forty members, with Mr. Edward Colston, a prominent attorney, as its leader. They have plans for a pleasant trip on the Ohio on a Saturday afternoon. By the time of the Convention the Fern Bank Dam, a government work of great importance, the largest wicket dam in the world, will be completed, and there will be a twenty-seven-mile pool of deep water in the beautiful Ohio. Other plans suggested, such as a trip to the zoo, or to prehistoric Indian mounds, or to the beautiful Blue Grass country, or to Gambier, or to the Mammoth Cave, are as yet in a tentative stage. The reception of the guests at the railway station will be put in the hands of the Local Council of the Brotherhood of St. Andrew.

The Hospitality committee has for its leader Mr. Wm. M. Allen, a well-known business man, for years on the Standing Committee of the diocese. Hotels, boarding houses, rooming houses, private residences, etc., have been visited, and rates secured and circulars issued for the guidance of the visitors. So far the committee has actually placed about all the House of Bishops, and 300 members of the House of Deputies, but many seem slow to take advantage of the good offices of this committee. Several problems present themselves, as Music Hall is in the midst of a very congested portion of the city and suitable rooms are not to be had in any quantity in its vicinity. The committee has boldly ordered set aside floors in some hotels and hundreds of rooms in others, but the pressure is already being felt, so that two in a room is the ultimatum of two of the larger hotels, while a third has about all available space taken. It is the ambition of this committee to place every visitor in a comfortable room by a previous reservation.

The committee on Press and Publication, with Mr. Wm. R. Goodall as chairman, is compiling a guide with a clear map of the city, which will be replete with information for the visitors. It will contain a half-tone engraving of every church in the city and suburbs and will give information as to street car routes, programmes, preachers, points of interest, etc., etc.

The Rev. Frank H. Nelson is chairman of the Pulpit Supply committee, which is endeavoring to make arrangements to fill the pulpits of all the churches in Cincinnati and those in the neighboring large cities with Bishops of the Church; no easy matter and making as complicated a set of figuring as the train despatcher's time sheet.

The committee on Services and Meetings, headed by the Very Rev. Paul Matthews, Dean of the Cathedral, is a sort of clearing house for the various meetings of bodies affiliated with the Convention. It is making such progress that a provisional programme will soon be ready for publication.

The music of the Convention is in charge of Mr. Wm. Rimanoczy as chairman, assisted by fourteen Churchmen well versed in musical matters. Owing to the conditions and principally to the smallness of the churches, the usual plans for the opening services of the Convention have been departed from, and the special committee of the General Convention, consisting of the Presiding Bishop and the Bishop of this diocese, has arranged for a celebration of the Holy Communion at the Cathedral at 7:30 for the Bishops and deputies, with simultaneous celebrations in all the other principal city churches. Then at 10:30 a *Te Deum* service at which the sermon by Bishop Wordsworth will be delivered and a form of Morning Prayer used. This will be held in Music Hall and a choir of 500 vested singers will lead the music. Mr. David Davis, a choir and chorus director of large experience, has been chosen leader, and Mr. K. O. Staps, A.R.A.M., the talented young organist of the Cathedral, will play the Music Hall organ, one of the largest in the country. If the arrangements are carried out as now planned, it will be a most inspiring and memorable occasion. A pleasing feature has been suggested and will undoubtedly be carried out, providing for recitals on the Music Hall organ during the mid-day recesses of Convention. Several of the leading organists of the city will give programmes.

The foregoing sketch of what has been done, is being done, and will be done, gives but a faint idea of the thousands of details to be worked out and carried into effect, but it is a most interesting experience to find hundreds of busy business men giving liberally of their time and brains, as well as means, to the furtherance of the proper care of these visitors. Cincinnati is at heart a hospitable city, and every day only increases the interest that is being taken. Of course there is not much to be gained from past experiences in handling conventions in Cincinnati, as this convention is so widely different from the

few-day affairs which rush in and rush out of the average large city. It demands careful, steady, practical preparation and not the whoop and hurrah methods frequently employed. As an actual fact many local business men and clergy are giving up their summer vacations altogether, or curtailing them considerably, in order that these preparations may be perfected.

### DISCIPLINE FOR THE LAITY.

BY THE REV. WILFORD L. HOOPES,  
Rector of Calvary Church, Providence, R. I.

**I** THANK you for your suggestion in your issue of June 11th that I expand the brief comment made by me upon the subject of discipline for the laity.

May I begin by saying that while I believe discipline of the laity for their own sakes to be the present pressing duty of the Church, I perceive the difficulty both in the demonstration of its necessity and in its practical execution? I believe also, however, that reasonable consideration will master the difficulty.

The general assertion that all Church people, lay as well as clerical, must, for their own welfare, be subject to discipline, is an acceptable assertion to anyone who knows that Christianity, the complete faith for both social and individual living, stands or falls with the organized Church. For all institutions as institutions, as organizations, as combinations of persons in terms of correlative duty and privilege, either maintain discipline or wither away. Of course by bad discipline, also, institutions wither away. There are, indeed, various ways for institutions to wither. To survive and be useful, every institution must exercise that wise and just discipline whose first characteristic is that it is for the sake of the *esprit de corps* of the disciplined. The *esprit de corps* of the Christian Church, the fruit at which Church discipline aims, is the actual Christianity of her people.

At present there is no lay discipline in our Church. The refusal to re-marry persons once divorced can hardly be dignified as discipline. The occasional suggestion in rubric or canon concerning notoriously evil livers, suicides, or transferable communicants, is only by sufferance allowed to be rated as discipline. Discipline, to be of any dignity, has to reflect and to obey the fact that every privilege implies a duty: Church discipline must reflect the fact that every special ceremonial service which the Church is called on to render through her agents, is a token, a diploma, a symbol of actual Christian fellowship, a badge which ought to indicate that certain duties—duties of worship, duties of the acceptance of habitual spiritual cure, duties of reasonable material maintenance—have been performed by the recipient and beneficiary of priestly ministrations. There is at present no such discipline as this.

Surely the vital need of the Church to-day is that men and women should esteem and should desire her ministrations, should desire them in accord with the estimation which the Church sets upon them. Now ministrations of the Church are characterized preëminently by two attributes: they are institutional and they are sacramental; their rendering is both an official and a priestly rendering, an endeavor to impart through institutional ceremonial an effect producible by appreciation of the immediate contact and government of God, the only Creator, Redeemer, and Sanctifier of human society. This combined institutional and sacramental quality is true of our habitual office of public worship and preaching as also of our occasional offices: all are both institutional and sacramental; and, in conformity with common sense and common experience, participation in the habitual offices of public worship is the necessary and proper means whereby persons are enabled to become worthy and appreciative of the occasional offices.

Now let us make frank reckoning of the actual state of things to-day. Dare we Episcopalians fancy that we have escaped kinship to that gargoyle thing denominated by the late Samuel Clemens, "a go-as-you-please-church of the Protestant faith"? For we have indulged ourselves: we, the Church, have spoiled our own children. And year by year there is increasing now the number of Church people, confirmed and unconfirmed, who are habitually negligent of both worship and material responsibility; and who are, in consequence, incapable of esteeming Christian institutional, sacramental ceremonial as other than mere matters of fairly good form. The necessity of religious ceremonial both as training and as the instrument of sanctification is forgotten. Its proper function as the ex-

pression of an inner Christian quality is ignored. The estimation of its several offices as Christian tokens and privileges has been submerged in the indiscriminate, promiscuous, Protestant habit. Let any priest review his funeral records and see how all distinction between the faithful in Christ and the faithless has been disregarded. Let him examine his marriage records and see how seldom there is a marriage of two who are actually united in Christ. Let him follow up his mixed marriages, or let him even follow up his baptisms, and see how few of the children are being brought up as worshippers. Let him review a period of twenty years and see how dissipated and scattered, how thin and ineffectual, has been the effect of almost every instance of indiscriminating, generous, indulgent ministrations.

For men and women cannot be helped by simply giving them what they ask for. They ask merely for the ceremonial. They think that the Church's agents, the clergy, should be personally complimented by an invitation to officiate ceremonially on any terms. Mere ceremony, they think, is a thing of no great importance: it is only a matter of form: and, of course, it can be paid for. But now we have no "mere" ceremonial; we have institutional, sacramental ceremonial. If we give persons just the mere ceremonial on their own terms; if we dare not say that such conduct on their part and ours is sacrilege; if we are afraid to say that the badges or diplomas or privileges of the Church can be had only on the Apostolic conditions of habitual use and habitual maintenance of that means, the living organization, whereby the Christian faith is kept in an available and accessible state in human society—why then, instead of helping people we hurt them and, at the same time, undermine both the Church and the Christian religion in our land.

The Church, of course, is not the same thing as Christianity. Our ceremonial, of course, is not the same thing as our Christian faith. But Church and ceremonial are both the means to the faith and also expressions of it. We, the clergy and laity composing the Church, can make the Church increasingly useful only by seeing to it that our ceremonial does express and arouse the Christian religion. It is our duty to see to it that our usefulness, the kind of usefulness which alone is in our power to render, namely, the quickening of the Christian religion, be the thing which is from year to year by us enhanced. It is our duty to see to it that people desire not our "mere" ceremonial but our institutional, sacramental ceremonial. And we cannot do this unless we are willing to stand in that unpopular attitude of withholding baptism, confirmation, marriage, visitation, communion, burial, except on the righteous condition of habitual attendance upon public worship and habitual, reasonable participation in material support.

In such a course there would be neither oppression nor a disposition to impose a hardship. There would be the due and proper insistence by the Church that persons in the interest of integrity and spirit-health either fulfil their Christian obligations and promises or else accept the reasonable consequences of their non-Christian preferences. No one would be compelled to be a Church associate. Whoever chose to live in disregard of Christian organized endeavor could continue to do so and manfully take the consequences. The Church would use the same virtuous freedom; but also she would continue to offer persuasion and honest terms. And by this course she would cease to spoil people: she would thus cease to indulge them: she would thus cease to help them hurt themselves.

It has been the folly, yes, the curse of Protestantism to attempt to conceal the fact, the biological fact, of "consequences." For four centuries Protestantism has played with the notion of the "voluntary" as though it meant "Do-as-you-please-it-will-make-no-difference." It is time to assert anew the much misunderstood, Catholic principle, "Consequences," the chief instrument by which the Church prepared Christendom for the present modern scientific phase of life. It is time even for a Catholic Church which persists in fidelity to the principle of the free gift of divine grace to assert that the popular notion of the "voluntary" has no possible place in the nature of things, but is simply absurd.

DAILY CONQUESTS of evil develop character. All the enemies of our soul cannot be met and vanquished in one battle. There must be struggles and victories day after day. Constant practice of the right is the only sure defeat for the wrong. There are peculiar temptations to relax our vigilance and suspend the struggle in these days of summer. But it is true of the soul's peace, as it is true of civil liberty, "eternal vigilance is the price" we must pay. "Watch and pray, lest ye enter into temptation."—*Christian Observer.*

## PERSISTENCE OF PERSONALITY AFTER DEATH.

BY THE REV. W. E. GLANVILLE, PH.D.

IN recent years increasing emphasis has been laid on the present life. References to the hereafter in sermon literature have not been as numerous as formerly they were. Current events, sociologic discussions, the protean phases of "new thought," and sometimes a potpourri of newspaper clippings and magazine excerpts with running comments have, in some instances, furnished the material for pulpit illumination.

The emphasis placed on this life and world is well placed. The increasing demands of a progressive civilization will further accentuate this emphasis. At the same time, if man is the child of eternity, this life cannot be truly and fully lived without reference to its fruition hereafter. The methods of scientific research which have resulted in the marvellous advancement of physical science during the past fifty years have discounted the importance attached aforesaid to life beyond death. A widespread scepticism may be said to exist concerning the reality of a future life. The whole movement of thought generalized under the term materialism (in its philosophical, industrial, and sociologic applications) has been decidedly unfavorable to the doctrine of the continuance of life beyond this earthly scene. Soul has been described as an expression of matter. "No thought without phosphorus." If the brain breaks down the soul breaks down too. Without the brain, thought is impossible. A pulverized brain means a vanished soul. The body disintegrated into its chemical constituents means the dissolution of the personality. Hence all we can be sure of is the present. To-day is all we have. To-morrow, at most, is but a possibility. This world is all we are sure of. This life is real, though uncertain as to its tenure. Life hereafter is nebulous.

So speaks materialism, and thus speaking indicates the advisability of making the most of the present. But is the soul attenuated matter? That there is a very intimate interdependence between soul and body no one denies. A sound mind depends much on a sound body. A body vitiated by bad blood and lurking disease may hinder and distort the manifestations of the soul. Cranky dispositions, moods, and behavior may be due to a disordered body as well as a disordered soul. But even though the body may be an apparatus of torture, as in the case of Alexander Pope, the soul may still be intact in its functions. A recent illustration of this is found in the now classic case of Helen Kellar.

Personality, self-consciousness, the ego, are not necessarily involved in the fortunes of the body. The relation of soul to body has engaged the earnest attention of the world's acutest thinkers for a century. Are the soul and the body distinct entities? Is the soul the resultant of physical sensations? Are spirit and matter identical? Does spirit precede and produce matter? Is matter capable of consciousness *per se*? From the days of Hume to the present these questions have exercised the minds of philosophers and scientists in Great Britain, France, Germany, and America, and divided them into various schools of philosophy.

So far as the evidence is before us it is in favor of the age-long conviction that the reality of the soul is admitted no less than the reality of the body in which in the present life it resides. As Tyndall wrote: "The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable." As Professor Ladd in his *Physiological Psychology* says: "The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain. They require a subject or ground which is in nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres and nerve-cells of the cerebral cortex. That the subject of the states of consciousness is a *real being*, standing in certain relations to the material beings which compose the substance of the brain, is a conclusion warranted by all the facts." Not until matter can be so compounded in the laboratory as to become a conscious personality can the advocates of materialism claim the field. In the present state of science it may be said that the existence of the soul as distinct from the body is vindicated.

The persistence of the soul as a self-conscious entity is one of the facts of experience. I know myself as the same person who existed ten, twenty, thirty years ago. I have changed much. In knowledge, experience, and character much has been added to my personality during the years, but through

it all I am the identical personality I was in childhood. Physically I have changed. Physiologists tell me I have worn out three or four bodies in the past thirty years, but still my personality persists through all these changes. If this be matter of experience in the present life the question arises, Will the persistence of personality, of self-consciousness, of thought, memory, affection, and volition continue after the change we call death?

A patient undergoes an operation. The anesthetic is administered. Temporarily, the patient is unconscious. Correspondence between the soul and the outside world, by means of bodily avenues, is, so to speak, sealed. Is personality thereby destroyed? The influence of the anesthetic passes. The patient survives. The personality is found intact, unbroken in its continuity.

May the same conclusion be made concerning death? If we believe the gospel of Christ, yes! The resurrection of Jesus Christ answers the question affirmatively. He is the one Traveller who has returned from the bourne of death. It is hardly to the point to say: "The thing did not happen because it could not have happened. *A priori* it is incredible." True, it is exceptional; but, being exceptional, it is not therefore untrue. The record of the evangelists and of the Acts of the Apostles is such as to encourage the conviction of its historicity and that the amazing event actually happened. Plainly we are told that the proofs of the resurrection of Jesus were infallible, incontestable, and many. Proof was added to proof to overcome the lack of expectation in the minds of the disciples that such an event could possibly occur. Without the actual resurrection of Jesus Christ incontrovertibly attested it would be simply impossible to account for the flaming conviction, the passionate, absolute devotion to His gospel of glad tidings which characterized the apostles. And without the resurrection His ministry preceding the crucifixion would have been stultified. The cornerstone had been rejected by the crucifixion, but by the resurrection it became the "chief stone of the corner." On this Rock the Church was built, St. Peter himself being witness.

And with the resurrection of our Lord the continuance of His personality beyond death was demonstrated. For forty days He "gave commandments unto the apostles and spoke to them of the things pertaining to the kingdom of God." In all probability He recalled to them His teaching as reported later in the Gospels and gave them instructions concerning their mission to the world. His personality passed unharmed through the chamber of death.

At the beginning we said that increasing emphasis is being placed to-day on the present life and its interests. Nevertheless man lives for the future as well as the present. His work to-day has a reference necessarily to to-morrow, to next year. Without reference to the future, progress, even on the material plane, is impossible. After all, we live not only for to-day but for the future also, and the future is certain whether here or there. Whatever the hereafter may be in details and circumstances, it is not a Nirvana but a life, glorified, self-conscious, characterized by all the activities of the personality we know now and here.

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DR. EDWARD T. DEVINE of the *Survey*, in a recent editorial says: "Religion, like domestic life, affords the means of welding society into a more perfect organism. It contributes to the more harmonious action of all the elements in society. The religious citizen is a better citizen, just as, other things being equal, the family man is a better citizen, for the reason that he has a greater stake in society. He has more motives and stronger motives for suiting himself to his fellows in all the numerous ways that strengthen society and promote its evolution to a higher stage of development. He attaches more importance to his own life and to the lives of others. Selfishness departs from him and the law of service rules him. He acknowledges obligations which the irreligious or the non-religious do not acknowledge, and he looks for and obtains pleasures and satisfactions which are to be found only in the religious life. If therefore integration, coördination, a more intimate relation between the individual and society, are essential to social progress, religion must be reckoned one of its most powerful factors."

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SOME THINGS are perishable; some are imperishable. To venture all upon the perishable things is folly of the most foolish kind, even when it looks successful here on earth. To venture all upon the imperishable things is the soundest sort of wisdom, even though it means self-denial and apparent failure.—*New Guide*.

## Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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North American Building, Philadelphia

### A BOARD OF PUBLIC WELFARE.

AS a result of a considerable amount of criticism of the management of some of the charitable agencies of Kansas City, the mayor appointed a committee, which recommended the establishment of a Board of Public Welfare, the report saying:

"Your committee charged with 'working out and recommending for adoption a plan calculated to cover in a comprehensive manner the city's obligation towards the unemployed, the poor, the sick, and delinquents', reports:

"We believe the city should have an agency that plans for the unemployed not only in December and January, but throughout the year.

"It is commendable to strive for a large salvage of the human wreckage facing our correctional tribunals, but to prevent the wreckage is better still.

"We believe that poverty, disease, and crime should not be accepted as a matter of course, but should be recognized as results of conditions that in a large measure are subject to control.

"We believe that aggressive systematic preventive work will secure larger returns.

"We recommend that funds be voted for use of this department, liberal in amount, and that these funds for the fiscal year 1910 be not less than \$25,000.

"We recommend that this department receive the particular care of the administration and the cordial cooperation of all other city departments."

The board was duly established. Its powers are broad and permit almost all sorts of charitable endeavor, but the board is conservative in spirit and inclined to cooperate with existing agencies. It cannot grant subsidies, as the constitution of Missouri forbids it, and so long as the Provident Association is willing to continue to provide all the outdoor relief of the city as it has been doing, the policy of giving public outdoor relief will not be entered upon. The board, however, has abundant field for the greatest usefulness outside these lines.

The assistance of prisoners and their dependents will probably be based on the quality and quantity of work done by the prisoners in the workhouse. It will make it possible to punish offenders without punishing their dependents worse, and also to turn prisoners loose with sufficient clothes and few days' board to start on. It is constituted a board of endorsement for private charities, and this power will be used so far as possible to promote clear accounting and efficient administration among the private charities. A registration bureau recording the cases of all charities, both public and private, and of the courts of the city is also contemplated to promote the cooperation between the charities and corrections of the city. The board will probably undertake to furnish employment to the destitute unemployed so that they can provide for themselves or their families and thus assume part of the burden formerly borne by that agency.

Under the section which provides for an inquiry into the "conditions of the people and the manner of living in the various parts of the city" it is planned to make a complete census and inspection of the sections of the city which are proven by the registration of cases to contain most of the poverty, crime, and sickness. It is even hoped to acquire as speedily as possible a registration of the entire population which can be used in correlating the work of the schools, churches, and other agencies for social betterment.

### THE CITY BEAUTIFUL.

HERE is some vigorous language from the pen of Horace Traubel's review of Joaquin Miller's *The City Beautiful*, which is well worth very careful pondering:

"We are thinking ahead. We are feeling ahead. We are working, working, working ahead. The world is getting ready to take the next step. Miller has written a dream book. I do not feel as if I could pay its bill with the city of Philadelphia to-day. But the time will come. This, too, will become the city beautiful. All cities will become cities beautiful. I went off with Miller somewhere to learn his lesson. Then I came back. We will make all the cities ugly into the cities beautiful. Our job is right here. Wherever you may be is

right there. We may want the cities, but we do not want injustice and starvation. We want the cities, but we do not want people to die from possessing too much and people to die from possessing too little. We want to save the cities total; we want to save the cities with a soul. Are we to confess that we may live very far apart in amity but that we can not live together in amity? Are we to say to history that the cities are disproved; that men have discovered that they can not live together in good will? Miller takes you somewhere and gets your lowered pulse up to normal again. He draws the veil of your darling dreams aside and you see the promised world. Anything impossible is possible to faith. And when we believe them into existence we will meet every fact with every dream. We will tell the moneyed man to keep on counting his money while we count our dreams. We will start out into the newest paths with our most venturesome dreams. We are tired of cities of fight, we want cities of peace; tired of cities every man need not go away to be virtuous, we may stay at home and prove our virtue. I say of New York, I say of Philadelphia: We will make you beautiful beyond the beauty of the dreams even of this dear prophet. We are starting up all over ready to assume the great task. No land, no city, no hamlet, is utterly without us. We are omnipresently busy. The old order, the old love, grown to be the old hate, must give way to the new order, the new love, grown to be the new promise. We are not going to abandon the cities to machinery and money. We are going to reclaim the cities for souls for itself. We are going to save the human spirit for itself. We are going to give the cities a chance to show that the city may be as beautiful and as wholesome as the farm. There is no reason except in so far as man's greed is a reason why the air of the city should be dangerous to breathe. We will impart to the cities the opportunity of the noblest human husbandry. We are not willing to admit that the cities need to be destroyed; we are going to prove that the cities need to be saved. We want cities in which men are free. Miller set his city out on the great plains somewhere; our cities are set right here, are already here. Miller gives us a poem, a song. It is full of melody. It sings us away from alleys of despair. It sings us into the broad acres of hope. Man will save man's soul for man. Do not mistake the place or the year. The year is this year; the place is the spot on which you stand."

### THE END OF A BITTER CONTROVERSY.

The settlement of the Bucks Stove & Range Co. labor difficulties ends one of the longest drawn out and bitterest labor controversies in the history of industry. The Stove Company, under the leadership of its late president, J. W. Van Cleve, who was also at one time president of the Manufacturers' Association of America, undertook a fight for the "open shop" which rapidly developed into a fight against organized labor, which the American Federation of Labor took up. As a retaliatory measure, the latter inaugurated a boycott against the products of the Bucks Co. A court enjoined the official advocacy and conduct of the boycott, and for alleged violation of this order Samuel Gompers, John Mitchell, and several other labor leaders were sentenced to a term of imprisonment, the charge being contempt of court.

By the terms of the agreement, says the report in a daily paper, the union men say that their representatives shall go to St. Louis to confer with the employers of their men within thirty days and that then the hours of labor, wages, and conditions of employment of the laborers shall be considered. The second item says that the agreements entered into at that time shall become effective ninety days after the date of their being signed. The third specifies that the labor organizations shall make known and publicly declare that all controversies are at an end with the Bucks Stove and Range Company. The fourth item says that the Bucks Stove and Range Company, through its representatives at this conference, "agrees to withdraw its attorneys from any case now pending in the courts which has grown out of the dispute between the American Federation of Labor and any of its affiliated organizations on the one hand and the Bucks Stove & Range Co. on the other hand, and that the said company will not bring any proceedings in the courts against any individual or organization growing out of past controversies between said company and organized labor."

The settlement is justly regarded as a signal victory for organized labor, as its representatives participated in the negotiations and the unions are hereafter to be recognized in the shops of the company.

### DIVIDENDS IN CASH AND BLESSINGS.

Here's a sentiment which Churchmen should take to heart and ponder carefully and prayerfully:

"Why must this be so? Did you ever stop to think, ye own your scores of tenement blocks, how unpatriotic, how disregardful of civic pride, is your policy of heartless crowding? Did you ever think, withal, how shortsighted it is as viewing your own interest? Oh, builders of homes for the many who cannot build for themselves, build for the future. Measure your rooms and walls by mercy, not

by dividends. Set your buildings apart, so that the life-giving light can shine into them, and the healing air can circulate through them, even though you may seem reckless of your profits per hundred dollars of investment. Build toward heaven with homes of comfort, not with towering tenements, piling stories of discomfort on stories of disease and death. Then, though your dividends may be small in cash, they will be great in the blessing of those who appreciate the chance to live in comfort, though they live in low-priced rented homes."

#### THE BETHLEHEM STRIKE.

A full and careful report on the Bethlehem Steel Works strike has been made by the Service Commission of the Federal Council of Churches. As to wages, it declares that "sixty-one per cent. of the 9,184 employes earned less than 18 cents an hour, or \$2.16 for a twelve hour day; and 31.9 per cent. earned less than 14 cents an hour, or less than \$1.68 for a twelve hour day"; a wage scale that "leaves no option to the common laborers but the boarding boss method of living, with many men to the room." At that, "during the last year there were 927 injuries in the Bethlehem plant, of which 754 involved the loss of more than one week's time; 38 of these lost body members, 6 lost an arm or leg; 21 lost their lives."

Nominally much of the Sunday work was optional; but actually "foremen and gang bosses compelled men to work on Sunday against their protest upon pain of discharge. It was a case of this kind which precipitated the strike."

#### THE NEW HYGIENE,

according to Dr. C. Ward Campbell, in an address before the New York Public Education Association, "aims to get results. Showing a child the use of a toothbrush is likely to be of more value than many years devoted to study of the structure of the teeth. The need of clean finger nails and the importance of clean hands when we eat can be expressed scientifically by the physician, but the children should be told that at a certain time the teachers will inspect their finger nails and that they must be clean. This command will bring direct results in nine out of ten children, a thing which it would probably take years of scientific instruction to bring about. The child lives in a practical world, and such teaching is more likely to be remembered because it connects closely with his daily life. Physical training is a definite part of the new hygiene, and a child is to be marked, not according to what he knows, but on what he really is."

#### THE SAGAMORE CONFERENCE.

The Fourth Sagamore Sociological Conference was a successful and an interesting one. Dr. Francis E. Clark, the president of the Christian Endeavor Society, gave assurance that all over the world young people "are being moved to serve Christ in the spirit of social service." One of the planks of the platform adopted declared the belief that "our churches bear a large responsibility for moral leadership along the paths of justice and righteousness and that through them the indifferent may be awakened and the ignorant informed."

THE CIVIC CLUB of Chicago has organized a Free Lecture bureau for the purpose of supplying the various organizations of Chicago with series of lectures on various important civic topics. No charge will be made for these lectures, which are designed to inform and to inspire.

FORMER GOVERNOR FOLK put the situation as it exists in many communities very aptly when he declared, in his address before the University of Indiana, that "there is more aggressive rottenness and less aggressive patriotism in too many of our cities."

JOHN MITCHELL never gave sounder advice than when he told some workmen that he believed it better to talk for a week than to strike for a year.

"THE CHURCH AND MODERN INDUSTRY" is the title of a report of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ, which may be had on application at the National office, 81 Bible House, New York City.

THREE WOMEN have been appointed members of the Spokane police department, according to a recent dispatch. One is a captain in the Salvation Army and two are members of the Volunteers of America.

## 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.

### THE LATE BISHOP M'VICKAR.

To the Editor of *The Living Church*:

WILL you allow me, in all courtesy, to fault your estimate of Bishop McVickar, as given in *THE LIVING CHURCH* of July 16th. To those who had not the privilege of knowing him, those few lines will give an utterly inadequate impression of the man. During Dr. McVickar's rectorship in Philadelphia he was a true shepherd of his flock, never allowing his "humanitarian" efforts to interfere with his pastoral duties.

His people were ever his first thought, as he was their first wish, in times of joy or sorrow. Since leaving our diocese, on his visits to Philadelphia, his days were always largely spent in visiting the sick and the afflicted, be they rich or poor. He had a real care for the spiritual growth of people: "the cure of souls" was not neglected by him; and being a man of deep, genuine sympathy, to which he knew how to give expression, his influence for good was great and far-reaching.

The resolutions of the Standing Committee and of the clergy of Rhode Island give one the happy assurance that, into the larger office of Bishop, Dr. McVickar brought these same characteristics of unselfishness, personal sympathy, and devotion.

A local paper stated that the Rev. George McClellan Fiske was the author of the minute of the Standing Committee.

Surely it should be no reproach if this good Bishop had, as St. Paul wrote all Bishops should have, "a good report of them which are without." Feeling that, unintentionally of course, you have done Bishop McVickar scant justice, I ask you to print this letter, assuring you that, to many of his friends, both in Philadelphia and Providence, it will seem to come far short of the tribute that might be paid to his dear memory.

C. K. MEREDITH.

[We very gladly print the foregoing, though we do not see that our own appreciation of Bishop McVickar's life is in any sense inconsistent with it. Certainly the Bishop possessed, in large measure, those qualities which our correspondent rightly attributes to him.—  
EDITOR L. C.]

### THE PROPOSED MISSION HYMNAL.

To the Editor of *The Living Church*:

PERMIT me to say a few words through your columns, in reply to some points in your editorial of July 2d on the proposed Mission Hymnal.

Good mission hymns no more belong to a transitory class of music than any other hymns. They resemble the great folk songs of the various nations, and will be likely to live as long, in the popular heart, for they voice sentiments which appeal to the feelings of the masses of the people. Good mission hymns are not written every day. One of the prominent publishers of mission hymns said to me a few days ago that a thoroughly good mission hymn, one that reached the heart of the people, and at the same time was noble and elevating in its character, was a rare production. Each one he considered a treasure, something to be preserved for many years.

A wisely chosen collection, containing many of the well tried mission hymns of the past, a book prepared especially for our Church, and stamped with its authority, is bound to be better for our Church than any other collection, and would be widely used by many parishes which would hesitate to use a book not set forth by authority. It would stimulate mission work in many places where it is now neglected. It could be used in Sunday evening services, helping to give a more evangelistic character to those services, and thus might solve the problem of the Sunday evening service in many parishes.

Faithfully yours,

GEORGE G. DALAND.

Elizabeth, N. J., July 16th.

To the Editor of *The Living Church*:

THE letter of the Rev. Thomas Jenkins in your issue of last week regarding the proposed mission hymnal is a most excellent criticism. When I first saw the report of the commission I was disappointed, because I was in hopes that a really serviceable book would have been issued. In the first place, just as your correspondent says, the Prayer Book has too much in it to be used in the mission field and two books is puzzling to a congregation of people who are unfamiliar with the service. If the Church is to grow in the new places where there are but few Church people, the missionary must have a suitable book, one containing familiar hymns with

familiar tunes; 100 are sufficient. Then a short service with the rubrics simplified and printed in large black face type. The book to be really useful must be compact and light, so that the missionary can carry at the very least fifty copies with him. In order to get out such a book it will be necessary for the commission to consult with men who are actively engaged in missionary work, men who have had experience and know what is necessary. It is a very easy matter for a priest to sit down in his library and get up a theoretical book, but it requires actual experience in the mission field for one to compile a practical book. If the book that is authorized for use in the diocese of Springfield had the music to the hymns it would be a more practical book than the proposed mission hymnal.

W. M. PURCE.

**THE MISSIONS OF THE VARIOUS CHRISTIAN BODIES.**

To the Editor of *The Living Church*:

**I**N your issue of July 9th Dean Hart brings out a fact which we cannot deny or ignore. It is that whether the religious bodies around us harmonize with our theory of the Church or not, God has used them, and blessed their labors with much fruit. But I would interpret the fact differently from what he does.

I cannot see any evidences that our blessed Lord had any thought of a number of churches. And I believe that if the Church which He founded had been true to her mission there would have been no need for any other. But through lack of consecration and zeal she has time and again neglected her true work and God has given much of it to others to do. Thus for a modern instance I have a great admiration for the work the Salvation Army is doing. The Church could do it much better, but she was not awake to the need of such work, and God gave it to others to do. Similarly I think we can explain many of the religious movements which are still in active existence to-day. An organization to have a *raison d'être* and maintain itself must have one dominant principle which it stands for. Thus the Methodist Church stands for the personal experimental religious life. It sprang into being at a time when that principle was in need of emphasis. So the Christian Church stands for the simplicity of faith in Jesus Christ, the Presbyterian Church for the sovereignty of God, etc., etc. These all had their origin in, and made their appeal to, men on the ground of a felt need for emphasis on each its distinctive truths. The fact that God has used and blessed them convinces us that the truths for which they stand needed emphasis at that time. Of course if the Church had been what it should have been there would have been no need for these movements.

These organizations, then, had a mission, a truth to stand for which needed emphasis. Now a mission may be of temporary need or of permanent importance. These I say had a temporary mission. They have made their impress on the religious thought of the world, and are fast ceasing to stand for their distinctive principles. The personal experimental religious life is taught and realized by other Churches as faithfully as by the Methodist to-day. There is very little Calvinism taught by the Presbyterian pulpits. I doubt if there are many Baptists now who would declare that a person could not be saved who had not been immersed. Their missionary organizations, their wealth, and their traditions will hold them each one together for a long time perhaps; but they have accomplished their mission.

Now the Catholic Church has for her fundamental principle the fact that Christ founded a Church and promised to be with it to the end of the world. Her one great principle is loyalty to that Church, its faith, and its organization. If, then, she remains true to this principle she has an enduring mission, "even unto the end of the world."

Now whether we believe that these different religious bodies ought to have been formed or not, they are here and we must recognize their existence and take them into account. And to-day there is a growing feeling of the need for greater unity among them. And, to be anything more than merely a sentimental thing there must ultimately be some kind of organized unity. Whether this be near or far off we have a very important relation to it. It must come on the foundation principle for which the Catholic Church stands. And our mission then is to preserve our Catholicity, that we may be the center of unity.

There is a feeling abroad that we are forgetting our mission and in danger of losing our heritage. Indeed there are some who would ignore and deny it and chafe at the restraints that have been put upon us. This I believe is a mistake. I think we can draw an analogy from Israel of old. God called them to a special mission in the world, to preserve the true conception of God and to be the bearer of the Messiah. And in order to preserve their identity and keep them true to their mission He fenced them around with laws of exclusion. So they were kept and prepared for His plans through centuries, until He was ready for them. Whatever they did, they were careful to obey these rules, which thus ever reminded them of their mission and safeguarded it to them; so our Church is, I believe, providentially placed under a law of exclusion that to a certain extent raises a barrier around us. It should always remind us of our mission, and is necessary to safeguard it to us, and to keep

us for the time when God shall be ready to use us. If this be true, then it behooves us to be very careful how we tamper with this law of exclusion which God seems to have put upon us as a safeguard and protection. And so I reach the same conclusion about Canon 19 as Dean Hart does, only by a different line of thought.

And this line of thought has a bearing upon the question of the name by which our Church should be known. The word Episcopal does not express the principle for which we stand, the Church which Christ founded for all men and promised to be with to the end of the world. Catholic is the only word which expresses that. And it needs the word American to define it as that part of the Catholic Church which has its autonomous center in America. I believe we owe it to ourselves that we safeguard our mission by taking a name which clearly and unmistakably defines and declares it.

Again I believe it would be our greatest contribution to the cause of unity for us to proclaim boldly and fearlessly what we believe we are called to stand for. If we take the name Catholic and declare what we mean by it we shall be keeping before the world this fundamental principle of unity. And I believe it would simplify and make easier our relation to the bodies around us with which we are and shall be brought into increasing contact.

C. S. SARGENT.

**A MISSIONARY DISTRICT FOR THE NEGROES.**

To the Editor of *The Living Church*:

**I**F the plan of Suffragan Bishops after discussion be found not well fitted to meet the needs and wishes of the negroes of the United States, I may perhaps be minded to propose an amendment to Canon 10 in terms somewhat as hereinafter annexed.

Some considerations seem to me to favor the provision of a negro Missionary Bishop for the United States, that thereby fair play may be shown to the negroes in their desire for self-government and self-advancement.

Some such plan might perhaps help them:

- (a) To cultivate a wholesome pride of race and an honest feeling of social independence.
- (b) To strengthen a hearty growth of self-support and self-provision for Church needs and Church development.
- (c) To satisfy a natural and commendable desire to have a hand and bear a part in general Church work, parochial and missionary.
- (d) No harm would be done if no diocese or missionary district should give the required permission; for then no Missionary Bishop would be chosen.

(e) If the experiment should fail or prove unfruitful, only one Bishop would be unprovided for, and he could perhaps be utilized for Liberia or Haiti, or could retire as some other Bishops have retired to missionary or parochial life.

(f) If the experiment should succeed and be fruitful, and another colored Missionary Bishop should be called for, the House of Bishops is already clothed with canonical authority to divide or enlarge or to change the bounds of the suggested missionary district and to provide one or more additional Missionary Bishops as may be needed.

I am now sending the text of a suggested amendment to the Church papers that it may be criticised, and if shown to be worthless, may be dropped. Or, if it seem to be of some value, that I may be encouraged to submit it to the General Convention for discussion and for action if deemed desirable.

**PROJECT**

**OF AN AMENDMENT TO CANON 10.**

- (a) Designate § I as § I, [i].
- (b) Add the following subsections:
  - [ii]. The persons and property of the negroes or colored people in the continental area of the United States of America, in all of those dioceses and missionary districts which give their consent to this action, may be established as a missionary district; *Provided*, however, that such establishment shall not take effect until the Presiding Bishop shall have declared the extent of such missionary district and until a Bishop for the same shall have been chosen and consecrated. The colored people aforesaid are authorized, as hereinafter provided, to meet and select a suitable person to be nominated to the House of Bishops for action at its discretion, in accordance with the provisions of this canon, in choosing him to be the Missionary Bishop of such district.
  - [iii]. Within one year after this canon shall have taken effect, to-wit, on or before January 1, 1912, those dioceses and missionary districts desiring to give consent that the colored people within their areas may be included in the aforesaid missionary district shall certify such consent to the Presiding Bishop by the president and secretaries of their respective conventions or convocations.
  - [iv]. Within a period of not more than thirty days after receiving said consents, to-wit, on or before January 31, 1912, the Presiding Bishop shall by publication declare the extent of the aforesaid missionary district, and he shall require the ecclesiastical authority of each consenting diocese and missionary district to issue notice to all the colored clergy and colored congregations

embraced in such diocese or missionary district of a convention of the colored people to be assembled at a place that shall have been designated by the Presiding Bishop and at a time also fixed by him, which time shall not be less than ninety days from the date of his requirement of notices to be issued as aforesaid. The said notices to the colored people shall state that the object of the convention is to select a suitable person to be a Missionary Bishop.

[v.]. Of this convention all the colored clergy in the consenting dioceses and missionary districts who shall have been certified by their respective Bishops to be in good and regular standing shall be members. Every colored congregation of this Church in the same area which shall have been certified to be such by its Bishop and having fifty communicants or less shall be entitled to be represented in the convention by one lay delegate, who shall have been chosen by the congregation and shall furnish credentials of such choice signed by the minister of the congregation or by the Bishop of the diocese or missionary district, and also by one lay delegate for each additional fifty above the first fifty communicants; *Provided*, that no congregation shall be entitled to more than five lay delegates.

[vi.]. Of this convention the Presiding Bishop or some other Bishop designated and appointed by him shall be the presiding officer.

[vii.]. The vote for selection of a suitable person to be nominated to the House of Bishops shall be taken by orders and a concurrent majority of each order shall be necessary to elect.

DANIEL S. TUTTLE,

Wequetonsing, Mich., July 20, 1910.

Bishop of Missouri.

### A CHINESE VIEW OF NAMES AND CHURCHES.

To the Editor of *The Living Church*:

**R**INDLY let me call attention to an article, that may not be generally read, written by Mr. Cheuting T. Wang, a Chinese Churchman for the July issue of *The East and the West*. It is entitled "A Chinese View Point." And this is what he has to say, in part, as to names:

"It is altogether intolerable to have a British Church upon the soil of China whose members are not British but Chinese. To some people names may appear to be a matter of small importance. It matters little, they say, how it is called. So long as the spirit is right we can afford to leave the name alone. This is not so. Confucius said: *'If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success.'* . . . The missionaries are not to make 'British' Christians out of us. Then why should the Church be called British if it is meant and intended to be Chinese?"

These are reasonable words, and apply equally well to the cases of Cuba and Mexico [*vide July Spirit of Missions*], Brazil, and Liberia. And why do they not apply with equal force to the name of the Church at home?

Yours faithfully,

Fremont, Ohio.

THOMAS JENKINS.

### FEAST DAY COLLECTS.

To the Editor of *The Living Church*:

**I**T is, no doubt, through inadvertence that the *Living Church Annual* gives green as the color for Evensong on Saturday, August 6th. Under the old classification of the Transfiguration as a "lesser double," the service would indeed be of the Sunday with memorial of the feast; but by assigning proper psalms the American Church has clearly raised the Transfiguration to par with the Epiphany and the Presentation in her calendar, making its second Evensong take precedence over the first Evensong of an ordinary Sunday.

In this connection may I dissent from an opinion of THE LIVING CHURCH in "Answers to Correspondents" some time ago that when a feast falls on an ordinary week-day the collect of the preceding Sunday should be said as a memorial? If the feast falls on the Sunday, of course the latter has its memorial in all three services; but the collect of the Sunday does not appertain to the week-days following, except to "serve where it is not otherwise ordered." On a festival it assuredly is "otherwise ordered" if the feast be one having a proper collect, epistle, and gospel. The Roman rite has in the Ordinary of the Mass a collect, epistle, and gospel for use when there is none proper to the day; from which I take it that their services for the Sundays after Pentecost are kept strictly for dominical use. If this is not so I shall be glad to have a correction noted. But to return to our own use: if we make memorial of an ordinary Sunday on a feast in the following week, we give that Sunday an octave and make it equal with Easter and Whitsunday. Is this good ritual?

JAMES R. SHARP.

Nashville, Tenn., July 23.

[We believe our correspondent is correct in both these particulars, and thank him for directing attention to them.—EDITOR L. C.]

## Literary

### SOCIAL AND ETHICAL.

*Social Relationships in the Light of Christianity.* By W. Edward Chadwick, D.D., B.Sc., Late Foundation Scholar of Jesus College; Vicar of St. Giles', Northampton. New York: Longmans, Green & Co. 1910.

This book consists of an expansion of the Hulsean Lectures for 1909, and maintains the high standard of those lectures in years past. Dr. Chadwick speaks as an English parish priest, confining himself entirely to the social conditions of his own country, and drawing his illustrations and arguments largely from that which he has himself seen and known as pastor of a large flock who is not concerned chiefly with sociological theory, but with the moral and spiritual welfare and destiny of souls. This gives a human and practical quality to the book, which is the more engaging because of the vital and optimistic faith underlying it that man was made by God and for God, and hence was made for righteousness. From the literary point of view, these lectures are inferior to many other similar studies. There is little eloquence, the style is rather plodding and seldom strikes fire. Yet, possibly the more because of this, it will appeal to thoughtful men, who will find in it the sober and restrained conclusions of an observer who moves on every-day levels and talks plainly of things as they are. The thesis is that none of the great relationships of society is in reality yet Christian; it is idle therefore to assert the failure of a Christianity which has not been tried. What is needed is not the reconstruction of society upon a new basis, by the substitution for these relationships of new ones radically different, but the penetration of all these by the spirit of Christ. Dr. Chadwick takes five fundamental relationships for examination: that of the family, that of buyer and seller (in which he includes not only the sale of merchandise but the sale of human strength and skill, of labor), that of religious teacher and guide with the people under his care, that of citizen and state, and finally, international dealings of states with one another. He analyzes each of these, in a chapter of penetrating insight and common sense, and shows how imperfectly moralized they all are, even under the highest types of our civilization. The breadth and acuteness of his observation may be shown by the causes which he discerns at work to keep alive the possibility of war between nations: first, the spread of inflammatory printed matter by an irresponsible journalism, and second, the cupidity of speculators who would take advantage of exceptional national needs.

In the second lecture, which is, in some respects, the most valuable of all, the Old Testament teaching upon these relationships is examined; and in order to justify the inclusion of the Old Testament in such a study, a clear and highly important argument is adduced, showing, what is often forgotten, that to date the ethical standards of Christianity from the birth of Christ is both insufficient and misleading. Dr. Chadwick pursues, in examining the teaching of the Old Testament on fundamental social relationships, the exegetical rather than the historical method, and thereby lays himself open to criticism; a criticism which he evidently anticipates and tries to forestall by explaining that his object is utilitarian and not historical. He does indeed avoid the unscientific method of earlier exegetes, who mingled passages of widely sundered date and purpose without discrimination. The teaching is always related to its background, political and social; and a very pertinent reference is made to the use of the Old Testament prophets by a great reformer like Savonarola to meet the semi-pagan reaction which invaded Italy in the latter half of the fifteenth century. Even in the twentieth century there are sections of society so far below Christianity in ethical standards that perhaps the law and the prophets must come before the Gospel in the process of raising them to the "measure of the stature of the fulness of Christ."

It is to the last lecture, "Possibilities of Reform," that most readers will turn first. We are familiar with criticisms of the social order. What constructive advice does one find here? The answer of this lecture is that the remedy is the realization that there is no progress possible without God. "See that your conduct proceeds from a divine source, that is, see that it has a Divine inspiration; and secondly, see that it conforms to a Divine archetype, that is, to all that God revealed in Christ implies—it seems as if in these two exhortations is comprised all that can be said." This is a little disappointing; not because it is not true and important, but because what many earnest men and women, who thoroughly believe it, want to know, is how to apply it to the duties that lie close at hand. We are reminded of De Laveleye's remark: "Economic science proves that it is not so easy to do good." Yet if the conclusion leaves us still facing only general statements, it at any rate leaves us hopeful. Dr. Chadwick well points out that "the so-called Social Movement is largely penetrated by Christianity"—indeed largely owes its existence to Christianity—and that the Church "is not less penetrated by social aspirations." One lay down the volume with thank-



fulness that the parish clergy of England can produce a representative so large-minded, sane, and thoughtful in his treatment of such vital matters. It is a book which our own clergy may read with profit.

GEORGE L. RICHARDSON.

*The Ethics of Jesus.* By Henry Churchill King, D.D., LL.D., President of Oberlin College. New York: The Macmillan Co. 1910. Price, \$1.50.

The William Belden Noble Lectures for 1909 are here published, in the series of New Testament Handbooks, edited by Prof. Shailer Mathews of the University of Chicago. President King has conceived and executed his work in the modern scientific method, rigidly limiting his field, taking nothing for granted, examining afresh his material, as if there had been no nineteen centuries of Christian history to test and exemplify "The Ethics of Jesus." He does not profess to treat Christian Ethics nor even New Testament Ethics; nor is the book, as he says in his introduction, intended "to deal with all the teaching of Jesus"; but, by a method which he does not explain in detail, he sifts out from the teaching that which he considers to be "purely ethical" and confines himself to that. The process of delimitation does not stop even here; for the claims of the higher criticism are to be dealt with and Dr. King meets the most radical of the critics on his own ground. He begins his study by assuming that everything in the report of the Evangelists which has been questioned may for the moment be ignored. Schmiedel admits that there are nine sayings in the Gospels "whose contents could not have been invented," and three others which are almost as surely reported truthfully. Very well, suppose that these are the "foundation-pillars of a really scientific life of Jesus," let us examine them and see what ethical attitude and principles they reveal! Dr. King finds in these twelve sayings, evidence of moral earnestness, genuineness, inwardness, the insistence upon moral and spiritual independence, the resulting fundamental principle of reverence for the person, the ethical conception of religion, a sense of the contrast between His teaching and that of the time, a deep and characteristic compassion, a sense of insight, a consciousness of unique relation to God and men (of possessing the message of life), and finally a resulting impression of authority.

Within the limits of a brief handbook, and of the small section of Christian Ethics which Dr. King has undertaken to examine, the treatment must necessarily be far from exhaustive; yet even so, the impression left by the book is disappointing. Its whole atmosphere is aloof and academic. Jesus remains throughout a remote and shadowy figure, neither divine nor human. Is it after all in accordance with the scientific method to isolate and sterilize a part of His teaching, and ignore what He claimed to be and what He has been to men? Can His Personality be analyzed and what He said be thus dissociated from what He was?

It is, indeed, true, that the attempt is constantly made to-day to do that very thing. The whole process of Christian history and the great fabric of Christian institutions are discredited or ignored, the faith of the Catholic Creeds is left on one side, and explorers start out to rediscover the sources of Christianity, whether it be as an ethical system, as here, or as a religious force. But the source cannot be appreciated unless that which has sprung from it be taken into account; and, more than this, the ethical teaching of One who claimed to be the Son of God and has been accepted and worshipped as the Son of God for centuries must be interpreted in the light of those claims and that worship. The claim may be denied, but it cannot be left in suspense as Dr. King leaves it; and if it be argued that the purpose of this book is ethical, not theological, the reply must be that there is a supreme ethical import in the Incarnation. If Jesus was the Incarnate Word and is the living Master and Saviour of men, the "Ethics of Jesus" must be learned not simply from His words but from His works, and not only from the works of His earthly life, but from those "greater works" wrought under the guidance and inspiration of the Spirit whom He sent, through all the centuries since. This faith must be the back-ground even of such a restricted study as is given in this little hand-book. The problems of conduct which confront us all are not solved by telling us that Jesus has an ethical system "in the sense of thoroughly unified and consistent thinking on life, its end, spirit, motive, and means." We need, not merely thinking on life, but the Life.

GEORGE L. RICHARDSON.

*The Duty of Altruism.* By Ray Madding McConnell, Ph.D., Instructor in Social Ethics, Harvard University. New York: The Macmillan Co. Price, \$1.00 net.

Is there any valid way of proving to a man who wishes to be selfish that he ought to be unselfish? Is there any reason why one should yield his own interest and voluntarily seek the interests of his fellow men. Prof. McConnell says "No." The logic is all on the side of self-seeking. If a man wills to adopt altruism as the ethical principle of his conduct, he lives a larger life, and fulfills his inmost nature, but that is no reason why he should do so if he does not want to. He admits that a good many persons of respectable intelligence, theologians, metaphysicians, moralists, have supposed that they had established altruism as a duty, but their attempted solutions are dismissed, one after another, as "altogether unsatisfactory," as evasions of the problem, or as attempts to smooth over

the conflict between the two ideals by obscuring the question at issue.

Theology, Metaphysics, Law, Logic, Psychology, and Evolution have all been claimed as sources of the answer, but taking these up in successive chapters, an effort is made to show that in no case is the supposed duty really a duty. A strangely crude conception of the theological basis of obligation appears in the second chapter, where it is said that by the theologian "the ground for the transition from the pursuit of one's own interest to the pursuit of the interest of others is sought in the arbitrary command of God." It is then argued that there can be no obligation unless we know that God has actually given commands which we must obey, and "we have no positive knowledge that God has revealed his will to men." The outworn objection is raised to the fact of revelation that the "rightness of the revelation is attested by its divine origin, and its divine origin is attested by its righteousness." The point of view is that of one who wholly ignores the Incarnation, and whose notion of revelation is the mechanical one of the imposition of an external will upon the individual. But this misses what Pfeiderer calls the most important point of discrimination in his essay on "The Essence of Christianity," where he urges that with the Christian conception of God as love, "the will of holy love does not remain a letter of the law that is foreign to man and can merely judge and slay without giving him life; it becomes in the heart of man himself the living power of the Holy Ghost, the new and free principle of life."

The conclusion to which Dr. McConnell comes is that if you love others you are fortunate, and will probably go on loving them because it is your nature so to do, but if you do not love, there is no obligation that can be urged upon you to do so. Happily, according to his belief, most men are normally unselfish, and much selfishness is due not to a bad will, but to ignorance. "The words 'duty' and 'obligation' could be given up without harm" and the practical admonition is that instead of exhorting men to fulfill their duty, it is better to take it for granted that they wish to do so, and show them how to accomplish the good they will; with which sensible advice, few critics will wish to quarrel, for it is indeed true that men need to-day instruction more than they need exhortation. Yet it is open to doubt whether or not the sort of instruction they receive from such books as this will help them much.

GEORGE LYNDE RICHARDSON.

*Bishop Potter: The People's Friend.* By Harriette A. Keyser. New York: Thomas Whittaker, Inc.

The sweeping assertion which is often recklessly made, both by Christians, seeking to awaken their fellows to a sense of duty, and by the critics and enemies of the Church, that the cause of social betterment gains nothing from organized Christianity, would be less frequently made and less readily believed if books like this were more common and more generally read. Miss Keyser writes with enthusiasm. Bishop Potter seems to her, she confesses, to have been the greatest citizen of this country. It is possible that this may seem to some persons an overestimate, but no one can question that she has given us a timely and a useful account of services to the community which entitle him to high place among the true friends of the people. If nothing else were done than to preserve some of the admirable letters and papers in which his ideas on social questions are embodied, the work would have been well worth doing. Especially lucid and sane is the decision given by the Bishop in 1896, when he acted as arbiter between the master lithographers and their employes.

## RELIGIOUS.

*The New Schaff-Herzog Encyclopedia of Religious Knowledge.* Edited by Samuel Macauley Jackson, D.D. LL.D. (with assistants). Complete in Twelve Volumes. Vol. VII. Luitprand—Moralities. New York: Funk & Wagnalls Co. 1910.

Among the longer articles of especial importance are "Lord's Supper" by Profs. Cremer and Rietschel (denies sacrificial aspect, gives correct statement of Anglican doctrine of the Real Presence, and a useful confessional catena); "Mass" (on the history of Sacrificial doctrine and of liturgical developments from a Protestant point of view) by F. Kattenbush and P. Drews; "Marriage" (reflects the lowering of New Testament ideals common among Protestants); "Monarchianism" by Adolf Harnack (a very important contribution, with a humanitarian point of view); "Luther, Martin"; "Melancthon, Philip"; "Methodists"; "Missions to the Heathen" (disregards our missions and Board of Missions); and "Monasticism." As usual, Anglican biographies are very brief. Two articles by G. Kruger on "Monophysites" and "Monothelites" are valuable, as is also one on "Moralists, British." The article on "Merit" betrays no real knowledge of Catholic doctrine. We are glad to note the promptitude with which these volumes are now appearing.

F. J. HALL.

ALL THINGS hang together. The universe runs on principles that form and permeate all things. Wherever a man is, whatever his work is, there he is being tested, and he that is faithful in that which is least is being prepared for larger usefulness elsewhere, later on.—*Selected.*

## THE IDEAL OF CHRISTIAN CHARACTER.

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

### MEDITATION IV.—LOVE TOWARD MEN.

#### PRELUDE.

LET us picture our Lord eating with a crowd of publicans and sinners. He had accepted an invitation to some sort of an entertainment in the house of Matthew the publican, and as he sat down to eat, many of Matthew's friends came and joined the party. The publicans mostly belonged to a low social class; they were shrewd, grasping, calculating, the sort of men who would do anything for money; and they were extremely unpopular with the religious Jews, because they were raising money for an alien power. Matthew's friends then would include many publicans, and other people of the class they associated with, harlots, and notorious evil-livers of all kinds. We can see the Pharisees scornfully looking on. We can hear the sarcastic question they addressed to our Lord's disciples, "Why eateth your Master with publicans and sinners?" They secretly report the question to Him. We can hear His majestic and straightforward reply, "They that are whole have no need of a physician, but they that are sick" (St. Matt. 9:10-13).

2. Consider the love thus manifested by our Lord toward these despised outcasts, these moral lepers of the community. He thinks of them as poor, sin-sick souls. How He yearns to heal them, and to give them the true life!

3. Let us pray for this great gift of the Holy Spirit, this most excellent gift of charity, that we may have greater love and sympathy for men and women of all sorts and conditions.

Collects VI. Trinity and Quinquagesima.

#### MEDITATION.

It is a commonplace to say that love for all men was one of the great controlling motives of our Lord's human experience. He loved them not from any sense of duty, but naturally and spontaneously. His love for all human beings sprang forth freely from His love for His Divine Father. He loved them because they were the Father's children. From His human heart went forth continuously this resistless energy of love: toward the Father, the love of a Son; toward men and women, the love of a great-hearted, generous, unselfish Brother. We see this love exemplified in His daily life; and we hear of it all through His teaching. He thus summarizes the teaching of the law and the prophets: "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. And the second is like unto it; thou shalt love thy neighbor as thyself."

It was not only because He regarded all men as the children of His Father that our Lord loved them; but also because He thought of every man as a being of supreme value in himself. We get glimpses here and there in His teaching of the immense value He attached to every human life. There was nothing on earth that could compare in value with the value of a man. "The very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." "How much then is a man of more value than a sheep." "The sabbath was made for man, and not man for the sabbath." "What doth it profit a man to gain the whole world and forfeit his life?" Even when ruined by sin, the man has a priceless value in the sight of our Lord. He is the good Shepherd, and He will leave the ninety and nine to go out on the mountains and seek the one sheep that had gone astray.

Our Lord sees in every man the image of God. He sees the boundless possibilities of the most degraded and besmeared. As a recent writer has said, "For man, meant for so much and missing so much, framed for perfection, destroyed by his own deed, Jesus has love and pity, throbbing in every word, passing through action and through suffering to the ultimate agony, the final victory of the Cross."

Why is it that a mother continues to love her son, however wayward and worthless he may seem to you and to me? I can recall such a case. A young man who had started out with much promise gradually went to pieces, because he lacked perseverance and concentration. He gave up his school and went to another school. He soon left that and tried idleness for awhile. Then he tried several jobs of a varied nature. Everything he took up he entered into with great enthusiasm, but the enthusiasm did not last. Along with it all he became careless and unrestrained in his personal habits. I lost patience with him, and told him if he did not stick to something he would

some day end as a tramp. Through it all his mother loved him and believed in him. She was nearly broken hearted every time he left home. Why did she continue to love him? Because she saw, not the real young man that the rest of us saw, but a glittering vision of the young man of her dreams, the young man he ought to have been and might have been. Her strong love kept her hope strong. She still thinks he will become what she meant him to be. That love will save him if anything can.

Our Lord looked at everyone just as that mother looked at her son. He looks upon you and me to-day in the same way: meant for so much, yet missing so much; the possible you and me, and the real you and me. He loves us and pities us. He will strive, to the last moment of our lives, to make us what we ought to be.

That should be our ideal in our relations to our fellow men. We ought to try to feel as our Lord does toward every man and woman. In this respect as in other respects Jesus is our example, the ideal of the Christian character.

We come very far short of this ideal in our relations with the people around us. Some of us love only those who are interesting and attractive and congenial—our friends; some of us, only those who are akin to us; some of us, only those whom we consider righteous and respectable; some of us, only those of our level of education and social habits. How few of us have that broad, human, sympathetic, brotherly, sisterly, kindly attitude toward all sorts and conditions of our fellow creatures that the Christian ideal demands!

The obligation to love our fellow creatures does not of course mean that we must be on terms of intimate friendship with everyone. That would be impossible. We can be friends only with those who are interesting, attractive, and congenial to us. But it does mean that we should take a kindly, sympathetic interest in every human being who comes within our ken; give them a patient hearing; work and pray for their true welfare; and above all try to see in them the image of God, the men or women God meant them to be and still wants them to be.

This cannot be easy for any of us. But that same Jesus who exemplified this boundless charity during His earthly life is still at hand to help us. Through the sacraments we may receive Him into our lives; and He will enable us to do what we cannot do ourselves.

## MEN OF INFLUENCE.

BY C. H. WETHERBE.

THE man who would exert a wholesome and extended influence upon his fellow men must be a man of sterling qualities of mind and soul. The men who command the strongest influence in the community in which they live are they who possess a good degree of mental ability, ample education, and, above all, inflexible integrity of a high order. Such men are moulders of public opinion and leaders of the moral forces of society. Men of vigorous intellects and substantial education, yet morally corrupt, do exercise considerable influence upon people of vitiated moral taste and are easily led by those of stronger mind. But such men do not have the respect and confidence of the best class of people; nor do they have the implicit confidence of many who profit more or less by their help. Even those whose standard of morals is comparatively low, are more powerfully and permanently influenced by strong men of the best character than they are by men mentally gifted, but morally corrupt. Those men in history who possessed nobility of character commanded an influence which has followed them to this day, though some of them have been dead for centuries.

The moral influence of the apostles has extended with increasing force and breadth to the present time. Their influence has been greater since their death than it was in their lifetime. But what is now the influence of Judas? Nothing. No one is favorably influenced by any deed that he performed. No one quotes him with approval, and the reason is, his character was evil. Nor is anyone helpfully influenced by the life and example of Benedict Arnold. His very name is execrated. He was a brilliant man, but he is thought of now as only a traitor to his country. The lesson is plain. If we would be an influential force in society, we must possess those high qualities which command the favorable regard of all classes of people.

Go, TAKE that task of yours which you have been hesitating before, and shirking, and walking around, and on this very day lift it up and do it.—Phillips Brooks.

## VESPERS.

Our daily tasks and toils are o'er—  
The dew of even falls  
And the setting sun sets all aglow  
The ivy-clinging walls.

Within the hallowed house of God  
Our prayers and incense rise,  
And chants and hymns of praise ascend  
Beyond the glowing skies.

The holy Priest and surpliced choir  
With Mary meek doth sing,  
"My soul doth magnify the Lord"—  
Meet praises for their King!

How holy, yea, how awful is  
That sacred Altar shrine,  
Ablaze with candles, symbol of  
That Light of Light Divine!

And surely 'round the Altar throne  
Are Angels hovering near  
To note each flame of Holy Love,  
Each penitential tear.

Oh, what a blessed hour to spend  
With Christ's own Heavenly Bride—  
A Light—a Peace which makes more bright  
The dark, drear world outside!

E. T.

May 10, 1910.

## THE STORY OF A MISSIONARY BOX.

BY SARA BENNETT.

IN a little frame house in a village which nestled among the mountains of West Virginia, a tired looking woman was gazing out the window and trying in vain to see the road as it wound around the hills. It was March 31st, a cold, drizzling rain was falling, and the gentle, refined looking lady was watching for her husband, who was the missionary for that region, having five mission stations within a radius of fifty miles. He had been gone two weeks, and she longed for his home-coming. The winter had been a severe one, and the little ones, Janet (5), James (3), and Anna (6 months), had had the whooping-cough one after another. No wonder the mother looked tired, for busy days and sleepless nights were telling upon her usually robust health, but she was brave, and so thankful that the dear little ones were recovering that she murmured not, and as she caught a glimpse of the gray horse she turned with a smile and commenced to poke the fire to make a cheerful blaze. Alas! the wood was green. It had been brought to the rectory by a parishioner far up the mountain, as part payment of his pledge on the missionary's salary, and though the missionary had sawed and split it fine, it needed a year's seasoning to burn well, and now sizzled and drizzled just a little more as she poked at it. She hastened to the back door, with some dry clothing, for she knew it would be needed after the eighteen mile drive.

After a warm greeting to her husband and little attentions for his comfort, tales of the children's welfare, and their noisy welcome, she seated him in the big chair and asked for news. "O yes, Anna, I have some good news for you. The package from the 'Church Periodical Club' is in the wagon, and it is a Godsend, isn't it? I opened it and read awhile at Barker's last night. I see three more of our class have offered themselves for the foreign field. Glorious, isn't it? They will do grand work, I know, and their life of self-sacrifice will tell." "No more self-sacrificing than yours, James dear, and no harder work either," said the gentle wife.

He gave her messages from various people and items of interest regarding his work, but finally she asked, "Didn't you hear anything of our missionary box?" "O yes, it is over at the Junction, but was too large for me to bring in the road wagon, so Horton said he would bring it to-morrow, on his way to the sawmill for a load of lumber." "Too large for you to bring! I'm so glad." But he laughed and said, "Don't expect too much, Anna; it might be like the last—full of second hand things, faded party dresses, worn shoes, and that bonnet—old enough for your grandmother, only she would not wear one half so shabby. I smile every time I think of your face as you tried it on, but the freight is all prepaid on this, and Horton won't charge anything for bringing it over; said he would be glad to drive off the main road any time, to get a sight of our youngsters. Poor man, he does not get over the loss of his little one, so near Janet's age."

The mother rose with a sigh, "I do hope there's a new

clerical suit in it. Easter is so near and the annual Council meets in May. Sawing wood, miles of driving in bad weather, caring for the horse, and all the other things you do, has made your clothes look almost as shabby as that bonnet you laugh about, and I do want you to look respectable when you go to the Council." "Now don't raise your hopes too high, Anna, think of the other box." "No, I will not," she replied, "that box was an exception, I'm sure. I know there are good Woman's Auxiliaries that put love, thought, and interest in their boxes, and send as their share of a missionary's stipend just what they themselves would be glad to have given to them."

She hastened to get supper, but, as she worked, glimpses of what *might* be in that box flashed across her vision, and the hope brought a song to her lips. The illness of the little ones has kept me from sewing, she thought, forgetting for the time that the meager salary paid to her husband did not furnish much material for sewing. Supper over, the little ones were put to bed, and after a half hour's delight over the contents of the C. P. O. package they too retired.

The next morning dawned clear and beautiful, the children seemed better than for weeks. Mother and father were hastening with the usual duties, Janet and little James ran in and out, ever and anon (as if awed by the mystery of the unknown) asking questions. Janet, with her thoughtfulness, asked, "Mother, will there be a new crib in the box for sister?" and James assured her that it would have a new horse, that would go fast and bring father home quick. Dear little Anna, fastened in her high chair out of harm's way, cooed and coughed alternately, watching them all in their restlessness, and even she seemed to know there was something unusual in the air.

All at once Janet and James saw Mr. Horton as he turned off the road and ran to meet him with a shout of joy. "Hello, little tots!" he shouted, taking one on either side of him and giving James the loose ends of the reins, "I've brought you a treasure this time." Janet asked, "What is a treasure, Mr. Horton?" and James, boy-like, "Did you bring us a gun to shoot rabbits?" "We'll see," he says, and in cheerful tone calls as he drives up to the door, to the expectant ones, "This box is a sure enough treasure box. I expect I can give you five or ten minutes to help open it." With haste the big box was taken in and opened. The contents were carefully covered with heavy paper and on this lay a letter from the secretary of the parish branch of the Woman's Auxiliary from whence the box came, and also a stamped envelope addressed to herself.

These were laid aside, they could wait. But oh! what is beneath that paper? Shall the mother's hopes be blighted? No, no, the paper, lifted, discloses two pairs of warm blankets. "O mother, now father can take the good buggy robe when it's real cold, can't he?" asked Janet. Mr. Horton thought he must leave quickly now for his load of lumber, feeling that other economies might be disclosed by the children which might embarrass these good people, so after receiving their thanks he drives on and the missionary hands out some outing flannel pajamas for himself, but which James thinks should fit him, and with a leg around his neck, says, "Mother, don't I look nice?" Just then a doll is handed to Janet and she, not sure if this is hers or her sister's, jumps it up and down before Anna's eyes and is content, if Anna isn't. Little dresses of pink, blue, and white for Janet and Anna, both so neatly made and so pretty! Suits for James, white and blue, blouses and belts! The mother's hands and lap are full of the pretty garments and her eyes with tears. Sheets and pillow cases, underwear; and what is this! A toy automobile, which father gives to James, stopping a minute to show him how to wind it up with a key to make it go. Off the little fellow goes to the next room for more space, the pajamas still around his neck. Now comes table linen and towels. "O James, the first replenishing of linen since our wedding gifts. Now we will not have to save the napkins until the Bishop's visitation; what a pleasure to have them to use every day." A box of playthings now appears, marked "For the Baby," and Janet feels that she can take her doll and a pink dress with her to watch James and his auto, while the baby does not know which one of her treasures to clutch first. An overcoat—such a nice one.

The missionary grows warm with the thought of this comfort in the long drives, but cold with the fact that so far nothing has been taken out for the loving mother. Must she be always content with the things for the rest and her portion be just the necessities for the house furnishings? Oh, no! he thinks, and goes deeper into the box. Shoes and stockings, coats and hoods for the little ones, then some material and the

mother says, "Oh! that is for my house dresses, what beautiful gingham," some picture books, and papers. The children are wild with excitement, but father and mother are silent with emotion. Three more pasteboard boxes remain. The first contains a clerical suit, with three shirts, six collars, six handkerchiefs, a pair of gloves, and a little purse, and, strange to say, something in it. The wife is so happy, the winter with all its trials are forgotten, and the missionary smilingly holds up the purse and says, "Not much like mine. Well, dearie, I'll hand this over to you, it is as sacred as a wedding fee." But the baby wants her dinner if the rest do not, and as the mother takes her she wonders where she will sit, for every chair is filled, and says, "I too am filled with thankfulness and gratitude" as she clears a place and chair, while the father is busy untying the second box. He is elated, and brings a pair of kid gloves, ruching, lace, a large white apron, silk for a waist, a pinstripe of blue and white, and, who would have thought it, a tailor-made suit of blue! "Now who will look sweeter at the Bishop's reception than my Anna? You will go to the Council, won't you? You have not had an outing for five years." She is bewildered with the outfit and too full to even sing Anna to sleep. But Anna needs no singing, and with one hand clutching a little woolly lamb and the other tightly holding a kitty, the mother lays her down and goes to see what is in that last pasteboard box. Across its top is written in large letters "Salmagundi."

They open it. It surely is a mixture: hooks and eyes, cotton of all sizes and colors, spools of silk, buttons large and small, tacks, nails, screws, hooks, a little hammer, knife, scissors, tape, finishing braid, corkscrew, and a fifty-foot tape measure. The last articles cap the climax and bring a hearty laugh. What would a missionary do with a corkscrew? The wife, with another laugh, replies: "I think if we had had one, that bottle of ink you tried to open would not have made such a splash on the table cover. And if we had had that measure I would not have to take your clothesline to measure the distance for the Christmas greens." As they looked at this box, he said, "How well they knew we did not have any 10-cent store here," but she added, "How well they knew what a difficult thing it was to get all those little odd things, when you need them most, in a little village store."

The box was unpacked; the room was filled to overflowing; dinner had been forgotten. Janet was dressed up in her new clothes; James had discarded the pajamas, but was still trying to get more speed from his auto, the elder ones were tearfully quiet. It was the missionary's habit "In everything to give thanks," so he called Janet and James and together they all knelt around the empty box while he gave thanks to God for these gifts, for the mercies and benefits received, and asked His blessings to fall upon the faithful women who had labored for them with such loving thought and understanding, to bring joy into their lives even as they had given joy to others, and finally for them to receive the Master's benediction: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

### "AMONG SMOOTH STONES."

By MARCIA LOUISE WEBBER.

SHE dismissed the restless, marble-mad boy who had been kept in for whispering, added the neat column of figures in the record book, and arranged the papers on her desk with the methodical manner that comes from long practice. Then, instead of going to the closet for her hat, she dropped her head upon her hands and allowed all the bitterness and unrest of the day to roll over her spirit in a hungry wave. It was a wave which had threatened all day to overpower the little host of her courage, and no longer held back, now rushed gleefully to destroy.

"The monotonous sameness!" she cried to the four walls. "Oh, for something different from this quiet, familiar life! Oh, for great wealth, or fame, or wisdom, or social success!"

It may be that she was very tired, or that the room was very warm and very still.

Whatever the reason, the result was the same—she slept. While she slept, she dreamed, and the dream was this:

She stood near a river and watched hundreds of eager bathers rush past her into the water. One by one she saw them swim impulsively out, waver, look back, and sink slowly from sight.

"What does it mean?" she asked in horror, of one who stood near.

"That is the River of Wealth," the stranger answered. "It

looks so restful, refreshing, promising such relief from toil, that a mad crowd is always seeking it. Hidden from sight are the treacherous quicksands, which slowly but surely demand the life and the soul of all who, for selfish gain, plunge into the river."

Again, she watched the gleam and glory of the falls. Rushing loudly, tossing white spray boldly into the air, shining with myriad colors in the sunlight—the cold beauty failed to satisfy her.

"That is Fame," said a voice near-by, "Fame, alluring, dazzling, awing, but alone in its grandeur."

Later she found herself by the shore of a great ocean, gazing over miles of water that stretched far beyond her sight. Here and there were huge steamers ploughing sturdily through the waves, their frames, massive as they might appear in the harbor, now mere eggshells before the might of the sea.

"That is the Ocean of Knowledge," remarked a stranger quietly, "an ocean whose depths and power no man has yet fathomed. He who has the desire and the proper equipments may go a little way along one path in the waves, but on every side are darkness and mystery. There may be the joy of opening a new route, but of hardship and self-denial the ocean demands heavy toll."

Yet once more she was a spectator. This time the scene was a shallow lake, carefully banked, and filled with gayly decked boats. Strains of music floated on the air, laughter trailed behind the luxurious craft that sailed idly along, and the air was heavy with the perfume of costly flowers.

"Shall we go for a sail?" queried some one near-by.

She looked at her tanned, capable hands, felt the rich blood of active health surge to her heart, and turned away. The odor of the orchids was suddenly nauseating.

"Among the smooth stones of the river shall be thy portion." A sentence from last Sunday's lesson fell involuntarily from her lips, and as she spoke the words the dream passed.

Five minutes later, the lad who had been deprived of half an hour of the glorious spring day because he had heartily answered, "You bet!" to the unnoticed query of the boy behind him—"Say, ain't teacher a peach in that blue rig?" looked up from his game to receive such a smile of friendliness that his loyal little heart swelled with relief and trust restored.

### IN THE COURSE OF THE DAY.

A FEW weeks ago I paid a visit to my native town, a small village in the southern part of Ohio. It had been many years since I had been there, and as I walked down the street from the station, I scrutinized carefully each face I saw, hoping to recognize some friend of my boyhood days. Presently I saw in an old rickety buggy an aged negro, bowing and smiling as if he knew me. It was the old sexton of the church which I had attended when a boy.

"Well, well, Jeff," I said, holding out my hand to him, "how do you do?"

"I'm pretty well, thank you," he replied, quite delighted that I had recognized him.

"And is your wife still alive?" I enquired further.

"Yes, sah," he replied, "she's quite well, thank you."

"And how is the boy?" I continued.

"Do you mean Napoleon?" he asked.

"Why, yes, of course," I replied.

"Oh! he's fine," he exclaimed, his face beaming with pride.

"He's in Chicago—yes, been there two years, workin' fo' the same man. You know, he's got to be a cheffonier now."

THE RECTOR of a large church in one of our eastern cities is telling a rather good joke on himself. The church in question is famed far and wide for the elaborate character of its services. On a recent Sunday morning, a little girl of some six years was taken there for the first time by an aunt who is a regular worshipper. After the conclusion of the service, the lady very proudly presented her small niece to the rector, who, desiring to be pleasant, asked graciously, "And how did you like the service, my dear?"

Upon which the little maid, looking rather grave, replied:

"I thought it very nice, indeed, but I did not suppose that anything like that would be allowed on Sunday."

AT A RECENT funeral this rather startling announcement was made by the undertaker:

"We will now listen to the singing of a hymn composed by the corpse!"

# WHO'S WHO IN GENERAL CONVENTION.

*Continued from last week. See introductory explanation there printed.*

## CLERICAL DEPUTIES.

**Oberly, Henry Harrison, D.D.,** New Jersey. R. Christ Ch., Elizabeth. B., Easton, Pa.; ed. high sch., Racine Col. Gr. Sch., Trinity, Htfd. (B.A., M.A., D.D.), Berkeley; mem. G. C. '01, '04; mem. com. Chr. Unity; mem. dioc. provisional Cath. chptr.; mem. ex-com. Ch. Congr., Am. Ch. Union, clerical union; chm. case. com. Charity Organiza., Ellz.; author "Systematic Catechising," "Lessons on P. B. Catechism" (Y. C. Co.), "Testimony of the P. B." (Gorham, 1901), "A Fundamental Catechism" (Whittaker, 1908); opposed to Preamble and Open Pulpit.

**Osborne, Edwin Augustus,** North Carolina. Archd. of Charlotte, P. O. Statesville, N. C. B. 1837, Moulton, Ala.; ed. Statesville Mil. Acad.; mem. G. C. '07; lawyer; colonel C. S. A.; opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Palace Hotel.*

**Page, John Mitchell,** Bethlehem. R. St. Luke's, Lebanon, Pa. B. Sept. 22, 1868, New York City; ed. Columbia (A.B., 1887), G. T. S. (1894); mem. clergy fund com.; formerly reviewer of plans in bureau of bldgs., N. Y.; opposed to Preamble and Open Pulpit.

**Parks, J. Lewis, D.D.,** New York. R. Calvary Ch., New York, mem. Bd. of Miss., trustee G. T. S., trustee Cathedral St. John the Divine, mgr. Bd. of Miss., N. Y. B. 1848, New York; ed. St. James' Col., Md.; Trinity Col., Htfd.; G. T. S.; Hobart (S.T.D.); Yale (D.D.); mem. G. C. '89, '95, '98, '01, '04, '07; mem. com. on canons; joint com. on Suffr. Bps.; com. on Canons 38, 39; admiral's sec., U. S. N., 1865-68. *Hotel Sinton.*

**Parshall, Herman F.,** Duluth. Archd. of Indian and other work, Cass Lake, Minn.; pres. std. com. B. Sept. 27, 1867, Faribault, Minn.; ed. Seabury (B. D., 1893); mem. G. C. '04, '07; mem. C. B. S.; opposed to Open Pulpit and Suffr. Bps. *Palace Hotel.*

**Parsons, Edward L.,** California. R. St. Mark's, Berkeley; warden and instr. Training Sch. for Deaconesses; lect. philos. of relig., Ch. Div. Sch. of Pac.; mem. std. com.; pres. dioc. S. S. com. B. May 18, 1868, New York Cy.; ed. Yale (B. A., 1889); Union Theo. Sem. (1892); Univ. Berlin (fellow, 1892-94); Epis. Theo. Sch. (1894); mem. G. C. '04, '07; mem. jt. coms. Capital, Labor, Suffr. Bps.; mem. com. courts of appeals; mem. Chr. Soc. Un.; pres. com. of pub. charities, Berkeley; ed. "Pacific Churchman" 1904-08. *Burnett House.*

**Patterson, William Edwin,** New Hampshire. R. Trinity and Union Chs., Claremont, N. H. B. Apr. 2, 1872, St. Armand East, P. Q.; ed. Bps. Col. (B.A.); sec. to bd. of mgrs. dioc. miss.; delegate to N. E. miss. council; opposed to Open Pulpit; favors Suffr. Bps.

**Patton, James Lindsay,** West Texas. R. St. Mark's, San Antonio; sec. std. com. B. Nov. 20, 1866, Albemarle Co., Va.; ed. Randolph-Macon (B.A.); mem. G. C. '98, '07; favors Preamble and Suffr. Bps. *Hotel Honing.*

**Peabody, Endicott, D.D.,** Massachusetts. H'd Master Groton Sch.; Groton. B. May 31, 1857, Salem, Mass.; ed. Cambridge, Eng. (LL.M.); Harvard (D.D.); mem. G. C. '07; mem. coms. on Pr. Bk., Education, Revision of Lectionary; favors Open Pulpit and Suffr. Bps. *Hotel Sinton.*

**Percival, H. Atwood,** Quincy. R. St. Paul's, Peoria, Ill.; mem. std. com.; mem. dioc. bd. of miss.; ed. Bates College (D.D.); formerly Presb. minister; father and grandfather were ministers of Established Ch. of Scotland; trustee Jubilee Col.; favors Preamble and Suffr. Bps.; opposed to Open Pulpit.

**Perry, James DeWolf, Jr.,** Connecticut. R. St. Paul's New Haven. B. 1871, Germantown, Pa.; ed. Ger'n Acad., Un. Pa. (B.A.), Harvard (B.A.), Episc. Theo. Sch. (B.D.).

**Peters, Roger H.,** Western Michigan. Dean St. Mark's Pro-Cath., Grand Rapids; pres. std. com.; mem. dioc. bd. miss.; ex-chp. B., Versailles, Ky.; ed. Kenyon (B.A., 1885); Un. So. (1888); mem. G. C. '04, '07; mem. com. deceased mem.; trustee Akeley Hall; opposed to Preamble, Open Pulpit, Suffr. Bps. *Burnet Hotel.*

**Pise, Charles T. A., D.D.,** Atlanta. Dean Cath., Atlanta; pres. std. com.; ex-chp.; dean Atl. convoc. B. Oct. 28, 1857, Columbia, Tenn.; ed. Kenyon, 1881 (A.B., A.M.); Univ of Ga. (D.D., 1905); mem. G. C. '98.

**Pittenger, I. McK., D.D.,** North Carolina. R. Good Shep., Raleigh; pres. std. com. B. Mansfield, Ohio; ed. Baldwin Univ. (A.B., A.M.), Union Theo. Sem. (B.D.), Un. N. C.

(D.D.); mem. G. C. '98, '01, '04, '07; mem. com. Chr Ed.; opposed to Preamble and Open Pulpit; favors Suffr. Bp. *Palace Hotel.*

**Plant, Robert W.,** Maine. R. Christ Ch., Gardiner, Me.; chm. dioc. S. S. com.; ex-chp. B., St. John, N. B.; ed. Montreal Dioc. Col., Episc. Theo. Sch. (B.D.); mem. G. C. '04, '07; mem. Clergy Pension Fund com.

**Porter, Emery H., D.D.,** Rhode Island. R. Emmanuel Ch., Newport; mem. std. com. B. 1844, Lynn, Mass.; ed. Brown Univ. (A.M., D.D.), Phila. Div. Sch.; mem. G. C. '98, '01, '04; opposed to Preamble, Open Pulpit, and Suffr. Bps.

**Quinney, Charles,** Eastern Oregon. R. Ch. of Redeemer, Pendleton. B. May 29, 1847, Coventry, Eng.; ed. Malta, Newmarket, and London; opposed to Preamble, Open Pulpit, and Suffr. Bps.

**Ramage, Barton B.,** Dallas. R. St. Andrew's, Fort Worth, Tex.; mem. dioc. bd. miss.; ex-chp. B. Aug. 8, 1860, Newberry, S. C.; ed. Newberry Col., S. C. (A.B., 1880), Johns Hopkins, Harvard (A.B., 1884), Columbia Law Sch.; mem. G. C. '98, '01, '04, '07; com. on education; delegate S. W. dept. miss. council; opposed to Preamble, Open Pulpit, Suffr. Bps.

**Ramsey, H. M.,** Oregon. Vicar pro-Cath.; std. com. B. June 30, 1880, Salem, Oreg.; ed. Pacific Univ. (B.A.), Un. Cal. (M.A.), Ch Div. Sch. Pac. (B.D., Columbia (post-grad.), Un. Marburg, Germany; opposed to Open Pulpit; favors Suffr. Bps.

**Rich, Edward Robins, D.D.,** Easton. Dean Trin. Cath.; sec. dioc. B. Baltimore, Md.; mem. G. C. '98, '01, '04, '07; mem. com. G. T. S.; author "Comrades" (Neale Pub. Co.).

**Richards, George Brinckerhoff,** Western New York. R. Ascension, Buffalo; archd. of Buff.; mem. dioc. bd. of miss. B. Aug. 2, 1865, Hartford, Conn.; ed. Yale (Ph.B., 1888), Berkeley; mem. G. C. '07; chp. 65th Regt. N. Y. N. G.

**Rockett, Johannes,** Springfield. R. Holy Trinity, Danville, Ill.; pres. std. com.; treas. dioc. Ch. Ex. Bd. B. Mar. 3, 1853, Frankfort-on-Main, Germany; ed. same; mem. G. C. '01, '04, '07; opposed to Preamble and Open Pulpit; favors Suffr. Bps.

**Rogers, B. Talbot, D.D.,** Fond du Lac. Warden Grafton Hall; archd. F. du Lac; canon Cath., Fond du Lac, Wis. B. 1865, Marquette, Mich.; ed. Lawrence (A.M.), Nashotah (B.D., D.D.); mem. G. C. '98, '01, '04, '07; opposed to Preamble and Open Pulpit; favors Suffr. Bps.

**Roland, Edward L.,** Michigan City. R. St. James', Goshen, Ind.; mem. disc. bd. of miss. B. 1872, Washington, D. C.; ed. pvt. tutor, W. T. S.; sec. dioc. Cath. Club; mem. G. A. S.; opposed to Preamble, Open Pulpit, Suffr. Bps.

**Ryan, Albert W., D.C.L.,** Duluth. R. St. Paul's, Duluth; pres. St. Luke's hosp. B. Jan. 11, 1856, Mt. Clemens, Mich.; ed. Un. Mich. (B.A.), Seabury (B.D.), Ill. Wesleyan (Ph.D.), Trinity, Toronto (D.C.L.); mem. G. C. '92, '95, '98, '01, '07; mem. court of review, 6th dept.; trustee Seabury; favors Open Pulpit and Suffr. Bps.

**St. George, Howard B.,** Milwaukee. Prof. Eccl. Hist., Liturgics, and Ch. Polity, Nashotah; mem. std. com.; ex-chp.; mem. Cath. chptr.; canon Cath. B. March, 1855, Kilwarlin Parsonage, Co. Down, Ireland; ed. Christ's Hosp., London, Trinity, Dublin (B.A., 1879), Lichfield Theo. Col. (1880); opposed to Preamble and Open Pulpit.

**Sanderson, Benjamin Smith,** Bethlehem. R. Trinity, Bethlehem, Pa.; ex-chp.; mem. dioc. bd. of miss. B., Brooklyn, N. Y.; ed. Amherst (A.B.), G. T. S. (S.T.B.); mem. G. C. '07; opposed to Open Pulpit; favors Suffr. Bps. *Hotel Sinton.*

**Schaad, Julius A.,** Kansas City. R. Grace, Kan. City; v. p. dioc. bd. of miss.; ex-chp. B. Aug. 12, 1866, Peoria, Ill.; ed. N. W. Univ., Evanston; mem. G. C. '07; formerly Warden Archd. Kan. Cy.; mem. miss. council 6th dept.; ed. dioc. paper; author "Only a Mask" (M.C. Long, Kan. Cy.); favors Preamble and Suffr. Bps.; opposed to Open Pulpit.

**Schuyler, Hamilton,** New Jersey. R. Trinity Ch., Trenton. B. 1862, Oswego, N. Y.; ed. St. John's Sch, Manlius, G. T. S., Oxford; delegate Pan Anglican, 1908; chm. com. social service, N. J.; mem. Chr. Soc. Un.; trustee pub. lib., Trenton; author "Studies in

Eng. Ch. Hist" (Crothers); "A Fisher of Men" (Gorham). *St. Nicholas Hotel.*

**Schuyler, Philip,** Vermont. R. St. Peter's, Bennington. B. Sept. 4, 1861, St. Louis, Mo.; ed. pub., G. T. S.; delegate New Eng. Miss. Council; opposed to Preamble and Open Pulpit.

**Sears, Peter Gray,** Texas. R. Christ Ch., Houston; mem. std. com.; ex-chp. B. Oct. 11, 1866, Oxford, Miss.; ed. Univ. Miss. (B.A., 1855); mem. G. C. '04; favors Preamble and Suffr. Bps.

**Sedgwick, Theodore,** Minnesota. R. St. John Evang., St. Paul; mem. std. com.; dean St. Paul convoc. B. Aug. 1863, Stockbridge, Mass.; ed. Harvard (B.A., 1886), Berkeley (1890); mem. general bd. of miss.

**Shepherd, R. Bowden,** New Jersey. R. Chr. Ch., Riverton; ex-chp.; sec. Burlington conv.; mem. dioc. S. S. com. B. Sept. 22, 1858, Yonkers, N. Y.; ed. Episc. Acad., Univ. Pa. (A.B., A.M.), Berkeley; mem. G. C. '07; mem. ex-com. Joint Dioc. S. S. Lesson Com.; pres. Riverton free library; author "Semi-Centennial Hist. Ch of the Advent, Phila.;" opposed to Preamble and Open Pulpit. *Hotel Sinton.*

**Sherwood, Granville H.,** Quincy. R. Trinity, Rock Island, Ill. B. Dec. 6, 1878, Elgin, Ill.; ed. St. Paul's, Conc.; Trinity, Htfd; Un Chic.; mem. G. C. '07; opposed to Preamble and Open Pulpit; favors Suffr. Bps.

**Sills, Charles Morton,** Western New York. R. Trinity, Geneva, N. Y.; mem. std. com., dioc. eccl. court, federal council. B., England; ed. Univ. N. B. (A.B., M.A.), Bowdoin (D.D.); mem. G. C. '92, '95, '98; former pres. std. com. Maine (21 yrs.) and sec. dioc. Maine (20 yrs.); author "Teaching of the Divine Liturgy," *Burnet House.*

**Simpson, John E. H.,** Oregon. R. St. Mark's, Portland. B. 1860, Monaghan, Ireland; ed. Engl. and Ireland; Seabury (B.D.); mem. G. C. '01, '04; author "Meodoxy" (J. K. Gill & Co., Portland); opposed to Preamble and Open Pulpit; favors Suffr. Bps.

**Skinner, Frederick Nash,** East Carolina. R. St. Paul's, Beaufort, N. C.; sec. and reg. dioc.; sec. std. com. B. Aug. 27, 1856, Edenton, N. C.; ed. Un. N. C. (B.A., 1882); G. T. S. (B.D., 1888); mem. G. C. '04, '07; opposed to Open Pulpit.

**Smith, Claudius F.,** East Carolina. R. Christ Ch., Elizabeth City, N. C.; dean Edenton conv.; mem. dioc. miss. com. B. May 21, 1860, near Greenville, N. C.; ed. Univ. N. C. (A.B.); chp. Naval Reserves, N. C. N. G.

**Sniffen, Charles J.,** Western Massachusetts. Dioc. miss., So. Lee, Mass. B., Stratford, Conn.; ed. Yale (B. A., 1894, Berkeley, 1897).

**Stanley, James D.,** Indianapolis. R. Christ Ch., Indianapolis; pres. std. com.; mem. dioc. bd. miss. B. May 27, 1856, Oak Bower, Ala.; ed. Trinity Col., Htfd. (A.B., A.M.); G. T. S. Mem. G. C. '89, '92, '95, '04; grand prelate K. T., Ind., 1891-2. 2345 Kemper Lane, Walnut Hills.

**Stanley, Newell DeMeritt,** Fond du Lac. R. St. Peter's, Sheboygan Falls, Wis. B. Dec. 11, 1848, Chelsea, Vt.; ed. Nashotah; opposed to Preamble and Open Pulpit.

**Stehl, Walter B.,** Easton. R. St. Paul's, Centerville, Md. B. Sept. 1, 1874, Baltimore; ed. Balto. schools, Va. Theo. Sem.; mem. G. C. '07; mem. miss. council 3d dept.; sec-tr. Mid. Conv. of dioc.; v-p. dioc. S. S. Inst.; opposed to Preamble and Open Pulpit; favors Suffr. Bps.

**Stewart, George Craig,** Chicago. R. St. Luke's, Evanston, Ill.; mem. dioc. bd. of miss.; trustee W. T. S. and Ch. Home for Aged. B. Aug. 18, 1879, Saginaw E. S., Mich.; ed. Northwestern Univ. (B.A.), W. T. S.; formerly a Methodist min.; director G. A. S.; director St. John's Sch. for Postulants; opposed to Open Pulpit. *Hotel Sinton.*

**Sulger, John E.,** Indianapolis. R. St. Stephen's, Terre Haute, Ind.; mem. std. com.; dioc. bd. of miss. B. Oct. 9, 1861, Philadelphia; ed. G. T. S. (1890); mem. G. C. '92, '98, '01, '04, '07; chm. com. univ. bus.; formerly archd. Wyo. and Idaho; mem. ex-com. miss. council 5th dept.; admitted to bar, Phila., 1882. *Hotel Havlin.*

**Taylor, Arthur Russell,** Harrisburg. R. St. John's, York, Pa.; mem. std. com. 1907-08; dioc. bd. of miss. 1907-10. B. Sept. 22, 1862, St. Albans, Vt.; ed. Lafayette Col. (A.B.,

1883; A.M., 1886); Seabury (B.D., 1890); mem. G. C. '04.

**Taylor, Frederick Charles, Nebraska.**  
R. Christ Ch., Central City. B. Aug. 19, 1875, Hamilton, Ont.; ed. Univ. Bps. Col., Lennoxville, P. Q. (B.A., 1st cl. classical honors, Prince of Wales medalist, 1898); opposed to Preamble and Open Pulpit; favors Suffr. Bps.

**Thomas, Albert S., South Carolina.**  
R. St. David's, Cheraw; sec. council; mem. std. com. B. Feb. 6, 1873, Columbia, S. C.; ed. Citadel, S. C. (B.S.), Univ. So., G. T. S. (B.D., 1902); mem. G. C. '07; mem. com. on Suffr. Bps.

**Thurston, Theodore Payne, Minnesota.**  
R. St. Paul's, Minneapolis. B. 1867, Delavan, Ill.; ed. Shattuck, Trinity (B.A.), Epls. Theo. Sch. (B.D.); favors Preamble; opposed to Open Pulpit and Suffr. Bps.

**Tucker, Gardiner L., Louisiana.**  
R. St. Matthew's, Houma; archd. So. La.; sec. dioc. S. S. Com. B. Aug. 6, 1874, Columbus, Miss.; ed. Un. So. (B.A., 1896, M.A., 1897); mem. G. C. '07; mem. R. S. A.; opposed to Preamble; favors Open Pulpit and Suffr. Bps. *Dennison Hotel.*

**Turner, Charles H. B., Delaware.**  
R. St. Peter's, Lewes; archd. of Dover; mem. std. com. B. New Castle, Del.; ed. Reynolds Classical Inst., Wilmington, Un. So.; mem. G. C. '89, '92; vice-pres. div. of public records, state of Del.; author "Some Records of Sussex Co., Del." (Allen, Lane & Scott, Phila.)

**Tyler, Samuel, Southern Ohio.**  
R. Advent, Walnut Hills, Cincinnati; chm. dioc. social service com.; mem. dioc. S. S. com. B. Mar. 11, 1871, Minneapolis, Minn.; ed. Yale (B.A., 1895), Epls. Theo. Sch. (B.D., 1898). 49 *The Alexandra, Walnut Hills.*

**Vernon, Frank Laurence, Maine.**  
Dean of Cathedral, Portland; mem. std. com.; ex. chp. B. Mar. 17, 1873, St. John, N. B.; ed. Trinity, Toronto (B.A., 1893, D.D., 1902), Epls. Theo. Sch. (1896); priest asso. C. B. S. and Community St. Margaret; opposed to Open Pulpit.

**Warner, Beverly, D.D., L.L.D., Louisiana.**  
R. Trinity, New Orleans; pres. std. com. B., Jersey City, N. J.; ed. Princeton, Trinity (M.A.), Berkeley, D.D. (Un. So.), L.L.D. (Tulane); mem. G. C. '92, '98, '04; mem. com. Chr. Unity; author "Troubled Waters" (Lippincott), "Eng. Hist. in Shakespeare's Places" (Longmans), "The Facts and the Faith" (Whittaker), "Young Man in Modern Life," "Young Woman in Modern Life" (Dodd, Mead), "Famous Introductions to Shakespearean Plays" (Dodd, Mead). *Burnet House.*

**Warren, William Edward, New Mexico.**  
R. St. John's, Albuquerque; archd.; ex. chp. B. Aug. 31, 1870, Key West, Fla.; ed. Un. Minn. (B.A.), Seabury (B.D.); director medical mission to the sick; mem. 7th dept. miss. council; C. B. S.; opposed to Open Pulpit and Suffr. Bps.

**Waterman, Lucius, D.D., New Hampshire.**  
R. St. Thos. Ch., Hanover; pres. std. com.; ex. chp. B. Mar. 29, 1851, Providence, R.I.; ed. Trinity Col., Htfd. (B.A., 1871, D.D., 1892); mem. G. C. '95, '98, '01, '04, '07; mem. joint com. Eccl. Relations; joint com. on office of Uction for the Sick; com. on courts of appeals; mem. Angl. and E. Ortho. Chr. Un.; author "Hist. of Post-Apostolic Ch." (Scribner, 1898); "Tables of Episcopal Descent" (Graham, 1903); favors Preamble and Suffr. Bps., opposed to Open Pulpit. *Hotel Savoy.*

**Watkins, S. Halsted, Vermont.**  
R. St. Luke's, St. Albans; mem. std. com.; ex. chp. B. Apr. 5, 1862, New York City; ed. Union (B.A., M.A.); Berkeley; chm. bd. of educ., St. Albans, since 1906.

**Weed, Charles Albert, Kansas City.**  
R. St. Philip's, Joplin, Mo.; dean conv.; ex. chp. B. Nov. 24, 1862, Plattsburg, N. Y.; ed., Burlington, Vt.; mem. G. C. '04, '07.

**Werlein, Halsey, Jr., Mississippi.**  
R. St. Andrew's, Jackson, Miss.; dean Jackson conv.; mem. std. com. B. Nov. 1, 1878, Biloxi, Miss.; ed. Vanderbilt (B.A., 1897, M.A., 1898); Un. So. (B.D., 1902); favors Preamble; opposed to Suffr. Bps. 502 *Greenup St., Covington, Ky.*

**Westcott, Frank Nash, Central New York.**  
R. St. James', Skaneateles, N. Y. B. August 8, 1858, Syracuse, N. Y.; ed. Syr. Classical Sch., Syr. Un., Berkeley (Ph.B., B.D.); mem. G. C. '01; author "Catholic Principles," "Heart of Catholicity" (Y. C. Co.), "The Church and the Good Samaritans" (Whittaker); favors Suffr. Bps.; opposed to Preamble and Open Pulpit. *Burnet House.*

**Whitaker, Walter Claiborne, D.D., Tennessee.**  
R. St. John's, Knoxville, Tenn. B. Jan. 28, 1867, Lenoir, N. C.; ed. Ala. Polytech. (A.B., 1884, A.M., 1891), Un. So. (D.D., 1909); mem. G. C. '95, '98, '01; trustee Ala. Polytech.; author "Hist. P. E. C. in Alabama" (Roberts & Son, Birmingham), "Richard Hooker Wilmer"

(Jacobs); editor "Church Record of Ala." (1891-01) and of "Church News of Miss." (1902-05); opposed to Preamble; favors Suffr. Bps. 431 *Elm St.*

**White, Edwin Augustine, Newark.**  
R. Christ Ch., Bloomfield; pres. dioc. eccl. court. B. Dec. 27, 1856, Cornwall, Conn.; ed. Wesleyan Univ., Middletown, Conn. (A.B.); practised law 6 yrs; mem. G. C. '01, '04, '07; mem. coms. on canons and state of the Ch.; author "Amer. Ch. Law" (Pott, 1898). *Hotel Sinton*

**White, Francis S., Kansas.**  
R. Trinity Ch., Atchison; mem. std. com. B., New York City; ed. Hobart (A.B., 1893, M.A., 1896), G. T. S. (B.D., 1896); Eigenbrodt fellow 1896-7; mem. G. C. '04, '07; sec. miss. dept. S. W.; mem. B. S. A. C. B. S., G. H. C.; opposed to Preamble and Open Pulpit; favors Suffr. Bps.

**Whitney, G. Sherwood, Georgia.**  
R. St. Paul's, Augusta; std. com.; ex. chp. B. May 14, 1868, Delafield, Wis.; ed. Racine (B.A., 1889, M.A., 1892), W. T. S. (1892); mem. G. C. '07; grand prelate K. T. Ga.; favors Preamble and Suffr. Bps.; opposed to Open Pulpit.

**Wilkins, J. J., D.D., Los Angeles.**  
Dean and Rec. Emer. St. Paul's Pro-Cath., Los Angeles; gen. sec. Pension Fund com.; ed. Griswold (S.T.D.); mem. G. C. '92, '95, '04, '07.

**Wilkinson, James E., Ph.D., Western Michigan.**  
R. St. John's, Ionia, Mich.; sec. dioc.; mem. std. com., ex. chp. B. Feb. 9, 1857, Lawrence, Mass.; ed. Harvard (A. B.), Nashotah (B.D.), Ill. Wesleyan Univ. (Ph.D.); mem. G. C. '98, '07; mem. Am. Ch. Un.; opposed to Open Pulpit; favors Suffr. Bps.

**Williams, John, D.D., Nebraska.**  
R. St. Barnabas', Omaha; pres. std. com. B. June 21, 1835, Tralee, Ireland; ed. Seabury (B.D., D.D.); mem. G. C. '86, '92, '98, '01, '04, '07; mem. joint coms. amendments to const., diaconate; mem. Am. Ch. Un.; opposed to Preamble and Open Pulpit. *St. Nicholas Hotel.*

**Williams, Richard P., Washington.**  
R. Trinity, Washington, D.C., sec. std. com., canon Cath. B., New Orleans, La.; ed. Col. City of N. Y. (B.S.); mem. G. C. '01, '04, '07; opposed to Preamble and Open Pulpit; favors Suffr. Bps.

**Williams, William Daniel, Iowa.**  
R. Trinity, Iowa City; archd.; mem. G. C. '01; archd. Ark. 1899-1903; favors Suffr. Bps.

**Wilmer, Cary Breckinridge, D.D., Atlanta.**  
R. St. Luke's, Atlanta; mem. std. com.; ex. chp.; chm. S. S. Com. B. 1859, Williamsburg, Va.; ed. Wm. and Mary; Un. So. (D.D.); mem. G. C. '07; mem. court of appeals; chp. 5th. Reg. Ga. N. G.; mem. natl. child labor com.; author, "Things, New and Old"; "The Epls. Ch. and the Present Crisis"; lecturer several years ago at Sewanee Summer Sch. of Theol. on "Christ and Criticism with special reference to the Virgin Birth"; at Sewanee conference on Southern Problems, 1909, on "Proposed Solution of the Race Problem"; favors Preamble, Open Pulpit, Suffr. Bps.

**Winchester, James R., D.D., Tennessee.**  
R. Calvary, Memphis; mem. std. com.; ex. chp.; bd. of miss., Tenn. B. Mar. 15, 1852, Annapolis, Md.; ed. Epls. High Sch. Va., Wash. & Lee (B.A., B.Ph., D.D.), Va. Theo. Sem., Un. So. (D.D.); mem. G. C. '86, '89, '95, '98, '01, '04, '07; mem. com. on col'd work, suffr. bps., credentials, Ch. work among Jews; chp. 1st Tenn. Vol., in Spanish war; opposed to Preamble.

**Worsham, Milton R., Dallas.**  
R. St. Andrew's, Amarillo, Tex. B. Sept. 24, 1881, Los Angeles, Cal.; ed. Univ. So., Va. Theo. Sem.

**Wragg, S. Aiston, Atlanta.**  
R. Trinity, Columbus, Ga.; dean Col. Com.; mem. dioc. bd. of miss. B. Aug. 11, 1875, Milledgeville, Ga.; ed. Univ. So. (M.A.); G. T. S. (B.D.); mem. G. C. '04, '07; opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Palace Hotel.*

**Wright, David Cady, Kentucky.**  
R. Grace Ch., Paducah. B. 1872, Cincinnati; ed. St. Stephen's Col., G. T. S.

**Wrigley, C. F. J., D.D., Long Island.**  
R. Grace Ch., Brooklyn Hts.; arch. So. Brk.; pres. eccl. court. B. Utica, N. Y.; ed. Hobart (A.B., M.A., D.D.), G. T. S. (S.T.B.); mem. G. C. '01, '07; mem. dioc. coms. canons, social service; opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Burnet House.*

**Abraham, Robert Emmet, Lexington.**  
R. St. Mary's, Middleborough, Ky.

**Ault, William, Honolulu.**  
Miss. Good Shep., Walluku; ed. Miss. Col. St. Boniface, Warminster, Eng.

**Binnington, Alfred Arthur Vincent, Missouri.**  
R. Ascension, St. Louis; ed. Missionary Col. St. Boniface, Warminster, Eng.

**Bode, Arnold George Henry, Wyoming.**  
Dean St. Matt. Cath., Laramie. B. July 22, 1866, Dungong, N. S. W., Australia; ed. Univ. Sydney, N. S. W. (B.A. 1888); St. Stephen's House and Cuddesdon Col., Oxon. (1890-91); Univ. Denver (M.A. 1892); mem. court of reviews, 6th dept.; chm. council of advice; ex-chp.; mem. Laramie Bd. of Educ. since 1907; prof. of music and director school of music, Wyo. Univ.

**Bost, Sidney Stuart, North Carolina.**  
R. St. Philip's, Durham; ex. chp.

**Bowden, U. B., West Texas.**  
R. Grace, Cuero.

**Bryan, C. B., D.D., Southern Virginia.**  
R. Grace, Petersburg; mem. G. C. '07; ed. Un. Va. (1875), Va. Theo. Sem. 1878; D.D. (Hampden-Sidney 1904).

**Buckner, William D.D., L.L.D., Arkansas.**  
R. Trinity, Pine Bluff; pres. std. com.; mem. dioc. bd. miss. B. Mar. 1, 1869, Norfolk, Va.; ed. Va. Theo. Sem.; mem. G. C. '01, '04, '07; mem. com. State of the Ch.; chp. 2d Reg. Ark. N. G., chp. of three business organizations; opposed to Open Pulpit.

**Butterworth, John F., European Churches.**  
R. St. John's, Dresden; mem. council of advice; ed. Columbia (M.A. 1867), G. T. S. (1867).

**Carey, Joseph, D.D., Albany.**  
R. Bethesda, Saratoga; archd. Troy; mem. std. com.; ex. chp.; ed. St. Stephen's (M.A. 1878, D.D., L.L.D.), G. T. S. (1864); hon. L.L.D. (Griswold); mem. G. C. '86, '89, '92, '95, '98, '01, '04, '07; trustee G. T. S., 31 yrs.

**Chase, Henry Edward, Milwaukee.**  
Archd. La Crosse; ed. Kenyon (B.A.), Nashotah (B.D. 1896).

**Crawford, Angus, D.D., Virginia.**  
Dean Va. Theo. Sem.; ed. Un. Toronto (B.A. 1874, M.A. 1884), Phila. Div. Sch.

**Crocket, George L., Texas.**  
R. Christ, San Augustine; mem. G. C. '07; ed. Un. So. (B. Lit. 1886).

**Currie, Samuel, North Dakota.**  
Miss., Park River; ed. Griswold (B.A. 1872, M.A. 1873).

**Douglas, J. S., West Virginia.**  
R. Trinity, Martinsburg; ed. Va. Theo. Sem.

**Dunn, Joseph B., Southern Virginia.**  
R. Suffolk.

**Eason, Francis W., Central New York.**  
R. Trinity, Watertown; dean convoc.

**Eccleston, James Houston, D.D., Maryland.**  
R. Emmanuel, Baltimore; pres. std. com.; ed. Princeton (B.A. 1856, D.D. 1905), Phila. Div. Sch. (B.D. 1865); D.D. (Griswold); mem. G. C. '86, '89, '92, '95, '98, '01, '04, '07; mem. com. uniformity in regard to mar. and div.; com. to arrange for miss. conferences.

**Enos, E. A., D.D., Albany.**  
R. St. Paul's, Troy; mem. std. com.

**Finlay, Kirkman G., South Carolina.**  
R. Trinity, Columbia; ed. Un. So. (B. Lit. 1899).

**Foster, Henry S., Colorado.**  
Curate, St. Mark's, Denver. B. Feb. 7, 1872, St. Joseph, Mo.; ed. Nashotah (B.D.); mem. G. C. '01, '04; mem. C. B. S., G. A. S.; opposed to Preamble and Open Pulpit.

**Green, Stephen Herbert, Maine.**  
R. St. Saviour's, Bar Harbor; ed. Berkeley (1871).

**Hague, Henry, Western Massachusetts.**  
R. St. Matthew's, Worcester; mem. std. com.; dean Worcester conv.; ed. Boston Un. (B.Sc.).

**Hall, George Calvin, D.D., Delaware.**  
R. St. John's, Wilmington; ex. chp.; mem. G. C. '07.

**Hanson, Harvey Stickney, California.**  
R. St. James', Fresno; dean San Joaquin convoc.; ed. Ch. Div. Sch. Pacific (1898).

**Harding John B., Pennsylvania.**  
R. St. Mark's, Frankford; ed. Harvard (B.A. 1878).

**Heal, John W., Western Colorado.**  
Miss., Montrose; sec. distr.; ex. chp.

**Hubbs, John Brewster, D.D., Western New York.**  
R. St. Peter's, Geneva; lect. ethics and evidences, De Lancy Div. Sch. B., Elmira, N. Y.; ed. Union (A.B.), G. T. S. (S.T.B.); hon. D.D. (Franklin Col.); mem. G. C. '95; dioc. bd. miss.; opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Gibson House.*

[From this point follows information received from deputies too late for alphabetical position, and also brief information concerning deputies who did not fill out blanks sent to them.]

**Abbott, Asa A., Ohio.**  
Archd., Ohio. B. 1850, Macon, Mo.; ed. Seabury (B.D.); mem. G. C. '07; mem. com. state of Ch.; opposed to Preamble.

**Hunting, George C., Nevada.**  
 Miss. St. Barthol., Ely; ex. chp., ed. Va. Theo. Sem.

**Ingham, Howard M., Arkansas.**  
 R. St. John's, Camden; ed. Kenyon (1892).

**Jett, Robert C., Southern Virginia.**  
 R. Augusta par., Staunton; dean conv. S. W. Va. B. May, 1865, King George Co., Va.; ed. Lofly Retreat Acad., Va. Theo Sem.; mem. G. C. '07; mem. miss. coun. 3d dept; trus. and pres. bd. direc. Stuart Hall; chmn. dioc. com. miss. apportionment; mem. Ch. Extension Fund com. *Burnet House.*

**Johnston, Mercer G., West Texas.**  
 Finan. Agt. W. T. Mil. Acad., San Antonio; ed. Un. So. (1888).

**Kershaw, John, D.D., South Carolina.**  
 R. St. Michael's, Charleston; mem. std. com.; dioc. bd. miss.; dean 3d convoc. B. Jan. 3, 1847, Camden, S. C.; ed. Camden Male Acad., S. C. Mil. Acad.; Un. So. (D.D.); mem. G. C. '92, '95, '98, '01, '04, '07; favors Suffr. Bps.

**Linsley, John Chauncey, Connecticut.**  
 R. Trinity, Torrington. B. Dec. 1, 1858. Huntington, Conn.; ed. St. Stephen's, G. T. S.; chmn. dioc. com. on work among foreigners; opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Harlin Hotel.*

**Lloyd, John J., D.D., Southern Virginia.**  
 Archd. dioc.; mem. G. C. '04, '07; D.D. (Wash. and Lee 1894).

**Logan, Mercer P., D.D., Tennessee.**  
 R. St. Ann's, Nashville; dean Nashville conv.; ex. chp.; ed. Va. Theo. Sem.; D.D. (Wash. and Lee 1893).

**Mallory, Charles Lewis, Milwaukee.**  
 Without charge (just returning from extended trip in Europe and Egypt). B. Nov. 19, 1847, Sheboygan Co., Wis.; ed. Nashotah (B.D.); mem. G. C. '95, '98, '01, '04, '07; began ministry at inception of Cathedral work in Milwaukee, serving 17 years. dean 1885-89; dean Milw. convoc. (1891-1810); former sec. dioc. coun., 15 yrs.; trustee Nashotah, sometime sec. bd. trustees; favors Suffr. Bps.; opposed to Preamble and Open Pulpit. *Hotel Sinton.*

**Marquis, Samuel Simpson, D.D., Michigan.**  
 R. St. Paul's, Detroit; ed. Allegheny (B.A. 1890, D.D. 1905), G. T. S. (1891), Epis. Theo. Sch. (B.D. 1893).

**McIlvaine, James H., D.D., Pittsburgh.**  
 R. Calvary, Pittsb.; mem. G. C. '07; ed. Princeton (1866, D.D. 1888).

**McKenzie, John Heyward, D.D., Michigan City.**  
 R. Howe School; pres. std. com.; ex. chp.; mem. G. C. '07; ed. Boston Univ. (M.A. 1894), D.D. (Nashotah 1910).

**Moore, Scollay S., D.D., West Virginia.**  
 R. Trinity, Parkersburg; ex. chp.; mem. G. C. several times; ed. Un. Va., Va. Theo. Sem.; D.D. (Wash. and Lee 1892).

**Moore, Walter H., Quincy.**  
 R. St. Jude's, Tiskilwa, sec. std. com.; rural dean Peoria; trustee Jubilee Col.; ed. Brown (M.A. 1867); G. T. S. (1871).

**Morris, Lewis Gouverneur, Los Angeles.**  
 R. St. John's, Los Angeles; mem. std. com.; ed. St. Stephen's (1894), G. T. S. (1897).

**Morrison, A. A., Ph.D., Oregon.**  
 R. Trinity, Portland; ex. chp.; ed. Ill. Wesleyan Un. (Ph.D.).

**Mynard, F. J., Montana.**  
 R. Incarnation, Great Falls; ed. Un. Wis., Griswold.

**Nash, Henry S., D.D., Massachusetts.**  
 Prof. Epis. Theo. Sch., Cambridge; ed. Harvard (B.A. 1878, D.D. 1907), Epis. Theo. Sch. (1881); D.D. (Trinity 1893).

**Nickerson, Thomas W. J., Western Massachusetts.**  
 R. St. Stephen's, Pittsfield; pres. std. com.; mem. G. C. '07; ed. Harvard (B.A. 1880), G. T. S. (B.D. 1886).

**Niles, William P., New Hampshire.**  
 R. Good Shepherd, Nashua; mem. G. C. '07; ed. Trinity (B.A. 1893, M.A. 1896) G. T. S. (1898), Oxon. (1888-89).

**Penick, Edwin Anderson, Alabama.**  
 R. Christ, Tuscaloosa.

**Potter, Leslie Fenton, Missouri.**  
 R. Grace, Kirkwood; ed. Washington Univ. (B.A.), G. T. S. (1894).

**Reese, Theodore I., Southern Ohio.**  
 R. Trinity, Columbus; ed. Columbia (B.A. 1894), Epis. Theo. Sch. (B.D. 1897).

**Reynolds, Joseph, Vermont.**  
 R. Trinity, Rutland; ed. Un. Va., G. T. S.

**Ritchey, Jefferson Davis, D.D., Kansas City.**  
 R. St. Paul's, Kansas City; sec. std. com.; dean Central Convoc.; ex. chp.; Doury Col., Springfield, Mo. (A.B. 1888, A.M. 1891, D.D. 1907), Yale (B.D. 1892).

**Schofield, Thomas Alvord, Colorado.**  
 Archd. of Colo. B. Dec. 25, 1867, Steubenville, Ohio; ed. Kenyon and in Denver.

**Shaw, William C., Spokane.**  
 R. St. Paul's, Walla Walla; ed. Wyckliffe, Berkeley.

**Shields, Van Winder, D.D., Florida.**  
 R. St. John's, Jacksonville; pres. std. com.; ex. chp.; mem. G. C. '07.

**Smith, Ralph Parsons, Iowa.**  
 R. St. Thomas', Sioux City; ex. chp.; ed. Denton Univ. (Ph.B. 1888), Univ. Chic., Univ. Leipsig (1895), Epis. Theo. Sch. (B.D. 1897).

**Smith, Roland Cotton, D.D., Washington.**  
 R. St. John's, Wash'n; mem. std. Com.; ed. Amherst (B.A. 1882, M.A. 1883, D.D. —).

**Sneed, Henry Harrison, Mississippi.**  
 R. St. Peter's, Gulfport; ed. Randolph-Macon (1861).

**Stires, Ernest M., D.D., New York.**  
 R. St. Thomas', New York; ed. Un. Va. (Lit.B. 1888), D.D. (Trinity 1901), LL.D. (Kenyon 1902).

**Stoy, Howard, Idaho.**  
 Archd., Pocatello; pres. coun. advice; ex. chp.

**Strong, Charles H., D.D., Georgia.**  
 R. St. John's, Savannah; ex. chp.; ed. Yale (B.A. 1870, M.A. 1873), Berkeley; hon. D.D. (Un. Ga. 1906); mem. G. C. '83, '89, '92, '95, '98, '07; author "In Paradise" (Whittaker).

**Sumner, Walter Taylor, Chicago.**  
 Dean Cath., supt. city miss.; ed. Dartmouth (B.S. 1898), W. T. S. (1900); mem. school board, Chicago; expert in sociological work.

**Thorn, William B., Fond du Lac.**  
 Miss. to Indians, Oneida, Wis.

**Vance, Alex., D.D., Pittsburgh.**  
 R. St. Andrew's, Pittsb.; mem. std. com.; ed. Epis. Theo. Sch. (B.D. 1891); (D.D. Allegheny, 1902).

**Watkins, Amos, Michigan.**  
 R. Trinity, Bay City.

**Weaver, Clinton Hosmer, D.D., Easton.**  
 R. Somerset par., Princess Anne, Md.; ed. Col. Phys. & Surg., Baltimore (M.A. 1880); D.D. (Griswold 1896).

**Wright, Charles T., Georgia.**  
 R. St. Paul's, Albany, Ga.; pres. std. com.; ex. chp.

**Wurtele, Arthur Hunter, Duluth.**  
 Dean Trinity Cath.; pres. std. com.; editor "Duluth Churchman"; ed. Bishops Col., Lennoxville, P. Q. (B.A., theo. honors).  
*(To be continued.)*

ERRATUM.

Clark, William M., D.D., Virginia.  
 Will be at *Burnet House* instead of as stated.

Music

Editor, G. EDWARD STUBBS, Mus. Doc.,  
 Organist St. Agnes' Chapel, Trinity  
 Parish, New York.  
 [Address all Communications to St. Agnes'  
 Chapel, 121 West 91st St., New York.]

THE NATIONAL ASSOCIATION of Organists, which is about to hold its annual convention at Ocean Grove, N. J., will again take up the question of inaugurating organ concerts in the larger cities throughout the country.

Admission to these concerts will not be free. Tickets will be sold, after the custom in vogue in the principal "town halls" in England. It has been pointed out again and again by leading musical journals that free organ concerts (which in this country are generally given in churches) have cheapened and lowered the artistic status of the "concert organist."

There can be very little doubt on this point. People place small value upon what is given for nothing. Solo organists are loud in their complaints that organ concerts do not "draw" unless they are free. The public have for so long a time looked upon such concerts as mere "gratuities," it will probably be a correspondingly long time before any marked change can be effected. The efforts of the national association in regard to this matter are worthy of support, and we trust that they may bring about the desired end.

Numerous advantages would result from the transference of organ concerts from churches to concert halls and other un consecrated buildings. The more conscientious the organ virtuoso is the more perplexed he is when called upon to perform in a church. What are known as "attractive concert programmes" cannot be played in consecrated

places of worship without a violation of decency and the artistic sense of fitness. A great many celebrated musicians of the Anglican school draw a sharp line of demarcation between organ pieces of the "concert" and "church" styles, and arrange their "voluntaries" with a careful regard for the occasions of their use. Here there is a great laxity. Sir George Elvey (we could give many other instances) used to deprecate organ concerts in churches on the ground that they almost always bordered upon sacrilege.

By encouraging the performance of secular organ music in public auditoriums and concert halls greater scope may be offered organists in what is often called "the emancipation of the organ" from ecclesiastical trammels. If such emancipation is really desired by organists they should do all in their power to bring about the building of organs for strictly concert purposes, and the construction of buildings after the fashion of the "town halls" of England. There is already a foundation laid for such a movement in this country, and there are at present about a dozen large organs available for legitimate concert use.

We trust the time will come when the organ virtuoso will hold as high a rank here as he holds in England and on the continent.

The Magazines

THE JULY number of the *Open Court* records the sad news of the death of its founder, Mr. Edward C. Hegeler, and gives a sketch of his life, together with a full page picture of him as a frontispiece. The principal articles in this issue are "A Yahveh Picture and what it Teaches," by the editor; "Prophecy and Inspiration," by James B.

Smiley"; "The Art of Primitive Man," by the editor; and "Bjornson and his Work."

A CAREFUL analysis of Theodore Roosevelt and his probable future is contained in an article by Judson C. Welliver in the August number of *Hampton's Magazine*. In this issue Robert E. Peary gives completely his proofs of the Discovery of the North Pole. Henrietta Crosman in "Stage-Struck Youth and the Dramatic Schools" exposes the knavery and trickery practised by many of these institutions. August being preëminently the vacation month, fiction naturally holds a prominent place, and this department is supplied with an excellent variety of stories.

THE PRINCIPAL contents of the *Westminster Review* for July are: "The Truce," H. J. Darnton Fraser; "The Death of King Edward," by an American; "Australian Governors," Erigena; "Destiny," Moryd Sheridan; "The Scope of Eugenics," H. J. Laski; "Oriental Women," V. B. Metta; "Cranmer and Divorce," C. H. White.

IT IS ALMOST a work of supererogation to commend the July number of the *Spirit of Missions*. The magazine is, as usual, filled with bright and interesting articles on missionary topics. Perhaps of especial interest at this time, when the change of the name of the Church to one more adequately representing its Catholic character is a burning question, is an article by Bishop Aves entitled, "Lights and Shadows in Mexico." Originally written as a private letter to a personal friend, and published at the earnest request of the editor, it shows more adequately than many volumes of argument the necessity of the elimination of the Protestant name from the Prayer Book, at least in Spanish-American countries.

## Church Kalendar



July 31—Tenth Sunday after Trinity.  
 Aug. 6—Saturday. Transfiguration.  
 " 7—Eleventh Sunday after Trinity.  
 " 14—Twelfth Sunday after Trinity.  
 " 21—Thirteenth Sunday after Trinity.  
 " 24—Wednesday. S. Bartholomew.  
 " 28—Fourteenth Sunday after Trinity.

### CALENDAR OF COMING EVENTS.

Aug. 26—Conv. Miss. Dist. South Dakota.  
 Sept. 7—Conv. Miss. Dist. West. Colo.  
 " 20—Milwaukee Dio. Conv.  
 " 21—Spl. Conv. Dio. of R. L., 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. JOHN S. BANKS, principal of St. John's Collegiate Institute at Corbin, Ky., has been appointed deacon in charge of Emmanuel and Trinity missions, Winchester, Ky., until September 1st.

THE Rev. BENJAMIN BEAN of Wymore, Neb., has accepted the charge of St. Stephen's Church, Monte Vista, Colo., and will enter upon his duties the first Sunday in August.

THE Rev. KARL M. BLOCK has been placed in charge of Esther Memorial Church at Congress Heights, Washington, D. C., until the time comes for him to take up his work at Woodbury Forest School, Virginia, which he will do in the fall.

THE Rev. CHARLES G. CLARK, rector of the Church of the Good Shepherd, Shelton, Conn., and Mrs. Clark will spend the month of August at The Hamilton, Chebeague Island, Maine. During the absence of the rector, the Rev. B. F. Root of Emmanuel parish, Ansonia, Conn., will have charge of the services in Shelton.

THE Rev. W. E. DAW, for the past nine years rector of Trinity Church, Athens, Pa., has resigned and has entered upon his duties as rector of St. Peter's Church, Spottswood, N. J., of which parish he was formerly rector. He will also have charge of the Church of the Saviour, Cheesapeake, N. J.

THE Rev. FREDERICK G. DEIS has been added to the clergy staff of St. Luke's Church, Evanston, Ill., and by arrangement with the Board of Missions will represent that parish in the mission field in China.

THE Rev. W. A. DENNIS will on August 1st remove to Worthington, Minn., where he will take up a field of labor consisting of Worthington, Windom, Marshall, and Slayton.

THE Rev. JAMES W. DIGGLES of St. Paul's, Bloomsburg, Pa., and the Rev. JOHN E. DIGGLES in charge of St. Mark's, Northumberland, Pa., sailed for Europe on August 19th. They will be absent about six weeks.

THE Rev. JOSEPH DUNN, rector of St. Paul's Church, Suffolk, Va., for the past thirteen years, has recently accepted a call to Lynchburg, Va.

THE address of the Rev. J. M. ERICSSON, rector of St. John's Church, Yonkers, N. Y., till September 1st will be Lake Placid Club, Essex County, New York.

THE Rev. C. D. FRANKEL, rector of Trinity Church, Three Rivers, Mich., will officiate at the Church of the Holy Communion, St. Louis, Mo., during the month of August.

THE Rev. Dr. EDWARD D. MCQ. GRAY has resigned as president of the University of New Mexico.

THE Rev. J. KENNEDY MOORHOUSE has accepted a call to Calvary Church, Conshohocken,

Pa., and will enter upon his duties as rector on September 1st.

THE Rev. JOHN H. NOLAN, formerly of the staff of St. Luke's Cathedral, Portland, Maine, has assumed charge of Trinity Church, Lewiston, Me.

THE Rev. WYLLIS REDE, D.D. is priest in charge of St. Paul's Church, Baltimore, Md., for the summer months.

THE Rev. C. W. SAUNDERS of Brantford, Ont., will have charge of St. Matthias' Church, East Aurora, N. Y., during August in the absence of the rector, the Rev. FREDERICK A. HEISLEY, who is taking vacation duty for the Rev. Hubert W. Wells, rector of St. Andrew's Church, Wilmington, Del.

THE Rev. JOHN A. STAUNTON, Jr., of Sagada, Philippine Islands, is due in New York August 29th.

THE Rev. M. L. TATE, rector of Trinity Church, Tyrone, Pa., has accepted an unanimous call to become rector of Emmanuel parish, Emporium, Pa., and assumes his new duties at the end of this month.

### ORDINATIONS.

#### DEACONS.

NEW MEXICO.—At St. Clement's Church, El Paso, Texas, on Tuesday, July 12th, ANDREW SAGENDORPH CARVER, by the Bishop of the district. The candidate was presented by the Rev. Henry Easter, rector of St. Clement's. The Rev. Mr. Carver will be continued at Marfa, Alpine, and Fort Davis, Texas, where he has been serving as candidate for holy orders and lay reader.

WASHINGTON.—In Epiphany church, Washington, on Sunday, July 17th, by the Bishop of the diocese, T. HUBERT JONES, formerly a Reformed Episcopal minister. The Rev. Dr. McKim, rector of Epiphany Church, preached the sermon. The Bishop was celebrant at the Holy Communion, and the rector and the Rev. G. Freeland Peter assisted in the administration of the sacrament. The Rev. Mr. Jones has been engaged for several weeks as lay reader at Epiphany Church.

### DIED.

MERRICK.—In Philadelphia, on July 14, 1910, EDITH LOVERING MERRICK.

PULSFORD.—Entered into life eternal Sunday morning, July 17, 1910, JOSEPHINE ALLSTON PULSFORD, widow of James E. Pulsford, and daughter of the late George A. and Mary Flagg Sherman. In the seventy-second year of her age. "Her children arise up and call her blessed."

### RETREATS.

#### HOLY CROSS, WEST PARK, N. Y.

A RETREAT for clergy will be held at Holy Cross, West Park, beginning Monday evening, September 19th, and closing Friday morning, September 23d. Rev. Father Officer, O.H.C., will be the conductor. There is no charge for the retreat and no collection will be made. Offerings for the expenses of the retreat may be put in the alms chest at Holy Cross. Applications should be made before September 12th to GUEST MASTER, Holy Cross, West Park, Ulster county, N. Y.

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS OFFERED.

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.

#### POSITIONS WANTED.

GOVERNESS-COMPANION. Refined Englishwoman desires permanent position for September. Excellent testimonials from American families. Address C., care LIVING CHURCH, Milwaukee, Wis.

NURSERY-GOVERNESS. Refined, experienced Englishwoman desires permanent position for September. Good needlewoman. Highest references. Address ENGLISHWOMAN, care LIVING CHURCH, Milwaukee, Wis.

KINDERGARTNER, a graduate of Teacher's College, Columbia, New York, desires position for the winter. Churchwoman. Address Rev. P. C. WOLCOTT, D.D., Highland Park, N. Y.

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. M. B. 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.

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

### 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.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

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

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

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

### PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.  
 CERTIFIED PUBLIC ACCOUNTANT,  
 PITTSBURGH, PA.

### HEALTH AND SUMMER RESORTS

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.

### ROOMS, CHICAGO.

DESIRABLE ROOMS in private family. Board optional. Near all car lines. Rates reasonable. Miss BYRNE, 1110 East Forty-second Place.

### 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, Modesto, Dade Co., Florida.

MIAMI, THE MAGIC CITY, because of its phenomenal growth. On Biscayne Bay, below the frost line; fine all year climate. Unexcelled in winter. Have a city income bearing property. Bearing grape fruit groves, small or large, paying 25 per cent on investments. Now opening fine values in 10 acre tracts in grape fruit and vegetable lands. Square deal for all. Mrs. F. C. McALLISTER, Hatchett Building, Miami, Fla.



**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.

**BOOKS WANTED**—a complete set of *Lives of the Saints* by S. Baring-Gould. State condition and lowest cash price. HENRY B. WILSON, The Rectory, Boonton, N. J.

**APEALS.**

**EPHPHATHA 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.

**EPHPHATHA 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. McCURE, *Treasurer*, Church House, Philadelphia.

**CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA (INC.).**

Organized for the purpose of general Church Extension in Southern Virginia, its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the diocese. Donations and bequests for this work are solicited and will be gratefully received. Contributors can indicate the special work their contributions shall be applied to.

**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 KOUES, 507 North Broad Street, Elizabeth, N. J.

**THE BOARD OF MISSIONS.**

A missionary savings box on an errand of mercy, a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

**THE BOARD OF MISSIONS**

to do the work entrusted to it as the agent of the Church.

\$1,200,000 is needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Missions can be had from

The Corresponding Secretary, 281 Fourth Avenue, New York.

GEORGE GORDON KING, *Treasurer*.

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

**TO DEPUTIES TO GENERAL CONVENTION.**

The Rev. Dr. ROGERS will gladly take the services of Deputies to General Convention in return for hospitality, travelling expenses, and the privilege of preaching to his people for St. Stephen's College. Address St. STEPHEN'S COLLEGE, Annandale, N. Y.

**BIBLE SERIES OF POST CARDS.**

Just the thing at last for Sunday school teachers. If you are absent, send a Post Card to each of your scholars. If a scholar is absent, send a Post Card at once of enquiry. If you are regularly in the class, give the cards to the children as souvenirs. These cards are beautiful pictures and exact reproductions of actual scenes and real life in the Holy Land, and bring to mind anew the story of the Old and New Testaments. The coloring is exquisite. We cannot commend these too highly as being the best cards to use for the purpose, or for private correspondence whenever a Post Card is wanted. They are equally desirable for children or adults. 24 different designs in a package for 30 cents post paid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

**PRAYER BOOKS AND HYMNALS.**

**CHURCH PEWS EDITION.**

Size, 5 1/2 x 3 3/4 inches.

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

**THE LIVING CHURCH**

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

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

Thos. Whittaker, 2 Bible House.  
E. S. Gorham, 37 East 28th St.  
R. W. Crothers, 248 Fourth Avenue.  
M. J. Whaley, 430 Fifth Avenue.  
Brentano's, Fifth Ave. above Madison Square.

**BROOKLYN:**  
Church of the Ascension.

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

**SOMERVILLE, MASS:**  
Fred L. Farwell, 34 Summer Street.

**BALTIMORE:**  
Lycett Stationers, 317 North Charles Street.

**PHILADELPHIA:**  
Geo. W. Jacobs & Co., 1216 Walnut Street.

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

**ROCHESTER:**  
Scranton, Wetmore & Co.

**MILWAUKEE:**  
The Young Churchman Co., 484 Milwaukee St.

**CHICAGO:**  
LIVING CHURCH branch office, 153 La Salle St.  
A. C. McClure & Co., 215 Wabash Avenue.  
The Cathedral, 18 S. Peoria Street.  
Church of the Epiphany, Ashland Blvd. and Adams Street.

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

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

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

**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.

**BOOKS RECEIVED.**

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

**FLEMING H. REVELL CO.** New York.  
*The Number of Man: the Climax of Civilization.* By Philip Mauro, Counselor-at-Law. Author of *The World and its God, Man's Day*, etc. Price \$1.25 net.

**WILLIAM W. MOORE, SR.** Vicksburg, Miss.  
*Christianity In the Light of Reason and Revelation.* By William W. Moore, Sr.

**PAMPHLETS.**

*The Spiritual Nature of Man.* By Stanton Coit, Ph.D. [The West London Ethical Society].

*Address of the Bishop at the Twenty-Second Diocesan Convention of Oregon.* Printed by order of the Convention with the request that it be read at least in part in every Parish and Mission.

*Social Service.* Reprinted from the Diocesan Journal.

*The Fundamentals: A Testimony to the Truth.* Volume 2. [Testimony Publishing Co., Chicago].

*The Proposed Preamble to the Constitution of the Protestant Episcopal Church in the United States of America.* By William W. Old of Norfolk, Va.

*Only a Mask.* [M. C. Long, Kansas City, Mo.]. Price 10 cents.

**NEW TESTAMENTS.**

We have just received a special lot of New Testaments, which we are selling far below regular prices, so long as the stock lasts. 32mo size, Ruby type, about 3 1/4 x 2 1/4 inches, round corners, gilt edges, divinity circuit, bound in "Keratol," which is a substitute for leather, and very much more durable than cheap leather. Single copies, postpaid, 30 cents; 10 or more at the rate of 25 cents each, postpaid. It is a regular 50 cent Testament. Then we have a 32mo. Milton type, size about 4 1/2 x 3 1/4 inches, same style binding, for 48 cents, postpaid, or in quantities of 10 or more copies at the rate of 40 cents each, postpaid. Both of these are real bargains.

**LARGE TYPE TESTAMENTS.**

We of course have frequent calls for very large type Testaments. We have just added a low-priced one to our stock, which is not on our present catalogue, as it is a new style. It is Keratol binding, red edges, soft and light, Pica type, and sells for \$1.00 postpaid. Also one, same size, with the Psalms added, and gilt edge, for \$1.25, postpaid. At the price quoted, there is nothing better made. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis., for any of the above, and also for our Prayer Book and Bible Catalogue when other books in that line are desired.

**Educational**

MRS. BELLE S. LAMBERT has been appointed alumnae field secretary of the Illinois Woman's College at Jacksonville. The college now has a property and endowment of nearly \$400,000 and it is the aim of the trustees to secure by the seventeenth anniversary in 1916, an increase to one million dollars, \$500,000 in endowment and \$500,000 in plant and equipment. Mrs. Lambert will assist in this campaign by visiting and interesting alumnae and former students and all possible friends.

EARL GREGG, headmaster of the National Cathedral School for Boys, Washington, D. C., is more than satisfied with his first year's work and its results, and the prospects for enlarged operations next season are most encouraging. In the day school department are now entered as many day boys as can properly be cared for.



# The Church at Work

## DEPUTIES TO GENERAL CONVENTION.

DEPUTIES chosen by the Missionary District of Arizona are the Rev. Julius W. Atwood of Phoenix and Hon. John J. Hawkins of Prescott; alternates, Rev. J. R. Jenkins, Prescott, and Mr. Frederick C. Dezondorf, Phoenix.

In the list of clerical deputies from Rhode Island, printed with the full table in the issue for July 2d, the name of the Rev. G. McC. Fiske, D.D., should have stood first.

## BISHOP CONSECRATED FOR NEW WESTMINSTER, CANADA.

THE CONSECRATION of the Bishop-elect of the diocese of New Westminster, Canada, the Rev. A. U. De Pencier, occurred in St. Paul's church, Vancouver, on July 25th (St. James' Day). Archbishop Matheson, Primate of Canada, was the consecrator, the prelates assisting him being Bishop Perrin of Columbia, Bishop Duvernet of Caledonia, and the Right Rev. F. W. Keator, D.D., Bishop of Olympia. The preacher on the occasion was the Rev. C. R. Seager, rector of St. Cyprian's Church, Toronto.

Bishop De Pencier has been presented with an episcopal ring by the parish at Burritt's Rapids, which was his birthplace. A pectoral cross has been given to him by the congregation of his old church, St. Matthew's, Brandon, and St. Paul's, Vancouver, of which he has just resigned the rectorship, has presented his episcopal robes.

## OPENING OF NASHOTAH HOUSE.

NASHOTAH HOUSE will open as usual on Michaelmas Day (September 29th). Though Lewis Hall and the new library building cannot be completed by the beginning of the term, work is being pushed on the new Alice Sabine Hall, which as rebuilt will provide rooms for forty-five students. Bishop White Hall is undergoing a thorough renovation, with new floors, bath rooms, and electric lights. This remodelled building will accommodate thirty students.

The commencement exercises, rendered impossible in May on account of the fire, it is proposed to hold October 28th. This date is not to be confused with the date of opening, September 29th.

## JAPAN CHURCH LITERATURE FUND.

A REPORT of the Japan Church Literature Fund for 1909 shows great progress in this interesting and important work, which has been noticed before in these columns and for which an advertisement has frequently appeared in our advertising section.

Eleven publications were issued last year and seventeen books are now in course of preparation. These include a number of standard works such as Bishop Westcott's *Bible in the Church*, Jeremy Taylor's *Holy Living*, Bishop Hall's *Self-Discipline*, Moberly's *Atonement and Personality*, Kirkpatrick's *Divine Library of the Old Testament*.

The work has now become representative of the whole Church in Japan, inasmuch as all six Bishops, including our two American Bishops, are on the committee of the fund. In order to carry out the plans which the committee have in hand much more money is needed and it is hoped that this deserving work will receive the sympathy it deserves. Donations and subscriptions may be sent to

the treasurer of the Board of Missions, 281 Fourth Avenue, New York.

In a country where one hundred new books are published every day there are almost unlimited opportunities for the use of literature in the missionary work of the Church.

## THE SUNDAY SCHOOL LENTEN OFFERING.

THE SUNDAY SCHOOL Lenten offering up to July 1st for the whole country, as reported from the New York office of the Board of Missions to Rev. H. L. Duhring, D.D., special agent of the Sunday School Auxiliary, is \$139,741.49. The offering to July 1st of last year was \$136,271.90. This makes an advance in round numbers of \$3,500. If the same rate of advance is kept up until the books are closed on September 1st, the offering will be over \$150,000, which will be the largest offering in the history of the movement and is a memorial to the late treasurer of the Board of Missions, Mr. George C. Thomas.

## SOCIAL WELFARE WORK OF A LOUISVILLE CHURCH.

AN EXCELLENT WORK is being carried on at Trinity Church, Louisville, Ky., which has recently opened a park and public playground for the children of that congested neighborhood on the lot adjoining the church. Some time ago, the rector, the Rev. Arthur E. Whatham, conceived the idea of having the lot fitted up and used in this way, as it is the only open space of its kind in that section of the city, and the need for something of the sort was great. Accordingly he succeeded in interesting a number of the Louisville Church people in the project as well as some of the city authorities, including the Recreation League and the Public Playground Association, and the result has been that the plot has been carefully prepared and fitted up with various amusement devices. Between certain hours, the children of that community, irrespective of creed, are allowed to use the grounds as a public playground under proper supervision, and to make free use of the swings, see-saws, and other devices for their pleasure. Each day at 12 o'clock the park is cleared of children and given over to the workers of the near-by factories and plants, of which there are a great number in the neighborhood. Instead of eating their luncheons in the place where they have been working, they are invited and encouraged to go to Trinity Park, where they may breathe the fresh air and enjoy themselves. At certain hours it is reserved for the use of girls and young men and in the evening it is thrown open to older people, all of whom make liberal use of it. This unique work has already been of incalculable value from a social and philanthropic point of view, and it is hoped and confidently expected that it will indirectly increase attendance at the church and Sunday school and be a strong factor towards the upbuilding of the parish. To assist in preserving proper order and to be armed with sufficient authority to subdue the rougher element of the neighborhood, Mr. Whatham has had himself sworn in as a private policeman, invested with a regular badge of office, and is empowered to make arrests the same as any man on the force in the city's employ. He is said to be the only minister in the United States who combines the duties of policeman with his religious work. So far

the plan has worked well, there having been no trouble nor any occasion for him to exercise his authority.

## LONG RECTORATES IN BALTIMORE COUNTY, MD.

THE Rev. EDWARD T. LAWRENCE has just celebrated his twenty-first anniversary as rector of St. Mark's Church-on-the-Hill, Pikesville, Baltimore county, Md. Of the nineteen clergymen holding cures in this county, five, in addition to Rev. Mr. Lawrence, have served in their present parish more than twenty-one years (one for nearly thirty-five years), three for more than fifteen years, and three for more than ten years. This is considered a record of which the diocese of Maryland may well be proud, and which is probably not equalled by that of any other county in any diocese of the Church.

## DEATH OF REV. JOSEPH WAKAZOO.

THE Rev. JOSEPH WAKAZOO, one of the veteran missionaries among the Ojibway Indians, departed this life on Monday, July 18th, at his home on the White Earth Reservation, Minnesota. Although 84 years of age, he was possessed of the energy and vitality of a much younger man. He spent the Fourth with old friends on the Red Lake Reservation, and was returning to his home when stricken with paralysis, from which he never rallied. Going to Minnesota from Michigan in 1880, he had just completed thirty years of service as catechist and deacon, to which latter office he was ordained by Bishop Gilbert in 1887.

The funeral service, which included a celebration of the Holy Communion, was held on Wednesday, July 20th. The Archdeacon was assisted in the service by Rev. Edward C. Wright of Cass Lake, the Rev. Edward C. Kah-O-Sed of Beaulieu, and the Rev. Wilkin D. Smith of Twin Lakes.

## CENTENNIAL OF CHRIST CHURCH, COOPERSTOWN, N. Y.

THE CENTENNIAL of Christ Church, Cooperstown, N. Y., was celebrated on July 8th to 10th. The church was consecrated by Bishop Moore on July 8, 1910. The first service of the centennial was a celebration of the Holy Communion at 7:30 A. M. In the evening there was an illumination of the old churchyard in which the remains of Father Nash, the pioneer missionary, and Fenimore Cooper, the novelist, are buried. The choir procession, including the members of the vestry, as well as the clergy, marched through the churchyard into the church, where Evensong was sung and a sermon was delivered by the rector, the Rev. Ralph Birdsall. A number of clergy from neighboring parishes attended the service. On Saturday a parish picnic was held at Three Mile Point on Otsego lake, upon the shore of which Cooperstown is situated.

On Sunday morning, the rector delivered an address on Father Nash, first rector of Christ Church, and founder of all the older parishes in the Otsego region. Special interest was added to the occasion by the presence of Mr. Edward Nash Monroe of Exeter, N. Y., and Mrs. Anna Maria Holland of Saginaw, Mich., grandchildren of the pioneer missionary. A message from Bishop Doane was read, and a thank-offering for general missions was made.

**REV. F. L. PALMER ACCEPTS SEABURY PROFESSORSHIP.**

AT THE recent annual meeting of the trustees of the "Bishop Seabury mission" the Rev. Francis L. Palmer, rector of Ascension Church, Stillwater, Minn., was elected to the chair of Ethics and Apologetics at the Seabury Divinity School, made vacant by the resignation of the Rev. A. T. Gesner to accept a similar chair at the Berkeley Divinity School. Mr. Palmer is a graduate of Amherst and of the Episcopal Theological School, Cambridge, Mass. He was ordained deacon in 1892 by Bishop Brooks and priest in 1893 by Bishop Randolph. His work before becoming rector of Stillwater was in Gardner, Mass., and Walla Walla, Wash., serving also in the latter place as examining chaplain of the district of Spokane and as president of the Standing Committee.

Mr. Palmer has sent in his resignation as rector of the parish at Stillwater and will enter upon his new duties at the beginning of the school year, in September.

**PAROCHIAL IMPROVEMENTS.**

ST. JOHN'S CHURCH, College Park, Ga., is extending its usefulness by enlarging the church and building a kindergarten and assembly hall and swimming pool. Mrs. Larabee of New York will open the kindergarten in August. St. John's, although but a small mission structure, is planning a far-reaching work in this college suburb of Atlanta with its great outlying factory districts, where this mission work is being done under the direction of the zealous vicar, the Rev. C. K. Weller, who started the work and has secured the funds for its extension.

THE STONE WALLS of St. Luke's Church, Hot Springs, S. D., are being pointed, the money for this work having been raised on Easter Day. The Bishop has substantially aided in procuring a house and lot near the church for a rectory. The house has been remodeled and enlarged, and is now occupied by Rev. Henry Stuart Paynter, who has been in charge of the work there since February 1st.

ABOUT October 1st there will be installed in St. John's Church, Washington, D. C., a handsome pulpit made of heavy wrought iron with gold leaf symbols, Alpha and Omega, to match the altar rail, which was placed in the church a year or two ago.

**"IN MEMORIAM."**

A NEW PULPIT, given by members of the congregation and former rectors in memory of Mr. Orlando T. Saltmarsh, was dedicated by Bishop Talbot on his annual visitation to St. Paul's Church, Troy, Pa., July 13th. The pulpit is built into the church, matching the chancel woodwork, and is surmounted by a very tasteful brass sermon desk. Mr. Saltmarsh was for thirty years actively identified with St. Paul's, serving as warden and lay reader for a large part of that time. His intense love and zeal for the Church, his wise counsel and untiring energy in Church work made him the right hand of succeeding rectors. The Rev. Charles McKnight, rector of Trinity Church, Elmira, N. Y., and a former rector of St. Paul's, assisted in the service.

AT THE convention of the diocese of Washington, held in St. Mark's church, Capitol Hill, it was decided to offer the episcopal residence for sale, and as soon as convenient make arrangements for the purchase of a new home for the Bishop and his family. William Murray of the Highlands Apartments, Washington, has just offered \$50,000 for the building of a new episcopal residence in memory of a beloved daughter, who was a

member of the National Cathedral School for Girls, and who died this past year.

IT IS ANNOUNCED that a chime of ten bells, the gift of a prominent Churchman in memory of loved ones and in recognition of the friendship of the present rector, the Rev. William Dallam Morgan, has been presented to St. John's Church, Waverly, Baltimore. The contract for casting the chime has been awarded to the McShane Bell Co. of Baltimore, and the bells are to be rung for the first time on All Saints' Day, November 1st.

**PRAYER FOR UNITY FOR DEAF-MUTES.**

THE FOLLOWING prayer for unity for deaf-mutes has been authorized by several Bishops for use on the Twelfth Sunday after Trinity, or "Ephphatha Sunday":

"O Lord Jesus Christ, who saidst to Thine Apostles, Peace I leave with you, My Peace I give unto you; grant that our brethren of the deaf-mutes, who are too few for divisions, may be spared the evils which at present afflict the Church, Thy body, in her unhappy divided condition; that they may, with their hearing fellow Christians, earnestly, with prayer, seek the unity for which Thou didst pray in these words, "that they all may be one"; and may be joined together in one happy fellowship, so there may be no more

divisions among God's people, but one Lord, one Faith, one Baptism, one God and Father of us all; that all may be united in heart and life, and worship and teaching, and obedient love towards Thee, who, with the Father and Holy Ghost, livest and reignest One God for ever and ever. Amen."

**CENTRAL NEW YORK.**  
CHAS. T. OLMSTED, D.D., Bishop.

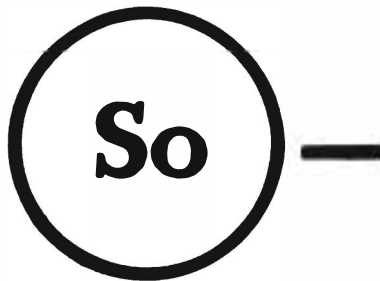
**A Correction.**

YOUR CORRESPONDENT wishes to correct a slight mistake made in a recent news item from the diocese: That while St. Andrew's Church, New Berlin (Rev. W. E. Tanner, rector), was enabled to take very positive steps for improvement and addition to its property by reason of increased earnings in its stock in the Wells-Fargo Express Co., the same has been supplemented by generous giving on the part of members of the parish.

**COLORADO.**  
CHARLES S. OLMSTED, D.D., Bishop.

**General and Personal Mention.**

ON THE evening of June 30th at the Chapter House, Denver, the graduating exercises of the class of 1910 of the nurses of St. Luke's Hospital were held. The service was conducted by Bishop Olmsted and the address was given by Dr. H. W. McLaughlin. There



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thousand miles away  
—you *know* the con-  
tents of the package  
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untainted, unsullied.  
You *always* know

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were nineteen nurses in the graduating class. During the past year 2,095 patients were admitted into the hospital; 1,235 operations were performed, and work was done for charitable patients to the amount of nearly \$5,000.

THE HOLIDAY HOUSE of the Colorado branch of the Girls' Friendly Society, situated at Buffalo Park, Platte Cañon, opened on June 25th and guests have been arriving since then in such numbers that it is almost certain there will be a full house all the summer. Many improvements in building, furnishing, etc., have been made in anticipation of the opening by the many kind friends of the society and amongst other gifts a memorial Communion service has been presented by the branch at Grace Church, Colorado Springs.

THE BISHOP has accepted as a postulant Mr. George W. Dunlop of New Mexico, a successful minister of the Presbyterian denomination, and has appointed him as lay reader at Las Animas, in charge of the Church of the Messiah and of the work at Fort Lyons and the adjacent country.

ON JULY 5TH the Bishop preached the baccalaureate sermon to the graduating class of the State Normal School at Greeley, and three days afterwards gave the oration at the commencement exercises of the University of Denver in Trinity Methodist church, Denver.

THE Rev. C. A. CHRISMAN and wife of St. Luke's Church, Montclair, have gone to Chicago for a year, during which time the Rev. P. Trapier Prentiss will have charge of St. Luke's.

THE Rev. EDGAR JONES of Bismarck, N. D., will occupy the Bishop's house during the summer. He has come to the diocese to take charge of Epiphany Church, South Denver.

ABOUT July 1st the Rev. H. R. A. O'Malley of St. Stephen's Church, Denver, left for Canada for a two months' vacation.

#### DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Clerical Vacations—Wilmington's Playgrounds—Notes.

VACATION days are here, and the clergy are seeking the benefit of rest for fresh duties next winter. Archdeacon Hall reached the other side of the Atlantic safely; he expects to see the Passion Play ere he returns. The Rev. H. A. Grantham also left lately for the "other side," the third representative of this diocese in Europe this summer. The Rev. Hubert W. Wells of St. Andrew's, Wilmington, is at his summer home off the coast of Maine. His duties will be performed in his absence by the Rev. Messrs. F. A. Heisley and John Bunting of Macon, Ga.. The Rev. F. M. Kirkus of Trinity, Wilmington, is at the Warm Springs, Virginia; the Rev. Wm. C. Bell of Lexington, Va., takes his duties at home for him. The Rev. Chas. H. Holmead, assistant at St. John's, Wilmington, is in charge in the rector's absence. The Rev. G. Moseley Murray of Fort Smith, Ark., is in charge at "Old Swedes," Wilmington, in the absence of the Rev. A. E. Clay. Archdeacon Turner of Lewes goes forth on his vacation the latter part of July, the Rev. Benjamin F. Thompson of Dover taking his duties for him. The Rev. John Rigg of Immanuel, New Castle, spends the month of August on the Jersey coast with his family, taking duty each Sunday at St. Paul's, Camden, N. J. The Rev. Mr. Kirkus will spend the latter part of August in or near Boston, taking duty at Trinity, Boston, on Sundays. The Rev. J. R. Peckham of Calvary, Wilmington, takes an October vacation in New England, staying home now as the church is being renovated. The Bishop is attending the conference in Cambridge, whence he goes July

25th, to his summer home, Bryant's Pond, Maine.

IN WILMINGTON recently six playgrounds, three under city and three under private control, but open to the public, have been formally thrown open to the children. A supervisor is in charge of all of them, over the superintendent of each ground. Swimming baths are near some of them, and it is hoped later to have an athletic teacher for the simple gymnasium outfits.

IN IMMANUEL parish, Wilmington, the Sunday evening service is held, weather permitting, on the church lawn just at sunset. This is the third summer this service has proven popular.

#### LEXINGTON.

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

Memorial Service for Archdeacon Caswall—Other Diocesan News.

BISHOP BURTON, assisted by Archdeacon Wentworth, conducted a service in the Cathedral at Lexington in memory of the life and service of the late Archdeacon R. C. Caswall. The Bishop's sermon expressed a tribute of appreciation for the departed soldier of the cross and conveyed to the bereaved family of the late Archdeacon the sympathy and condolence of the diocese.

AN INTERESTING service recently held in the Cathedral was that connected with the annual "graduation and promotion" of the parish Sunday school. The superintendent, Mr. John Marston, Jr., conducted the exercises and Dean Capers presented the diplomas and announced the promotions. A fine address on "The Adult Bible Class Movement" was delivered by Bishop Burton.

AS A RESULT of the evangelical stimulus brought home by our delegates to the men's missionary congress held in Chicago, Bishop Burton, Dean Capers, and Archdeacon Wentworth are planning a series of missions to be held in each county during the coming year. It is hoped that this missionary enterprise may culminate in a grand rally of all the missionary forces of the diocese to the cause of general missions.

THE RECENT ordination of the Rev. Messrs. Charles Crusoe and John S. Banks is an important part of the fruits of the missionary campaign that Bishop Burton has been waging for several years in the mountain district of his diocese. They were both lay workers in the mountains. In this vital missionary enterprise the Bishop has been assisted by Archdeacon Wentworth, to whom is also entrusted the responsibility for raising a larger part of the funds for its maintenance.

THE CORNERSTONE for the new church building for St. Stephen's, Latonia, will

#### GOOD HOT WEATHER ADVICE.

The Chicago Health Department Publishes Some Very Timely and Sensible Advice on Eating and Drinking in Hot Weather.

A leading Chicago newspaper publishes some very sane suggestions regarding eating and drinking during the hot Summer days. The first two paragraphs are worth reprinting. Here they are:

In warm weather you can cut your food down one-half and be the better for it. If you do not need it, why take it?

Let the meat and greasy things alone and live on fruits, vegetables, salads, milk and the cereals.

The Board of Health adds other timely and sensible paragraphs regarding drinking, clothing and avoidance of sunstroke, all of which should be self-evident to the person of average intelligence. It is with the food suggestion that we are most directly concerned, for the maintenance of health, good spirits and high working efficiency are largely questions of proper diet.

The Health Department says to "cut out meat and greasy things and live on fruit, vegetables, salads, milk and the cereals." The best cereal to eat as a substitute for meat and other heavy foods is Shredded Wheat, not only because of its high nutritive value, but because it is made in biscuit form which adapts it to so many delicious, wholesome combinations with berries and other fresh fruits which happen to be in the market.

A very delicious and nourishing meal can be quickly prepared by heating Shredded Wheat Biscuits in the oven until they are crisp, then covering each one with strawberries or other berries and serving with milk or cream and sugar. Such a meal is not only very satisfying, but very healthful and strengthening, supplying all the material which the human body needs without taxing digestive organs or clogging the liver.

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be laid by the Bishop within a few weeks. The Rev. Custis Fletcher, priest in charge, has, by persistent and intelligent work strengthened this mission both spiritually and materially.

THE Rev. W. G. McCREADY, D.D., rector of St. Peter's Brooklyn, N. Y., is spending his vacation in Winchester. Dr. McCready was for several years Archdeacon of the diocese, under both Bishop Dudley and Bishop Burton.

THE Rev. E. L. BASKERVILLE, priest in charge of St. Andrew's mission to colored people, Lexington, has secured the means for putting a new roof on the building and repairing the exterior walls of the mission chapel.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.  
Personal.

MR. CHARLES F. WILSON, for some years the organist and choirmaster of St. George's Church, Flushing, Long Island, has accepted the appointment to a similar position in St. Paul's Church, Baltimore, Md., and expects to begin his new duties on September 15th.

**MARYLAND.**

WM. PARET, D.D., LL.D., Bishop.  
JOHN G. MURRAY, D.D., Bp. Coadj.  
Brotherhood Meeting at Elkridge.

THE JUNIOR LOCAL Assembly of the Brotherhood of St. Andrew of Baltimore and vicinity held its midsummer meeting at Grace Church, Elkridge, Howard county, on Saturday, July 16th. The afternoon was devoted to various sports, and after a rural supper on the church grounds, served by the "Willing Workers," a parochial society, service was held in the parish house conducted by the Rev. W. Page Dame, which was followed by an address of welcome by the Rev. R. A. Castleman, rector of Grace Church, and the Rev. Dr. T. C. Foote, rector of St. David's Church, Roland Park, Baltimore county, made an instructive address on the subject of "The Lad," Mr. John G. Murray, Jr., president of the Assembly, spoke on the subject, "Truly Rural." The Rev. Christopher F. Sparling, vicar of the Chapel of the Advent, Baltimore, was unanimously elected chaplain of the Assembly. This was one of the pleasantest and most profitable meetings that the Junior Assembly has ever held.

**MASSACHUSETTS.**

WM. LAWRENCE, D.D., LL.D., Bishop.  
Marlboro Rector Called to Nice, France—Personal.

THE Rev. GEORGE S. PINE, for twenty-three years rector of Holy Trinity Church, Marlboro, has received a call to the rectorship of the Church of the Holy Spirit, Nice, France, and there is a feeling among his parishioners that he will accept the call. Mr. Pine is passing his vacation on the coast of Maine and what his personal views are cannot be learned. Should he decide to go to Nice he would assume the duties of rector from October to June at Nice and during the summer would be in charge of a parish at Lucerne, Switzerland. Mr. Pine is fifty-nine years old, a graduate of Harvard and of the Episcopal Theological School and was associated with St. John's Church, Roxbury, before going to Marlboro.

THE Rev. GLENN TILLEY MORSE, former curate of the Church of the Advent, Boston, underwent an operation for appendicitis on July 19th. He is recovering rapidly at a private hospital, 38 Newbury Street, Boston.

**MILWAUKEE.**

W. W. WEBB, D.D., Bishop.  
Death of Mrs. H. J. Irwin.

THE DEATH occurred on the morning of July 20th of Mrs. H. J. Irwin of Baraboo. She was the daughter of Mr. and Mrs. Peter Richards, who were among the valued mem-

bers of Trinity Church. For a number of years just prior to her illness Mrs. Irwin was a leader of the Church choir and a faithful worker in the parish.

**NEWARK.**

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

Death of Mrs. James E. Pulsford—Notes.

IN THE death of Mrs. James E. Pulsford, which occurred Sunday, July 17th, an active member of the Church of the Holy Communion, South Orange, and a devoted officer of the House of the Good Shepherd, Orange, rested from her many labors for Christ's Church and His poor ones. Mrs. Pulsford was born seventy-two years ago in New Haven, Conn., and died after an attack of paralysis. One of her five sons is Dr. Henry A. Pulsford of South Orange.

THE RECTOR of St. John's Church, Boonton the Rev. Henry B. Wilson, has issued the initial number of a neat little parish paper, *St. John's Messenger*.

**NEW HAMPSHIRE.**

WM. W. NILES, D.D., Bishop.  
EDWARD M. PARKER, D.D., Bp. Coadj.  
Rector Instituted at Portsmouth.

THE Rev. HAROLD MORRILL FOLSOM was instituted rector of old St. John's Church, Portsmouth, on the Sixth Sunday after Trinity by the Bishop Coadjutor of the diocese. Matins was said by Rev. Dr. Barry, rector of St. Mary the Virgin's, New York, Chaplain C. H. Dickens of the Portsmouth Navy Yard reading the lessons. The Very Rev. S. P. Delany, Dean of All Saints' Cathedral, Milwaukee, the Rev. Alfred Elwyn, and Rev. Charles A. Morrill of Portsmouth were also present.

**PENNSYLVANIA.**

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.  
St. Peter's Vacation Bible School—Other Philadelphia News.

THE Daily Vacation Bible School at St. Peter's House, Front Street, Philadelphia, opened July 11th and will be continued for six weeks. From the first day the attendance

**WISE WORDS**

**A Physician on Food**

A physician out in Oregon has views about food. He says:

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mock-making and weaving, while the girls sew and dress dolls for hospitals and make many useful articles for home decoration. The kindergarten department is large, and for these little ones games form a large part of the daily routine.

WE ARE requested to say that a few typewritten copies have been made of a notable sermon preached by the rector, the Rev. Charles L. Steel, at Calvary Church, West Philadelphia, on Sunday morning, July 17th, and that they may be obtained by addressing the Junior Warden at 256 S. Thirty-eighth Street.

Should the number of applications warrant it, the sermon may be printed in pamphlet form.

THE Rev. H. L. DUHRING of the City Mission is expected to return to Philadelphia about August 1st.

THE COOPER BATTALION of the Church of the Holy Apostles, Philadelphia, returned last Saturday from a week's encampment at Wildwood.

SPRINGFIELD.

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

St. Paul's, Springfield, No Longer Pro-Cathedral.

St. PAUL'S CHURCH, Springfield, will not in future be known as the Pro-Cathedral. In his letter to the vestry the Bishop gives two reasons for the change. He thinks that the Bishop, and the diocese through him, should not be responsible, or held to be responsible, for what neither controls. He also considers that a Pro-Cathedral stands in the way of a Cathedral, which some in the diocese may desire and would be willing to contribute and prepare for.

SOUTH DAKOTA.

F. F. JOHNSON, D.D., Bp. in Charge.

Convocation of Niobrara Deanery.

THE ANNUAL convocation of the Niobrara Deanery is called to meet among the Yankton Indians, beginning Friday, August 26th. The opening service will be held at 9 o'clock in the morning of that day. The place of meeting will be on the level ground on the hill about one mile north of the agency of Greenwood, S. D. The railway station is Wagner, (Continued on page 468.)

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**SOUTH DAKOTA.**

(Continued from page 466.)

on the Chicago, Milwaukee & St. Paul railway. The charge for conveyance of visitors one way will not exceed \$1, and good meals can be had at a reasonable charge. New and large tents, in which three or four persons can sleep, may be rented for the entire time of convocation. Information will gladly be given by the Rev. John Flockhart, Greenwood, S. D.

**VIRGINIA.**

**ROBT. A. GIBSON, D.D., Bishop.**  
Anniversary of Yeocomico Church.

ON THE Eighth Sunday after Trinity was celebrated the 104th anniversary of the founding of Yeocomico Church, Westmoreland county. The Rev. J. Poyntz Tyler of Hagerstown, Md., who went from that parish into the ministry, and the Rev. A. P. Gray, rector of the parish, officiated. Yeocomico is the parish church of Cople parish, and has an interesting history, numbering among both its ministers and laymen some of the most distinguished men in the history of Virginia. Through all of the years it has been the center of a useful work. It is now in charge of the Rev. Arthur P. Gray, and has associated with it Nomini church, the chapel at the Hague, and Edgewater chapel.

**WASHINGTON.**

**ALFRED HARDING, D.D., Bishop.**  
Vacation Personals.

THE Rev. W. A. S. WRIGHT, vicar of St. Philip's chapel in St. Paul's parish, Prince George county, is planning special services for the last Sunday in July. He is trying to raise funds for the renovation of the interior of the chapel.

THE Rev. E. S. DUNLOP leaves with his family in August for Highland Lake, Conn.

THE Rev. GEORGE F. DUDLEY will spend the month of August in Twilight Park, N. Y.

**WESTERN COLORADO.**

**BENJAMIN BREWSTER, Miss. Bp.**

Itinerary of the Rev. C. C. Rollit—Clerical Notes.

THE Rev. C. C. ROLLIT, secretary of the Sixth Department, visited a number of the parishes and missions of the district during June, quickening the interest in the missionary work of the Church. His itinerary took him to Palisades, Delta, Olathe, Montrose, Telluride, Rico, Mancos, Durango, Silverton, Ouray, Grand Junction, Breckenridge, and Glenwood Springs. He was greeted by excellent congregations and this unwonted visitation will be of help in enabling the district to meet its increased apportionment for the coming year.

THE Ven. WALTON H. DOGGETT, Archdeacon of the southwestern section of the state, is enjoying a lengthy vacation. During his absence the work will be earnestly pushed, three clergymen being in the field. The Rev. George E. Wharton, rector of Glenwood Springs, is serving Mancos, Cortez, Rico, and Telluride; the Rev. C. Prentice Parker, who was recently ordered deacon by the Bishop of Kentucky, has charge of Durango, Silverton, and Farmington, New Mexico; while the district welcomes a new worker to its permanent staff, the Rev. Vincent Van M. Beede from the House of Prayer, Newark, N. J., who will develop the work at Pagosa Springs and vicinity and give monthly celebrations at Durango and Silverton.

BISHOP BREWSTER, in addition to his other duties, will maintain services at the see city, Glenwood Springs, during July and August.

**WESTERN NEW YORK.**

**Wm. D. WALKER, D.D., LL.D., D.C.L., Bishop.**  
Illness of the Rev. B. S. Bert.

THE Rev. B. STEWART BERT of Newport, R. I., is in Buffalo taking treatment for blood poisoning caused by an accidental cut on his foot more than a month ago.

**CANADA.**

News Notes from the Various Dioceses.

*Diocese of Toronto.*

BISHOP OSBORNE of Springfield, Ohio, is to be the conductor at the retreat for the clergy to be held at the Bishop Bethune College, Oshawa, at the end of August.—THE CHOICE of a new rector for St. Clement's, Eglinton, has been left entirely in the hands of the Bishop, wardens, and delegates to Synod. The Rev. Canon Powell has just resigned the parish, to become president of King's College, Windsor, Nova Scotia.—BISHOP REEVE dedicated the new organ of St. John's Church, Dunsford, in the beginning of July.

*Diocese of Quebec.*

VERY SUCCESSFUL meetings were held at Sherbrooke and Richmond the first week in July by the general secretary of the Sunday School Commission, the Rev. R. A. Hilz, who also attended the Sunday School conference of the rural deanery of Cookshire, held at Bury. It is hoped that a conference may be held at Quebec in the autumn.

*Diocese of Yukon.*

BISHOP STRINGER held an ordination in Christ church, Whitehorse, when two candidates were made deacons, one of whom has been appointed rector of Christ Church. The Bishop preached the sermon.

*Diocese of Ottawa.*

THE diocesan Sunday School Association, which has been doing good work for several years, has been brought under the Sunday School Commission by adopting some alterations. The seven clerical and seven lay delegates will be chosen by the Archbishop, as well as by the Synod, to act on this committee.—A NUMBER of beautiful gifts have been made to Christ Church, North Montague, one of which is a fine set of altar linen, made by Miss Campbell.

*Diocese of Saskatchewan.*

THE RECTOR of Prince Albert, the Rev. A. D. Dewdney, makes a strong appeal for some young Canadians to work in the diocese. There are about 300 centers of Church work, of which 230 are permanent, to work which there are 46 clergy and about 90 catechists.

*Diocese of Montreal.*

A MISSION is to be held in all the parishes of the rural deaneries of Bedford, Brome, and Shefford in October. How to make the mission a success was one of the subjects under discussion at the annual meeting of the Sunday School Institute of the Archdeaconry of Bedford.

*Diocese of Columbia.*

BISHOP PERRIN, in a recent letter, speaks of the Chinese work in his diocese hopefully, and says the catechist is doing noble work. The general treasurer of the Woman's Auxiliary has forwarded some funds for this purpose.

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