



The Living Church

VOL. XLIII.

MILWAUKEE, WISCONSIN.—JULY 2, 1910.

NO. 9

416 LAFAYETTE ST., NEW YORK



Entered as Second Class Mail Matter at the Postoffice in Milwaukee.



153 LA SALLE ST., CHICAGO

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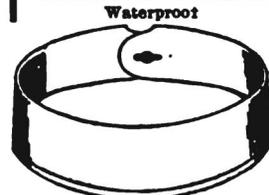
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Published by

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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MORRHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).

Chicago: 153 La Salle Street (Advertising headquarters).

New York: Sunday School Commission, 416 Lafayette Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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THE LATEST.

DEATH OF BISHOP McVICKAR.

THE death of the Rt. Rev. William Neilson McVickar, D.D., Bishop of Rhode Island, occurred on Tuesday afternoon, June 28th, at his summer home at Beverly Farms, Mass. Bishop McVickar had been in bad health for several years.

THE RIGHTEOUSNESS OF THE PHARISEES.

FOR THE SIXTH SUNDAY AFTER TRINITY.

THE collect for to-day gives us a promise of that glorious Home which Christ Himself said that He was going to prepare for us: those mansions in our Father's House, where we will receive all and more than all that we can desire. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love Him."

People often live in an assured belief that all the joys of heaven await them, without considering the other side of the question, as to whether they are fulfilling their obligations in loving God above all things, and in living the Christian life. The Gospel says, quoting from our Lord's own words, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the Kingdom of Heaven." This should arouse every one from a state of spiritual indifference, leading him to examine himself and see whether his sincerity and holiness are only like those of this condemned class. They neglected no outward ordinance, they fasted and made long prayers, yet they were far from the Kingdom which is promised to the faithful. In one of our Lord's last discourses He pronounced eight separate condemnations upon the Scribes and Pharisees, they who "outwardly appear righteous unto men, but within are full of hypocrisy and iniquity." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

In the Epistle St. Paul tells us that we must be dead indeed unto sin. Yet too many Christians regard sins lightly. The remembrance of them is *not* grievous, the burden of them is *not* intolerable. They indulge in anger, and speak unadvisably with their lips, but think nothing of it, and make their next communion without seeking absolution. Yet for such a sin Moses lost an entrance into the Promised Land. They quarrel with a friend or relative, and harbor revenge, never seeking for reconciliation. They still come to church, and perhaps give costly gifts to beautify God's sanctuary, forgetting that Christ says, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Our enemies," says Bishop Wilson, "are our benefactors, procuring for us a new right to Him"; that is, if we forgive and love them. It is tempting God to wait to forgive our enemies until we are upon our death-bed. Who knows that he will have any death-bed? Or if he do, whether his mind and conscience will be clear so that he can make a general confession, or any restitution? In these days of the reckless carelessness of life, when every day some are sent, without warning, into eternity, who can feel safe to live in sin of any kind, or to harbor any unforgiving thought towards an enemy?

Of what value is it to the soul to meditate upon the collect for to-day, if deep down in the heart there is cherished any animosity, or any spirit of revenge against one for whom Christ died, and for whom He prayed as the cruel nails were driven into His pure and spotless Hands, "Father, forgive them, for they know not what they do"?

"Yes! saved and saints we all will be;
All of us, Lord, will come to Thee;
Dear Heaven! the work for thee is done,
How easily, how sweetly won!
Yes! thou art ours, eternal Heaven!
For we forgave, and are forgiven."

C. F. L.

THE united, punctual, unwearied, self-denying prayers of Christians may win blessings, no one can say how great, for the whole Church and for our own dear friends.—*Keble.*

A SANE FOURTH—AND FIFTH.

A SANE Fourth, of which we hear so much, would seem to imply more than the protection of life and limb, though that is important. What we need is a sane people. To contrast the extravagant honors paid to Mr. Roosevelt with the contemptuous criticisms of Mr. Taft does not indicate a highly developed possession of the judicial mind on the part of the American press. Mr. Roosevelt has done some things exceedingly well and it is right to honor him, and gratifying to our national pride that he has been honored as no other American citizen was ever honored abroad; but Mr. Roosevelt is a long way from being infallible, and we seem to remember a time when all men were not acclaiming him. Mr. Taft has made some serious mistakes, particularly in little things and in his judgment and his treatment of men and in unfortunate public utterances; but we do not recall that any of his predecessors, including Mr. Roosevelt, had so much good legislation to the credit of their Administration at the close of the long session of their first congress as has President Taft. And it is a new, and not altogether satisfactory, idea in American politics that the President should be expected to dictate to Congress the laws it should pass and to stand over them with a Big Stick until they pass them. We begrudge Mr. Roosevelt none of his honors, and we should be indulgent with exaggerated praise; for republics are, proverbially, thankless masters, and the ingratitude of the nation generally is second only to that of the Church. Enough heroes are left unwept, unhonored, and unsung to atone for any exaggeration in the plaudits given Mr. Roosevelt. Neither have we much sympathy with politicians in congress who have no mind of their own and who are voted by stronger men, whether they be those who comprise the Administration or the distinguished but quite fallible leaders of the insurgent cause. But if Americans do not intend to repudiate the Fourth of July and its old-time enthusiasm altogether, they might spend a few moments of the day in seeking to do justice to the good traits of the man whom they have chosen President, and who has, no doubt, the defects of those very qualities for which he was elected. To rush from ardent partisanship of the Administration to extreme hostility to it is not "sane," whether on the Fourth of July or on the fifth.

American patriotism always stands in need of stimulation in days of piping peace. Loyalty to the flag and to leaders is not less requisite when the nation's enemy is one that sends senators to Washington by means of paid votes for private ends than when it hurls cannon balls at American forts. Between dishonesty in high places and American patriotism and honor an irrepressible conflict must always be waged. Between favors to some and protection of all there are abysses of difference which common adhesion to party tickets can never bridge. We need to transform the voters into votaries of American ideals, and to insist upon drawing the most rigid line between what is right and what is wrong. But we cannot afford to drive into rival camps the supporters of Theodore Roosevelt and the supporters of President Taft, and leave the supporters of the devil to do the applauding.

God has endowed few of us with infallibility; but he has given all of us a beautiful power to strive for the right, and it is always useful to recognize the elements of good in our public men when we can, if only so that we may distinguish between their successes and their failures in seeking to realize their and our ideals.

DIOCESAN CONVENTIONS AND THE GENERAL CONVENTION.

THE period of the spring and early summer diocesan conventions is now closed. Practically all the deputies to General Convention have been chosen and the lists of deputies and alternates are printed in this issue.

The roll of deputies is not easily analyzed, but some considerations may be presented. Men who have attained notoriety by individualistic views are conspicuous by their absence. Those who publicly supported Dr. Crapsey have equally been relieved from membership, with possibly one or two of the most moderate of these excepted. There seems every reason to look for constructive legislation at the approaching General Convention. No doubt each of the historic parties in the Church is represented by its earnest advocates, but not many delegations can be said to be violently partisan in their complexion. We shall earnestly hope that the great majority of members will

be able and willing to view each question on its merits, wholly apart from pride and prejudice. We anticipate a really progressive session.

An analysis of what has transpired in the diocesan conventions of the past year gives us some indication, by no means conclusive, of the popular mind among Churchmen on some of the questions that will arise for determination. The fact that the constitutional amendments tentatively passed three years ago were brought officially before these conventions by the notification of the secretaries of General Convention, has led many of the Bishops to discuss the issues in their convention addresses, and some few of the dioceses have given corporate expression to their views upon the several proposed amendments. The dioceses are under no obligation to vote upon the propositions, which are reported to them for information rather than for action, thus differing from the course in amending the federal constitution of the United States. The votes of the diocesan conventions thus express academic views only, but they are interesting as an indication of the probable trend of opinion in General Convention itself. We here present a summary both of the views expressed by the Bishops, and also of the resolutions of diocesan conventions concerning them. It will be recalled, also, that many of the Bishops treated of the same subjects in their addresses immediately after the last General Convention; but our synopsis following embraces only an analysis of the views expressed in the convention addresses within the year immediately past.

THE PREAMBLE.

Commended by the Bishops of Bethlehem, Mississippi, Oklahoma, and West Texas—4.

Opposed by the Bishops of Atlanta, Central New York, Dallas, Florida, Long Island, Minnesota, Nebraska, North Carolina, Ohio, Springfield, and Western Michigan—11.

Approved by formal vote in Arkansas, Atlanta, Maryland, and Mississippi—4.

Condemned by formal vote in Springfield and West Virginia—2.

THE ELECTIVE PRESIDING BISHOPRIC.

Commended by the Bishops of Bethlehem, Louisiana, Minnesota, North Carolina, Ohio, Springfield, Western Michigan, West Texas—8.

Opposed by the Bishops of Asheville, Dallas, Mississippi, Missouri, and Oklahoma—5.

Approved by formal vote in Atlanta, Maryland, and Springfield—3.

Condemned by formal vote in Mississippi and West Virginia—2.

SUFFRAGAN BISHOPS.

Commended by the Bishops of Bethlehem, Louisiana, Minnesota, North Carolina, Springfield, West Texas—6.

Opposed by the Bishops of Asheville, Dallas, Idaho, Mississippi, Missouri, Ohio, and Western Michigan—7.

Approved by formal vote in Arkansas, Atlanta, Springfield, and West Virginia—4.

Condemned by formal vote in Maryland and Mississippi—2.

These three amendments to the constitution are those which have aroused most interest in discussion, and neither the number of episcopal opinions nor that of diocesan votes is sufficient to indicate what will be the probable fate of any one of them.

With respect to other subjects, perhaps a dozen of the Bishops discussed Canon 19, from different points of view. Quincy voted for repeal of the amendment of 1907, and Fond du Lac voted for either repeal or restriction of episcopal licenses to communicants. This subject was so generally discussed two years ago that almost, if not quite, every Bishop is on record as to his general view of the canon. Those views were tabulated by THE LIVING CHURCH two years ago, they have been carefully gathered and analyzed by the American Church Union, and they may easily be gleaned for himself by any one who has access to the diocesan journals of the past two years or to a file of THE LIVING CHURCH. Probably on no subject in many years have the views of the Bishops been so generally expressed as on this. The trend of opinion at the present time appears to be that if the answer of the House of Bishops to the memorial presented to it shall accord with the view of the canon which has been taken by most of the Bishops, no further legislation is immediately necessary.

We commented last week upon the unanimous action of Central New York, Vermont, and Cuba in asking that the name of the Church be so amended as to show this Church "to be a true branch of the holy Catholic Church." The memorial of the diocese of Oregon, also passed unanimously, is now added to these overtures. It is gratifying to us to find the general opinion in these conservative dioceses so thoroughly

aroused to the importance of this matter as it appears to be. How complete a revolution in popular opinion is involved in the unanimous votes of these dioceses in favor of the change can only be appreciated by comparing the vote of each with its vote in reply to the questions of the Joint Commission, reported to the General Convention of 1904. Central New York then voted "that it is inexpedient at this time to change the name of the Church"; in Vermont a resolution "that the time has not arrived when a change of name is expedient," was defeated by disagreement between orders, the vote standing: clerical, ayes 9, nays 21; lay, ayes, 21, nays 15. Afterward a resolution stating that "while affirming its opinion that a change of name is desirable," the convention "does not consider that the time is yet come for so doing," was laid on the table by a vote of 39 ayes to 24 nays. Oregon then voted that "while we do not regard a change as expedient at this time, yet we do approve of the effort to find a better name." Yet to-day not a single vote was cast in any one of those dioceses against a resolution asking that the change be made. We shall hope in this, as in other respects, for constructive, statesmanlike treatment by the approaching General Convention.

Among miscellaneous overtures from the dioceses, California asks that fourteen counties be detached from the area of the present diocese to be converted into a missionary district, and Oklahoma, indorsed by the missionary council of the Department of the Southwest, asks for division of that state into two missionary districts. Olympia will ask to be admitted as a diocese. California also asks for revision of the Lectionary; a matter that is already in hand, a commission having been appointed by the General Convention of 1907 for that purpose. Alabama asks that an official inquiry be instituted by authority of General Convention into mis-statements of English Church history in text books used in our public schools, with a view toward obtaining correction.

In addition to the foregoing subjects, commissions heretofore appointed will present proposed legislation on provinces, on translation of Bishops, on revision of the Lectionary, on amendments to Canons 38 and 39 ("Of the Solemnization of Matrimony" and "Of Regulations respecting the Laity"), on a Mission Hymnal (the report of which is contained in this issue), on re-arrangement of Missionary Departments and Judicial Departments, on the charter of the General Theological Seminary, on the advisability of providing an office for the Unction of the Sick, on a canon of Suffragan Bishops, and on various more academic questions.

Clearly, sufficient work will be presented to engross many sessions, while the missionary reports and presentation of problems and of conditions will overshadow it all, as it ought to. We cannot hope for determination of all the questions that are before the Church; but we do very earnestly hope that progress will be made, in a constructive manner.

HERE is much to be said for the plan of retiring Missionary Bishops at a fixed age, and providing that thereafter they shall be "*ex officio* members of the Board of Missions" and shall act under the direction of the Board in promoting missionary interest. A proposed substitute for Canon 10, Sec. IV., recommended by the Bishop of Utah, and intended to effect that purpose, is incorporated in a letter from the Rev. Donald K. Johnston, printed on another page.

In the main we commend the plan, though it would require further legislation than the enactment of the substitute for a section in a single canon which is proposed. We should, however, increase the age limit somewhat beyond 64; we should feel that perhaps two-thirds of the ordinary salary of a Missionary Bishop, together with official traveling expenses, was sufficient remuneration; and, particularly, we should not commend the prohibition against translation of Missionary Bishops to dioceses. We believe it is desirable that the mission field and the home Church should be brought more and more closely into touch with each other, and the election of Missionary Bishops as diocesans, particularly in the East, seems to us very desirable to that end. It is true that the practice might be abused; but after nearly a century of trial it has not been, and we see no reason to anticipate that it ever will be. Moreover the provision that a Missionary Bishop may not be translated to a diocese within five years of the time of his consecration seems sufficient to prevent the acceptance of a Missionary Bishopric as a mere stepping stone to "something better." And the Church does not choose that sort of men to be Missionary

Bishops; and nothing would more effectually prevent the election of a Missionary Bishop as Diocesan than a report that he was seeking such an election.

The normal practice in the Church universal is to admit of much greater freedom in the translation of Bishops from see to see than is permitted by our American canons. We should not favor a general relaxation of our prohibition, though if archiepiscopal sees should sometime be created in the most important centers of population, we should deem translation to such sees desirable and proper. And we see no reason to reverse the present sanction for the translation of a Missionary Bishop to a diocese, after he shall have served not less than five years in the former capacity.

But to retire a Missionary Bishop at the age of from 67 to 70—preferably the latter—retain his *ex-officio* but non-voting membership in the Board of Missions (he is already an *ex-officio* member without vote), and utilize his services to the extent that his physical condition might permit, in promoting missionary knowledge and zeal throughout the Church, would seem to us quite desirable. We should not favor the retiring of Bishops in general at any fixed age; the exception on behalf of Missionary Bishops being justified because they could be used to advantage in missionary propaganda, because service in missionary districts is apt to be more arduous physically than in most (though not all) of the dioceses, and because the retired Bishop would probably not continue to reside within the jurisdiction which he had vacated. In organized dioceses no age limit should, in our judgment, be fixed. The Bishop-designate of Lincoln, who has just been named as successor to Bishop King, is 67 years of age, before his consecration.

Incidentally, and bearing upon the matter of the expense of the proposed system, two of our present Missionary Bishops are past 70 and three are between 68 and 70, so that if the age limit were placed either at 64 or at 68, there would be five vacancies to be filled at the approaching General Convention. There is at present no Missionary Bishop between the ages of 60 and 68—reckoning ages from their birthdays of 1910, whether or not these have been passed.

THE suggestions of the Joint Commission on a Mission Hymnal are published on another page of this issue. We have no doubt that the commission has done its work as well as it could be done. We cannot, however, see the necessity for such a publication under official auspices. A part of the value of parochial missions is due to their informal character. It is neither necessary nor desirable that the selection of hymns for such occasions be crystalized into uniformity or permanence. A better hymn may be written to-morrow than any that is in print to-day, and when it is written, it is in every way desirable that it should be available for use. Mission hymns belong to a transitory class of music.

And if it be said that the publication will be authorized but its use not made compulsory, it will also be said by some, particularly after it has been published, that considerations of loyalty should determine its use, and there will be an implied censure upon other publications for the purpose; while if it be treated simply on its merits, we know of no reason to expect an official volume to be any better than another collection.

No, we dislike to recommend that the work of the Joint Commission be brought to naught; but give us liberty in the selection of mission hymns. We neither need nor want an official volume; and we doubt whether anybody would use it if we had one.

WE are requested to state that Bishop Anderson's charge entitled *Catholicity and Unity*, which was recently printed in these columns, has been officially published by order of the Chicago diocesan convention in pamphlet form and may be obtained from the assistant secretary, the Rev. E. H. Merriman, Hinsdale, Ill., at \$1.00 per hundred copies postpaid.

ANSWERS TO CORRESPONDENTS.

J. O. V.—The incident referred to in the New York Letter of May 28th wherein the British and American flags "were blown across each other in mutual embrace" from the spire of Trinity Church, New York, occurred at the celebration of the laying of the Atlantic cable in 1858. We cannot say precisely how the flags were hung.

AM. CATHOLIC.—(1) We cannot say.—(2) The use of the biretta in Anglican churches is very modern. It is used in processions and at

BLUE MONDAY MUSINGS.

THE President of the United States, speaking recently to a little college with the pretentious name of "Ada Northern University," declared that the strongest young men have not been attracted to the ministry during this generation, and added that this was due to inadequate compensation, and the lowered influence of ministers. This hasty and superficial utterance has been properly rebuked in an open letter by the Rev. William A. Knight, a Congregational minister of New England, from which I reprint certain passages. I hope that President Taft will make some sort of reparation for such a slur. Another politician, speaking at the recent Church Congress, referred to "puny little fellows in the ministry," cheerfully ignoring that he was surrounded by priests almost every one of whom could have made short work of him physically. Perhaps Mr. Taft resents the pulpit criticism he is receiving for an apparently reactionary policy, and wants to blunt its edges by aspersing the calibre of his critics!

"That our nation's president adds his vast influence to the baneful fashion now prevailing of talking in this depressing way about the ministry emboldens me to trust your eminent fairness and address you openly. For we all know that a discredited ministry of religion is sure to open grave perils in a people's life—here as surely as in other lands.

"You are trained to base opinions on all the facts in a case; you are expert also in the art of equity judgment. To this high skill of yours I appeal. Do you not know of numbers of men in the ministry who are eminently honored, eminently influential and useful, and quite as prosperous in life conditions as most teachers, lawyers, physicians, or journalists in their communities? If you do, is it not a serious error to have spoken as you did in total disregard of these facts?

"I take pleasure in thinking that your kind heart moved you in what you said at Ada, because of the large numbers of ministers who are poorly paid and are accorded but meager prestige nowadays. Yet to speak as you did, I submit, only makes this matter worse by further depreciating the ministry in the thought of your countrymen.

"And besides that, do you not know that the same is true of a multitude of men in other professions? But in the next breath you spoke with glowing phrases of another profession which fully matches the ministry in this respect. You set forth the journalistic profession as a strong man's vocation, unexcelled as a field of usefulness and requiring valiant men.

"True, indeed; but are you not aware that great numbers of men at work in journalism are getting along on terribly poor pay, doing trivial drudgery, often having but slight personal independence and ordinary standing in their communities? Do you not know that an army of such men are grubbing away at this moment throughout your vast domain? If you know this, was it fair for you to 'damn with faint praise' the ministry and in the next breath extol journalism as a high calling for strong men?

"It is the falsest of procedures to base judgments of any vocation on the data of misfortune; but it is even more misleading to do so in speaking of a calling as needful as the ministry and immediately do the opposite in speaking of a profession as popular as journalism.

"Your own brother not long ago made an address at Harvard on 'The Decreased Influence in the Community of the Legal Profession.' It is a good family in which one member sets right another. The fact is that various professions have undergone decreased relative influence in our generation because of increased influence for others. The ministry and the law have shared this wholesome experience.

"But, after all, in this land, where you are striving against great odds to maintain equal rights and opportunities for all, the personal equation is largely determinative in most vocations, including the ministry. Thousands of our strongest young men are now pressing into the ranks of philanthropic service, closely akin to the ministry in purpose and activity. Thousands of strong men, you will surely agree, are now finding scope for their powers in the ancient calling itself, and enrichment of life such as other public men often fail to gain.

"To give the influence of your empowered voice in favor of a prevalent fashion of speech which ignores the facts here briefly indicated is an injustice which, I believe, your fair mind will wish to undo."

I HEARD a story the other day which made me heart-sick by its revelation of the ignorance among those who are commissioned to teach in the Name of God. A certain priest, highly placed, said to a layman: "O, you're from the parish of Dr. Chose, aren't you? Well, I wish you would tell him I've got a good joke on him for the way he is bringing up the boys of his congregation. The other night a young fellow came to see me, all wrought up and excited and troubled, and said he wanted to make his confession. I told him we did not believe in that,

and that a good square talk as between man and man would do just as well. So, after a while, he came round, and told me what was on his conscience: and what do you think it was? He had taken a drink in a saloon for the first time! How ridiculous! I soon laughed him out of any anxiety over a little thing like that, and he went away quite cheerful again."

Of course this is not a verbatim report of the message, but it gives the substance faithfully enough. What stupefying and inexcusable ignorance of the very elements of psychology, to say nothing of morality! There was a lad who had gone against his conscience, and was in an agony of repentance for a very real sin, craving the assurance that he was pardoned, and in the very frame of mind to assimilate right teaching. He had learned the commission given to every priest at his ordination—"Whose sins thou dost forgive they are forgiven"—and he came to a priest in confidence, to be met with laughter and the assurance that he needn't worry about a trifle! His blood may be required at the hand of that lazy and selfish shepherd, in the day when the Chief Pastor takes account of His sheep, calling them all by name.

ONE OF the favorite phrases to describe King Edward VII. was that he was a thorough sportsman, and a good loser. The discipline of sport is valuable, as it brings men together on a truly democratic footing; and King James' Book of Sports would have done much to hold the classes of England together in friendly brotherhood, had not the hard Talmudical Sabbatarianism of the Puritans resisted. But not all men are good losers; and it is sometimes almost funny to see how badly they take defeat. I was present the other day at a representative gathering of the clergy, where a proposed measure was rejected three to one, or by a majority almost equal to that. One member of the minority froze into haughty contempt of the majority at once, and talked about "the ecclesiastical mind" with a fine scorn which would have been more impressive from a non-ecclesiastical person. Another suggested that the majority had no minds at all, and did not know what they were doing; while a third pouted like a sulky schoolboy, and forgot whatever shreds of good manners he ever had in a plain determination to be offensive—he did not have to try very hard, alas! I happened to be of the majority—rather an unusual experience for me in matters ecclesiastical, unless one takes a wide view and includes the "good estate of the Catholic Church" in one's reckoning—but I could not recall ever having taken a defeat so ungraciously. To lose with a smile and civil phrase does not prevent fighting tremendously hard another time to change the result: and it is always better to be parliamentary than boorish. *Verbum sap.*

SOME ONE questions my emphasis here upon the close relations borne by the American Republic to the United States of the Netherlands. Here is a brief summary of the case, to which I add that the first foreign salute to the American flag was fired by Dutch guns in the West Indies:

The Dutch were our ancestors in federal government. Since A. D. 1579 they had a red, white, and blue flag; a naval flag of seven stripes, one for each state in the Union; a written Constitution, a Union of States, a Declaration of Independence, a federal government, with president and congress, together with all the problems arising from national supremacy and of state rights, union and secession. They used in common speech such phrases as the "Cradle of Liberty," "The Union Forever," and many others dear to Americans and supposed to be original in New England. The Dutch understood at the outset that the revolt of the colonies in 1775 against Great Britain was made in the interest of freedom, law, and order, according to the principle of "no taxation without consent," enunciated so clearly by their first Netherlands parliament in 1477, and modified by our fathers into the motto, "No taxation without representation." Hence, long before the United Netherlands formally recognized our country, "the intellectuals" of the Netherlands had discussed the American Revolution fully, written a whole library of pamphlets, and prepared the way for the final recognition in 1780 of the younger by the older republic. This act drew upon the Netherlands Great Britain's declaration of war.

PRESBYTER IGNOTUS

REMEMBER what He endured, and grudge not missing your earthly comforts, the sense of being helped, sympathy from others, good done to them, and the like; never mind missing all this if such be His will.—*Keble.*

THE EDINBURGH MISSIONARY CONFERENCE.

EDINBURGH, June 17.

ONE is pleased to say that in the progress of the "World's Missionary Conference" at Edinburgh thus far dangers seem to have been safely avoided. Indeed it seems probable that the determination that no resolutions shall be adopted will prevent altogether the dangers that had been feared. The conference will discuss problems with all frankness, but nobody will be committed to any view of the solution of those problems.

It is a remarkable gathering. The ends of the earth are in evidence in the person of natives and missionaries from remote lands of every continent. On the eve of the opening there was a preliminary service at St. Giles' Cathedral, now in the hands of Presbyterians, when Dr. Wallace Williamson, preaching from the text "The Field is the world," said that never since the great Ecumenical Councils of the early ages had there been an assembly convened so unique in character and composition and purpose or so well deserving the great name of catholic and universal.

It was true that within the ranks of the delegates who comprised the conference there were no representatives of the great communions, the Greek and the Roman. They were assured, however, of the prayers and sympathy of many in those bodies, and this defection they could only deplore, however unavoidable it was. With the single exceptions mentioned, the conference represented universal Christendom. But still more amid the diversity of subjects with which it would attempt to deal there would stand forth one clear issue, one commanding obligation—the confident conviction that Christianity was the final message for the world, that the religion of Christ was the universal religion, and that this message lay upon the conscience of the Church as a possession to be shared with all mankind.

Another picturesque occasion on the same day was that when the *Senatus Academicus* of Edinburgh University conferred degrees upon fourteen of the most distinguished members of the Conference, including among Americans Dr. Pott, our missionary in China, Seth Low, John R. Mott, Robert E. Speer, all of New York; ex-Gov. James A. Beaver of Pennsylvania, and the Rev. W. Douglas Mackenzie, D.D., of Hartford Theological Seminary.

The Conference itself is twofold. The delegates from missionary bodies, comprising the main section, meet in Assembly Hall, while a larger but less representative body meets in Synod Hall; in which latter all addresses are of a more popular character. In opening the main session in Synod Hall Lord Balfour of Burleigh presided. A message of cordial greeting and hearty sympathy from King George was read, and addresses were made by the president, by the Archbishop of Canterbury, and by Dr. Robert E. Speer. The Church of England was represented by the two Archbishops and nine Bishops, as well as by other representatives of both great missionary societies of that Church. The American Church was represented by the body of distinguished Bishops, clergy, and laymen who were designated for the purpose by our Board of Missions, and representatives of missionary societies of Protestant bodies throughout the world are in attendance. Nor does this limitation wholly apply to the scope of the huge conference, for letters of approval and sympathy have been presented from the (R. C.) Bishop of Cremona, Italy, the distinguished Bishop Bonamelli, and from the Old Catholic Bishop Herzog. Americans are very largely in evidence and there is a native Japanese Methodist bishop, a Korean statesman, and several natives of India with other Orientals. The press devotes a liberal amount of space to the Conference, which has clearly made its mark, not only upon Edinburgh, but upon the United Kingdom. Speeches by others than those who make the designated addresses, are strictly limited to seven minutes, and one minute before that time expires a warning bell rings, while at the close of the seven minutes the speaker is stopped, even in the midst of a sentence. A letter from Theodore Roosevelt has created profound interest, and William Jennings Bryan is in attendance at the Conference. To the careful work of Silas McBee, editor of the *Churchman*, is due the reception of these several letters from distinguished persons not in attendance. Mr. McBee having worked up much of the interest both in America and on the continent of Europe.

The subjects are presented through eight different commissions, which have done their work in advance, each of which has an American either as chairman or vice-chairman. The Bishop of Birmingham is chairman of the commission on "Edu-

cation in Relation to the Christianization of National Life"; Robert E. Speer of New York, vice-chairman of the commission on "The Missionary Message in Relation to Non-Christian Religions"; Rev. J. O. F. Murray, D.D., of England, vice-chairman on "The Preparation of Missionaries"; Lord Balfour of Burleigh, K.T., chairman, and Hon Seth Low, LL.D., of New York, vice-chairman of the commission on "Missions and Governments"; and Silas McBee, vice-chairman of that on "Co-operation and the Promotion of Unity." It is proper to say that at this writing the more delicate subjects have not yet been discussed.

Some thoughts already presented by Churchmen and others whose names will be recognized by American Churchmen generally, most of which are culled from the excellent reports in the *Scotsman*, are the following:

FROM THEODORE ROOSEVELT'S LETTER.

"I believe that, without compromise of belief, without loss of the positive good contained in the recognition of diversities of gifts and differences of administration, the Christian Churches may yet find a way to cordial coöperation and friendship as regards the great underlying essentials upon which, as a foundation, all Christian Churches are built. This is one of the lessons which has been particularly impressed upon me by what I have seen of Christian work in Africa, both in heathen and Mohammedan lands. I believe that unity in a spirit of Christian brotherhood for such broad Christian work will tend, not to do away with differences of doctrine, but to prevent us from laying too much stress on these differences of doctrine. It is written in the Scriptures that 'He that doeth My will shall know of the doctrine;' but the reverse of this proposition cannot be found in Holy Writ. Emphasis is to be put upon 'doing the will;' if only we can make up our minds to work together with earnest sincerity for the common good, we shall find that doctrinal differences in no way interfere with our doing this work."

FROM THE LETTER OF THE BISHOP OF CREMONA, ITALY.

"Your conference, which is being held in Scotland, the land of strong and noble ideals, though at one time torn asunder by religious strife, is a triumphant proof of another consoling fact. The most desirable and precious of human liberties, religious liberty, may now be said to be a grand conquest of contemporary humanity, and it enables men of various faiths to meet together, not for the purpose of hating and combating each other, for the supposed greater glory of God, but in order to concentrate themselves in Christian love to the pursuit of that religious truth which unites all believers in Christ. United in one faith, the various spiritual forces combine in the adoration of the one true God in spirit and in truth.

"For these reasons I applaud your conference.

"I know very well that some skeptical spirits, saturated in gross materialism or cold positivism, may smile at your initiative, and tax you with Utopian optimism, or with being well-meaning dreamers, shutting your eyes to the realities of life.

"Yours, gentlemen, is not an optimistic idealism, nor an idle dream. The elements of fact, in which you all agree, are numerous, and are common to the various Christian denominations, and they can, therefore, serve as a point of departure for your discussions. It is, therefore, legitimate to aspire to a unity of faith and of religious practice, and to work for its realization by the consecration of all energies of mind and heart. This is a work in which we in our day may well coöperate.

"Now, on what matters and on what principles are you agreed, gentlemen? To my thinking, they are as follows:

"Like myself, all of you are persuaded that the physical, ethical and social developments of life do not satisfy man, because man, whether he wills it or not, is oppressed by the Infinite; and this consciousness, from which he cannot deliver himself, urges him to harmonize his physical and social conditions with the Supreme Reality, which is God, the source of all these conditions, and to which they are subordinate. Without such harmony, the ethical and social life loses its significance and impresses us with its insufficiency. Faith, therefore, in God the Creator, which bestows on human life an eternal and absolute value, is for you the primary point of agreement. You all share faith in Christ the Redeemer.

"Thus we are united in the profound conviction that a universal religion is necessary, and that this must be the Christian religion, not a cold and formal religion, a thing apart from human life, but a living force, pervading the human soul in its essence and its various manifestations, a religion, in short, which completes and crowns our life and which bears fruition in works of love and holiness.

"Again all of you feel the need of a church which may be the outward manifestation of your faith and religious feeling, the vigilant custodian now and here of Christian doctrine and tradition. It sustains and keeps alive religious and individual activity, in virtue of that strong power of suggestion, which collectivity always exercises on the individual.

"Finally from the various churches and religious denominations into which you Christians are divided, there arises a new unifying element, a noble aspiration, restraining too great impulsiveness, leveling, dividing barriers and working for the realization of the one holy church through all the children of redemption. On this

common ground, gentlemen, having your minds liberated from all passions, or sectarian intolerance, animated on the contrary by Christian charity, bring together into one focus the results of your studies, the teachings of experience, whether individual or collective, calmly carry on research and promote discussion.

"May truth be as a shining light, illuminating your consciences, and making you all of one heart and one mind. My desire for you is but the echo of Christ's words, which have resounded through the centuries. Let there be one flock and one shepherd."

BISHOP GORE ON "ESSENTIALS OF CHRISTIANITY."

Dr. Gore, Bishop of Birmingham, said that the more true it was that they as Westerners should be doing all they possibly could to foster the independence and indigenous character of the Church in Eastern and African countries, the more important it was that they should have constantly in mind what were those divisions which belonged, not to India, or Japan, or China, or to England, but to the Church everywhere. They must be able to assert what the essential principles were and what were their real cardinal features. No one could be acquainted with what had been going on in Europe, or in the world during the last fifty years without seeing the extraordinary and almost unprecedented breaking down of what might be described as denominational standards and barriers. (Hear, hear.) They were told not to denominationalize the young Churches, but at the same time they must be playing their part in saying clearly what constituted the Church. He noticed on almost all sides of what, in the broadest sense, might be called the region of Protestant Christianity, a tendency in this respect to drift. Men were conscious that what they used fearlessly to assert as essential to Christianity they were no longer willing to assert. It followed from that that they ought to be laboring painfully and diligently to know what it was they were to substitute for the older assertions. He was quite certain that no system, no religion, no body could hope to stand unless it underwent the painful intellectual effort of defining what its principles were. To run away from that obligation was to run away from something which was essential for continuous corporate life. They had got to put into all bodies of Christians the consciousness that continuous life depended on continuous principles, and any period of intellectual change involved and necessitated fresh effort to interpret in such intellectual forms as became a bond of union what they believed to be the real basis of a Christianity which could be corporate. (Applause.)

BISHOP BRENT ON "SPIRITUAL PROGRESS OF CONVERTS."

The Rt. Rev. Dr. C. H. Brent, Bishop of the Philippine Islands, said it would appear to him that they allowed their missionaries to lose a tremendous stimulus by waiting for men who thought they might have a vocation to come to them, instead of looking with discerning eye upon all the Christians before them, and laying their hands on this one or that one, men of distinct piety and ability, and saying: "God and the Church want you." If they followed this principle more closely they would, he thought, get a higher grade of native leaders. With regard to training, there might have been a day when it was necessary to send to the Western world an Oriental who was seeking education. That day, thank God, was fast passing away. A man got his best education among the people and in the country where he was to live and do his work. (Applause.) As to the standard of living, those of them who had lived amongst primitive peoples realized when coming from Europe to America that they were coming from simplicity to complexity; and sometimes they were led to believe that the dangers of what was called civilization far exceeded the blessings. (Laughter and hear, hear.) The standard to set, wherever they were, whether at home or abroad, was simplicity. (Applause.) By that he did not mean disregard of God's blessing, material, intellectual, or spiritual, but simplicity that enabled a man to choose what would aid him to be a good servant of God. Luxury could not be defined, because what was a luxury to him was a necessity to others; but—

The sounding of the bell, indicating that the seven minutes' limit was up, cut off the Bishop, who descended from the platform amid applause at his prompt recognition of the time limit.

Rising from his place in response to the invitation of the Chairman, Dr. Brent explained that in spite of what the beginning of his sentence implied, he might give a definition of luxury as "an undisciplined use of God's gifts—to allow the material to dictate terms to us." (Applause.)

REV. W. H. FRERE, C.R., ON "MEDIÆVAL MISSIONS."

A paper on "Mediæval Missions in their Bearing on Modern Methods" was next given by the Rev. W. H. Frere, Superior of the Community of the Resurrection, Mirfield. He said that mediæval missions and their methods were very imperfectly known, but from incidents gathered from Saints' lives and elsewhere points arose that had a bearing upon their modern policy. Happily for the present purposes much of the best that was available came from Anglo-Saxon and Irish missionaries. Christianity in our period met with no great rival religion till it faced Islam, and then its dealings were more military than missionary. The single exception to that was the conflict in Persia and the East with Zoroastrianism, which was a unique conflict with a powerful and with a distinctly Oriental religion. It first contaminated, and then, when purified, it enriched

(Continued on page 313)

GREAT GROWTH OF ENGLISH CATHOLIC SOCIETIES

English Church Union, Guild of All Souls, and
C. B. S. Hold Annual Meeting

WOMEN PROTEST AGAINST EXTENSION OF DIVORCE FACILITIES

The Living Church News Bureau
London June 14, 1910

THE president and council of the English Church Union—a society which has been very aptly described as the "handmaid" of the Catholic Movement—have now presented to the members and associates their annual report for the twelve months ending May 31, 1910, being the jubilee year of the E. C. U. During this period 3,939 persons have been enrolled as new members and associates of the Union, of whom 176 are clergymen, and 3,763 lay communicants. Here in particular we have a concrete reminder of one of the most remarkable facts in the religious history of England at the present time, namely, that the Catholic Movement is spreading much more rapidly among laity than among the clergy. In addition to this great increase of E. C. U. members and associates during the past year, 1,626 persons have joined individually as enrolled associates, and nine more Guilds have been affiliated, thus adding 595 more enrolled associates. In connection with their tribute to his late Majesty King Edward VII., the president and council express on behalf of the Union the earnest prayer that God may grant him rest and peace in the land of the living, and finally a joyful resurrection. An address to his Majesty King George was adopted by the president and council on behalf of the Union at their meeting on May 11th.

The question of new bishoprics is referred to as one which presses for the early attention of the Church, and it is also thought that the whole question of the proper method of founding new bishoprics demands most careful consideration:

"It is obvious that applications to Parliament, even with regard to Church temporalities, should be, as far as possible, avoided. The erection of the ancient bishoprics of England was the joint work of the Church and the Crown. A particular instance is that of the foundation of the see of Ely in the twelfth century. . . . The civil incorporation in the reign of Henry VIII. of the sees of Chester, Gloucester, Peterborough, Bristol, and Oxford was by Royal Charter and not by Act of Parliament [the statute being here cited]. There would seem to be no more reason why application to Parliament should be more necessary in the case of an ecclesiastical corporation than in the case of a municipal corporation or of a college or learned society." The president and council are of opinion that this suggestion is worthy of careful consideration; "it would be a return to ancient precedents violated by the Manchester Bishopric Act." They submit that the proper procedure would be the erection of the new see, so far as the spiritual aspect is concerned, by a synodical act of the Synod of the Province, and then a petition from the Synod addressed to the Crown for the civil incorporation of the new bishopric. With regard to the suggestion made in some quarters that the difficulty concerning matrimonial questions might be avoided by the adoption of compulsory civil marriage, the president and council of the Union submit that this is to ignore altogether the duty which Churchmen owe to the State of which they are citizens, and to forget that the Church "exists to teach eternal truth concerning divine institutions for the good of mankind." The other subjects dealt with are Education, the Deceased Wife's Sister case, Divorce, Prayer Book Revision, and Elections to the Convocations and the Houses of Laymen. The demand for pamphlets and leaflets on the question of Prayer Book Revision, on the Athanasian Creed, and on the Church's Marriage Law in relation both to Divorce and the Prohibited Degrees, has been very large, and is steadily increasing. The work of the press committee still chiefly consists of writing letters to newspapers, correcting misstatements, or seeking to remove misapprehensions. In concluding their report, the president and council earnestly commend to all who belong to the Union the cause which it is the privilege and duty of the Union to guard. It is important that if this generation is to hand down unimpaired the heritage it has received, the organization of the Union should be kept in a state of high efficiency, and that they should seek to increase its numbers and influence.

The council of another important and leading Catholic society in the English Church, the Guild of All Souls, also present their annual report, which is found to record, as they premise, that the steady progress of the Guild has been fully maintained during the past year. The figures in relation to the number of new members show that the net gain is 337; and of the 5,662 members still in the Church on earth, 902 are

clergy and 4,760 laity. Four new branches have been formed, making 117 in all. It is particularly gratifying to learn that during the past year a considerable addition has been made to the number of benefices in the patronage of the Guild. Among the new acquisitions is one of a specially important character—the advowson of St. Barnabas', Tunbridge Wells, which has been transferred to the Guild by the trustees of Keble College, Oxford, at the request of the survivor of the original patrons. The best thanks of the Guild have been accorded to the generous donors who so freely transferred patronage in their gift to the Guild, "relying on its being most certainly administered for the maintenance and furtherance of the Catholic Faith," and the council confidently trusts that others will be found to follow so excellent an example.

The 37th anniversary of the Guild of All Souls was celebrated on the first Tuesday after Trinity Sunday. On or about that day the Holy Sacrifice was offered on behalf of the Guild as an act of solemn thanksgiving at nearly one hundred churches, including two in Scotland and one in Dublin. The anniversary service was held at St. Sepulchre's, Holborn Viaduct, the preacher being the Rev. A. R. C. Cocks, vicar of St. Bartholomew's, Brighton. The solemn *Te Deum* was sung, as usual, to the ancient Ambrosian setting. After the service the annual meeting was held in St. Sepulchre's Schools, adjoining the church, when the president, the Rev. the Hon. A. F. A. Hanbury-Tracy, gave his presidential address.

The annual festival of the Confraternity of the Blessed Sacrament—which with its 18,000 or more members also bears such powerful witness to the extent and reality of the Catholic revival—was celebrated in London on Thursday, June 2d,

Anniversary of the C. B. S.

being the Octave of the Feast of Corpus Christi. There was solemn High Mass, with sermon, at four churches, these being St. Alban's, Holborn; St. Mary Magdalene's, Paddington; St. Stephen's, South Kensington, and St. John's, Horsleydown. There was also a solemn procession and *Te Deum*, with sermon, at St. Philip's, Clerkenwell. The usual social gathering of associates and friends was held at the Holborn town hall in the afternoon of the same day, when an address was given by the Rev. A. V. Magee, vicar of St. Mark's, Hamilton Terrace, on the subject of "The Inner Life in the Outer World." The annual conference was held at the same place in the evening, and after the Superior General's address, a paper was read by the Rev. Paul Bull, C.R., on "The Holy Sacrifice."

Three witnesses for the Mothers' Union appeared before the Royal Commission on Divorce last week, and their evidence was like the letting in of some fresh air from our pure domestic shrines. The Hon. Mrs. Evelyn Hubbard, vice-president of the Mothers' Union, said that the first object of the Union was to uphold the sanctity of marriage. They viewed with alarm any movement in the direction of extension of grounds or facilities for divorce. She wished to hand in a number of protests against such a course, representing a great body of opinion to the effect that the Divorce act of 1857 had tended to deteriorate public morality, and that therefore its extension was to be deprecated. The marriage vow "for better, for worse," contemplated that hardship must be borne when necessary, and the indissolubility of marriage was clearly inculcated by divine teaching. The witness expressed a truly wise and noble sentiment—one indeed that would be worthy of a great statesman—when she observed that national character was raised by patient endurance of hardships, and not by lessening responsibility. Mrs. Francis Steinthal, secretary for the Union in the diocese of Ripon, said she had 85,000 votes from workingclass mothers against the extension of divorce facilities. She had known the poor intimately for thirty years in two large manufacturing towns, Rochdale and Bradford, and found that they not only opposed any more facilities for divorce being given, but resented the idea that it should be thought that they wished for them. Mrs. Church, who had lived among the poorer classes in London for nearly eighteen years, gave evidence that there was no desire among the people for increased facilities for divorce. On the contrary, they despised the richer folk for the readiness with which they sought divorce. Lord Alverstone, the Lord Chief Justice of England, in giving his evidence before the commission, was strongly of the opinion that, if the law of divorce was to remain as it was at present, its administration ought never to be entrusted to an inferior court. While Attorney General he formed the most distinct conclusion that a large proportion of the cases that came before him were

cases in which the petitioner ought not to obtain relief, largely on the ground of collusion, and still more on the ground of his own misconduct. He looked with the greatest dread upon local jurisdiction, because he was satisfied that the King's Proctor could not effectively watch the cases. A letter by Queen Victoria in her published letters, addressed to the Lord Chancellor, dated 1859, in which she asked Lord Campbell whether no steps could be taken to prevent the publicity of the proceedings before the new divorce court, was laid before the Lord Chief Justice, and Lord Alverstone said he endorsed every word the queen said. In reply to a question as to New Testament teaching on the subject of divorce, Lord Alverstone said he had only given evidence as a judge, and he thought it would be presumptuous to express an opinion on that subject. Lord Desart, who for fourteen years prior to his retirement last year had acted as treasury solicitor, and as such as King's Proctor, said, in his opinion, it was not desirable that county courts should be given jurisdiction to try divorce suits.

The Bishop of Birmingham appears to be as desirous for the restoration of rood screens, with the accompanying figures of our Blessed Lady and St. John, in churches throughout the country as Hooper, the fiery old Puritan Bishop of Gloucester, was bent on their demolition in the churches in his time. While dedicating the new screen and rood beam at St. Luke's, East Birmingham, the other day, the Bishop gave an address on the subject of rood screens to a congregation that filled the church. He pointed out how directly the figures of the Lord Christ crucified and of His Blessed Virgin Mother and St. John spoke to the hearts of the people, and how all that the association of the three sacred figures taught was good.

In the House of Commons on Friday afternoon the so-called Ecclesiastical Disorders bill, otherwise the Protestant Liverpool bill, which has now got to be a very stale measure indeed, was down for second reading, but was "killed," in the phrase of the *Daily Mail* parliamentary representative, by Lord Hugh Cecil. Only a few days previously a letter appeared in the *Times* newspaper, in large print and a column in length, from Sir Edward Clarke, perhaps the leading Erastian lawyer in the country, which was obviously meant for consumption by members of the House of Commons in connection with the order for the second reading of this Protestant bill. The main provision of the bill was the abolition of the Bishops' veto, and Sir Edward Clarke desired in his letter to draw public attention to the recent action of the Bishop of Winchester in vetoing the prosecution of the vicar of Thorpe St. Mary for certain practices which, though alleged to be illegal, were perfectly lawful in the English Church. Sir Edward Clarke said he felt in the matter under a special obligation of duty, having been on the Royal Commission which was the outcome of the Protestant agitation six years ago. But, as we have seen, his intervention on behalf of the bill was not effectual.

J. G. HALL.

ANSWERS TO CORRESPONDENTS.

(Continued from page 305.)

other times within the church building in some places.—(3) Red cassocks are used in churches of especial dignity, as in the English chapels royal, and also to distinguish acolytes from choristers.—(4) The use of lace is purely a matter of taste.—(5) We cannot wholly recommend any existing work of the sort mentioned. Dearer's *Parson's Handbook* is useful as a guide.

INQUIRER.—"Saracen's Head" is given in *Nicholas Nickleby* as the name of the inn in London at which Mr. Squeers stopped. The "Saracen's Head" is also the crest of the Seymour family as represented by the Marquis of Hertford. Any silver thus marked might probably be traced to that family.

WHY IS IT THAT so many Church people, estimable and worthy though they be in the relations of domestic and social life, are to all intents and purposes ineffective as regards the growth of Church life in their respective parishes? asks the *Canadian Churchman*. Is it not because they have never fully appreciated the noble ardor of spiritual self-denial—nor have they ever rightly understood, or definitely undertaken, the solemn and lofty duty of striving to extend the kingdom on earth of their Lord and Master in Heaven? Is not this shirking and shifting of direct individual responsibility one of the chief causes of discouragement to some clergymen, and of broken health to others? The clergy have their especial duties to do. The laity have theirs. Were the laity loyally and zealously to aid the rector in some definite way in building up the work of the Church in the parish, infinitely more good would be done and new life, zeal and enthusiasm would be imparted to the clergy.

DRIED FLOWERS FROM THE HOLY LAND.

[FROM OUR JERUSALEM CORRESPONDENT.]

DURING the sessions of the Lambeth Conference of 1908, a Jerusalem Jew forwarded to several Bishops at Lambeth Palace, through the Jerusalem Austrian post office, numerous olive wood albums containing flowers (pressed) from the Holy Land. I was afterwards asked to pay this Jew the sum of twelve shillings from four of the prelates who had received those unordered packages. After considerable difficulty I found him and obtained his receipt for the above-mentioned sum. Later on, last year another Bishop sent me three shillings for a similar parcel, which I sent to this Jew, accompanied with a grave remonstrance. As I write, I have before me his appeal (1) to the Bishop of Trinidad, dated October 20, 1909, and (2) a similar one to the Bishop of Bunbury, Western Australia, stating that his poor children and himself "are in the most wretched state possible," etc. The Austrian postmaster in Jerusalem states that hundreds of complaints have been made about this man from America to the American consulate in the Holy City. An editor of a leading London newspaper states that a vicar in Devonshire has lately returned the copy sent to him, after paying no small sum for postage, and has since received a post-card asking for money, ignoring the fact that the album had been returned. I advise future recipients of flower albums to place the grievance in the hands of the American consul, Jerusalem.

JUNE BULLETIN FOR GENERAL MISSIONS.

NEW YORK, June 21, 1910.

The appropriations for this year to June 1st, including last year's deficiency of \$33,000, are.....	\$1,247,600
Towards meeting this sum we have received to June 1st, from parishes, individuals, and from income on invested funds	715,700
Leaving a balance still to be raised of.....	\$531,900
Towards meeting this balance, the Society may reasonably count on receiving from—	
The Sunday Schools.....	\$20,000
From the Woman's Auxillary United Offering	19,000
From the Woman's Auxillary Annual Offering	36,000
From Interest	33,000
From Miscellaneous Sources	4,000
	112,000
	\$419,900
There is still due the Society from the Apportionment	251,000
	\$168,900
At the discretion of the Board undesignated legacies may also be used to the extent of	89,300
	\$ 79,600
If possibly the average receipts from legacies for the past five years at this period of the year should be received this may be still further reduced by	20,000
This would leave still to be secured.....	\$ 59,600

Because of the messages in many letters we have received, we believe we are not thought to be too persistent in sending these monthly letters to the Bishops, to the Reverend clergy, and to the Church papers, showing each month, as they do, the detail of receipts on the Apportionment to date. We feel sure the Church wishes to know of the progress made, and also what each diocese and parish is doing towards meeting its quota. And a splendid record it is, too, for never before have these offerings been so large. And yet there are only three months left before the books close for the year on September 1st, and the balance, whatever it is, be it to the good or bad, must be struck. The above figures show how imperative it is that the whole of the Apportionment must be met, and also that about \$80,000 as well must be contributed. If the whole Church could only spend one week at the Missions House, and read the correspondence that comes from the Master's field, that would be sufficient for all to realize how well and how nobly His servants are doing His work; how they have but the one thought and the one desire of giving His Blessed Word to all people, and giving it with deeds of love and mercy. Then there would be no anxiety where the money was to come from to pay the scant salaries of these servants of the Lord.

Very truly yours,
 GEORGE GORDON KING, *Treasurer.*

MEMORIAL TO DR. DIX IS PLANNED

Trinity Will Erect a Chapel in Connection With the Parish Church

NEW SITE SELECTED FOR CHAPEL OF INTERCESSION

Other Recent Church News of New York

Branch Office of The Living Church }
 416 Lafayette St. }
 New York, June 28, 1910 }

TRINITY PARISH is to erect a chapel in memory of Dr. Dix on the north side of the chancel at the parish church. It will stand on the site of the Onderdonk tomb and will be so planned as not to disturb the harmony of the present historic edifice. Both the Onderdonk tomb and also the monument to Bishop Hobart will be enclosed within the chapel, and it is hoped that other historical memorials also will cluster about it, including a number of tablets that are now hidden away in the sacristy, thus making the chapel a little Westminster Abbey. Plans are now being drawn by Mr. Thomas Nash, son of Stephen P. Nash, long a vestryman and senior warden of the parish. It was felt that no memorial to the late rector would be more fitting than a chapel in which the daily sacrifice should be offered.

A little friction between Trinity and St. Luke's parishes over the site for a new edifice for the chapel of the Intercession has been happily removed. That chapel is the center of a large work, with more than 1,200 communicants, and a new church building is required. Some local friction over the site for the proposed edifice arose, objection to it having been made on behalf of St. Luke's Church, Convent avenue and 141st street. The matter has now been happily settled to the satisfaction of all concerned by the selection of a site at the corner of Broadway and 155th street, three blocks below the present site. Ralph Adams Cram will at once prepare plans for the edifice. "We cannot refrain," says the rector of St. Luke's, the Rev. G. Ashton Oldham, in his parish paper, "from expressing our appreciation of Dr. Manning's uniformly courteous and considerate attitude throughout the entire discussion." The vicar of Intercession chapel is the Rev. Milo H. Gates, D.D. St. Luke's Church will celebrate the nineteenth anniversary of the founding of the parish in November. This parish church should not be confused with St. Luke's chapel of Trinity parish, situated on Hudson street, of which the Rev. E. H. Schlueter is vicar. There, also, the work is prospering, a class of forty-four having been confirmed last week, about a quarter of whom were from families formerly belonging to St. John's chapel.

The funeral of John Austin Stevens, founder and first president of the Society of the Sons of the Revolution, was held in St. Paul's chapel, Trinity parish, on Tuesday afternoon, June 21st. Mr. Stevens died at Newport, R. I., from which place his body was brought to Manhattan and placed in St. Paul's parish house. The procession to the church was led by a detachment of the Veteran Corps of Artillery preceded by drummers.

The pall-bearers were: Colonel Asa Bird Gardiner, Arthur Melvin Hatch, William Warner Hoppin, Samuel V. Hoffman, Robert H. Kelly, James Mortimer Montgomery, Robert Olyphant, vice-president of the New York society; Sereno S. Pratt, secretary of the Chamber of Commerce; Alexander R. Thompson, and Edmund Wetmore, president of the New York society. The coffin was wrapped in an American flag.

At the church door the Veteran Corps was drawn up and stood while the procession filed into the church. The Veteran Corps occupied the front seats, and immediately behind them were the members of the family. Behind them were the members of the Chamber of Commerce and the Historical Society.

The service was conducted by the Rev. William M. Geer, the vicar, assisted by the Rev. Frank L. Humphreys, assistant chaplain of the society. The music was the same as that at the memorial service for King Edward. The burial was at Greenwood.

The experiment of holding after-meetings for a general discussion of social and economic questions under the guidance of Mr. Alexander Irvine has not proven satisfactory to the vestry of the Church of the Ascension, Fifth avenue. Mr. Irvine's engagement has expired and the vestrymen have declined to renew it. A dinner was given to the retiring lay reader at the Hotel St. Denis on Friday evening, June 24th, at which speeches of regret, disapproval, and indignation were made by prominent advocates of Christian and other kinds of socialism, and by defenders of the parish. The

(Continued on page 313.)

SUMMER ACTIVITIES IN PHILADELPHIA

What is Being Accomplished at St. Martin's College

DEATH OF REV. ROBERT F. INNES

The Living Church News Bureau (Philadelphia, June 27, 1910)

THE season of open-air and tent services is upon us, so popular among our sectarian friends. The movement is a frank recognition of the impracticability of long night services in hot churches. There can be no doubt that many people are kept away by the dread of a long drawn out, sweltering service. In our climate summer services, and especially night services, should be as short as possible. Length completely destroys their usefulness. Some years ago St. Clement's tried the experiment of having the sermon in the morning at the close of the 11 o'clock celebration after the choir had withdrawn. Those who came for Eucharistic worship had the privilege of the choral celebration, thus discharging their religious obligations, and were not under the necessity of enduring homiletic discipline with the mercury in the nineties. Many regret the discontinuance of the practice. If it were generally adopted it would surely be popular with the laity and would doubtless result in increased attendance.

The various choirs in and around Philadelphia are making active preparations for their summer outlings in camps, by day trips to near-by places or what not. The custom has become very general within the past few years for each parish to send its choir away for a time in recognition of the faithful service rendered through the year. The choir always appreciates the treat, and pleasant relations are thereby promoted between the congregations and their ministers of music.

St. Martin's College will shortly move its boys to the summer home at Devon place at the disposal of the lads, where they stay until September, when they return again to the building in Catharine street. During the past year the work of the college has increased, but the increase has been in no wise commensurate with the demands made upon the resources of the institution. The scope of the college is unique in that it provides a home and education for destitute white boys who, by reason of age, condition of orphanage, or what not, are ineligible for admission to any other charitable institution. They are given a common school education and taught a trade, so that when they go out in the world they are in a position to help themselves. Printing and bookbinding are taught and St. Martin's Press turns out some very creditable job work. The college is supported entirely by voluntary contributions and no officer or director receives any compensation. Many times the work now accomplished could be done with larger funds. Furnishings for the dormitories and common rooms and apparatus for the gymnasium are sadly needed. The needs of such an excellent charity should not go long unheeded.

The death of the Rev. Robert F. Innes, chaplain of the Home of the Merciful Saviour, West Philadelphia, occurred at his home in Wynnewood on Saturday, June 18th, from congestion of the lungs. Mr. Innes was seventy-three years of age and is survived by his widow and a daughter. He was a native of Philadelphia, ordained deacon in 1871 and priest in 1872 by Bishop Stevens, and his clerical life has been spent in this vicinity. About two years ago he was led by poor health to resign charge of St. John's church, Avon-by-the-Sea, N. J. He was buried from St. Mary's Church, Ardmore, on Wednesday.

The month of June at St. Timothy's chapel of St. James' parish brings to a close one of the most successful years in missionary venture the chapel has ever known. During the past twelve months forty-nine communicants have been admitted to the parish register: twenty-nine by confirmation, eleven being Italians, with which the immediate neighborhood is being peopled. An Italian Communion service is given the second Sunday in the month at 9 A. M., an Italian Bible class at 3 P. M. every Sunday, with a vesper service and sermon in Italian once a month.

The Rev. H. Page Dyer proposes to preach a course of nine special sermons during July and August at the Church of the Ascension, Broad and South Streets. He has adopted this plan during the past two summers and they have proved so popular that at times the church has been quite filled. The subject of the first sermon (July 3rd) will be "The Young Nation's Birthday and the Old Mother Church." These services are always followed by an after-meeting and question box.

Successful Year at St. Timothy's

Special Sermons at the Ascension

FEAR NOT, by the help of the Holy Spirit, to pledge yourself to what is right, and to keep your pledge.—*Keble.*

BROTHERHOOD MEN AT WORK IN CHICAGO

Assistance Rendered by Them in the Institutions

OTHER CHURCH NEWS OF THE CITY

The Living Church News Bureau (Chicago, June 28, 1910)

MEMBERS of the Brotherhood of St. Andrew wishing to take an active part in the work of the Church are now assisting at the services in the various penal and charitable institutions of Chicago. Under the direction of the Very Rev. Dean Sumner, superintendent of City Missions, the Brotherhood men assemble the members of the institutions, assist them in finding their places and in following the order of service, and also lead the congregation in the singing and responses. Thus it is hoped that the Brotherhood may prove valuable to the City Mission work of the diocese.

On Thursday afternoon, June 9th, by order of General Grant, Lieut. W. G. Langwill of the Twenty-seventh Infantry stationed at Fort Sheridan visited the Chicago Homes for Boys. He spent the afternoon conducting an inspection of the Homes battalion and judging the competitive drills of the different companies, squads, and individual officers. In each case prizes were given to the successful competitors, which meant a great deal to the boys, because awarded by an officer of the United States Regular Army. In the evening, Lieutenant Langwill gave the boys an address on the general subject of army life, and answered the many questions which they had ready for him. He complimented the boys greatly on their progress in military work during the past year.

The Rev. Charles H. Young, rector of Christ Church, Woodlawn, has sent a circular letter to the parents of all the Sunday school children of the parish in which he asks their cooperation in the work of the school during the summer months. The regular sessions of the Sunday school are to be discontinued until fall, and in their place the curate of the parish, the Rev. B. I. Bell, will conduct short services for the children, the main object of which will be to teach them the use of the Prayer Book and the meaning of the Church services. The circular letter asks the parents to bring the children to these services, as well as to the regular weekly celebrations of the Holy Eucharist, in order that there may be no loss of interest in the children's work during the summer, and that their spiritual growth and development may not be neglected.

An entire set of green Eucharistic vestments has just been completed for use at Christ Church (the Rev. C. H. Young, rector). They are made of brocaded silk and embroidered with the passion vine and thorn vine designs. The vestments are made as light as possible in order that they may not be oppressively warm to the celebrant during the warm summer months of the Trinity season.

The Rev. Dr. Hopkins, Secretary of the Fifth Missionary Department, reports that "by June 1st, the parish of Christ Church, Winnetka (the Rev. H. W. Starr, rector), had led the diocese by sending a contribution of \$804 to New York for General Missions. Last year the amount was \$251.40 for the same object. Chicago as a diocese by June 1st had sent \$6,814.09 to New York for General Missions toward the apportionment. This is \$2,511.54 more than was sent last year by June 1st, and it puts Chicago at the head of the twelve dioceses in the Fifth Department, both in the amount and in the increase for the current year. There were twenty-six congregations which had given nothing by June 1st, and twenty-one which had given less than last year. Yet there were fifty-seven which had given enough more to make this encouraging report.

The spring meeting of the West Side and West Suburban Sunday School Institute was held at Emmanuel Church, La Grange, Ill., Tuesday, June 14th. The afternoon session was devoted to the discussion of "The Sunday School or Children's Service in Summer," introduced by Rev. R. V. Cooper, rector of St. Paul's Church, Riverside. The topic for the evening was "The facts set forth in the report of the Sunday School Commission, at the recent Diocesan Convention," the subject being introduced with an inspiring address by Rev. Frank C. Sherman, rector of Trinity Church, Aurora. The Rev. C. H. Young, president of the Sunday School Commission, concluded the discussion with a stirring appeal to clergy, officers, and teachers to awake to the call for religious education now sweeping the country. The Institute pledged its "heartly support and cooperation in the work of the Sunday School Commission of this diocese." The meeting was one of the most successful and helpful yet held. The fall meeting will be held in St. Mark's Church, Glen Ellyn.

On the evening of June 1st, the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, presided at an entertainment given on board the *Carmania*. At the close of the entertainment, the sum of £44 2s 10d

Increased Contributions to Missions

Work of the S. S. Institute

was collected for the Seamen's Charities, as the result of an appeal made by the Bishop.

The Rev. George R. Hewlett, curate of the Church of the Redeemer, in company with Mrs. and Madam Hewlett, sailed from New York May 28th on the steamship *Columbia* of the Anchor Line, for a six weeks' trip through England and Scotland. They expect to return to Chicago about the first week in July.

Personal and Brief Mention

A weekly celebration of the Holy Eucharist has been inaugurated at the University of Chicago under the direction of the Rev. E. T. Merrill, a professor in the University. The altar, built in the chapel granted by the University, was designed and arranged by the Rev. Merrill himself, and presents a most attractive and Churchly appearance. The service is dignified and reverent, with lights, colored vestments, and servers. The attendance has been uniformly good from the start, averaging between twenty and thirty.

The final report of the kirmess which was given by Christ Church, Woodlawn (the Rev. C. H. Young, rector) at Orchestra Hall in the latter part of April, shows that after all expenses are paid \$900 remains as clear profit. This sum is to be applied on the building fund for the new church. RENMUS.

THE MID-WESTERN SUMMER SCHOOL AT GAMBIER, OHIO.

A MOST successful summer school for the clergy of the Middle West was held in Gambier during the week beginning June 13th. More than forty of the clergy attended the sessions of the school and enjoyed to the full the intellectual and spiritual feast prepared for them amid surroundings rarely picturesque and beautiful. The commodious buildings of Harcourt Place School, which had closed the preceding week, were thrown open for the accommodation of the members of the school and for the greater part of a week the clergy experienced the social pleasures of a community life. Each day opened with a celebration of the Holy Eucharist in the chapel of Bexley Hall, and Evening Prayer was said every afternoon on one of the spacious lawns attached to the various institutions at Gambier.

The general subject that engaged the attention of the school was *The Ministry for the Age*. The VERY REV. W. T. SUMNER, Dean of the Cathedral, Chicago, gave the first instruction on Monday night in the library of Bexley Hall. His special theme was *The*

"The Ministry for the Age"

Type of Men Required for the Ministry in the Middle West. He declared the three essential requirements for the priest to be *character, knowledge, efficiency*. Without character the priest's best asset is gone; without knowledge, both religious and secular, he is inadequately prepared to hold his own against continued indifference of the masses and opposition to the Church and religion. The strength of our divinity schools, especially those in the Middle West, would be greatly increased by coördination if not consolidation. At least we might have that increased strength which comes from the adoption of a uniform standard of requirements. Efficiency, however, is the most necessary qualification of the priest. We should labor to produce an output of men equal at least in every way to that which measures the efficiency of the doctor or the lawyer of the place. The Church should seek to develop the priestly power to produce results for the saving of souls through the sacraments she has commissioned her clergy to minister.

Tuesday morning DEAN SUMNER spoke on *The Church and Social Service*, pointing out what the Church can do in groupal communal problems toward building up a public conscience and moulding a healthy public opinion. He presented most clearly and forcibly

"The Church and Social Service"

the duty and opportunity which the Church and her priests have of meeting economic, civic, social, and philanthropic problems and of solving them as only the Church and her representatives can. He urged every priest to make a determined effort to identify himself with the best interests and movements of his time which make for civic and social righteousness in the community where he is stationed.

THE REV. SAMUEL TYLER treated the same theme from the individual standpoint. He advocated more thorough use of parish houses, clubs, guilds, etc., and richly illustrated his subject by concrete examples. He pleaded strongly for love of the brethren as the motive of such effort. The doing for others would prove a prime remedy for sluggishness of spiritual life.

DEAN JONES of Bexley Hall made a strong plea for social work among the rural communities, setting forth in a most interesting way the development of the village in Ohio, and describing picturesquely the evolution of the farmer within the past twenty years. He pointed out the vital necessity that the Church should strive to reach the farmer, as our city parishes are largely replenished from this source.

At Evening Prayer on the Harcourt lawn THE BISHOP gave a meditation upon the ideal priestly life covering *Vocation, Inspiration, Consecration, and Coronation*. Upon each of these he dwelt tenderly and effectively.

The school met for informal conference Tuesday night in the library of Bexley Hall under the presidency of the Rev. George P. Atwater. A round table conference centered about three topics: How to Take Religion into the Home; How to Specialize in Parish Work in the Use of any Special Gifts or Talents; and How Can the Average Clergyman in Parish Work Best Further His Own Intellectual Development and so Keep Abreast of the Times.

The topics were respectively introduced by the Rev. Messrs. W. A. Thompson, Holmes Whitmore, and Arthur Dumper, all of whom spoke briefly and to the point. The discussion then became general and covered many phases of practical subjects, such as parochial visiting and clerical study, and was marked by a notable absence of self-evident truth and platitude.

"There can be no real impression without its corresponding expression," was the central thought of the paper on "Religious Pedagogy," by the Rev. Dr. Herman Page of Chicago. There must be a thorough digestion, therefore, both on the part of the teacher and of the scholar. Mental, or spiritual food will then become intellectual or spiritual fiber effective for accomplishment.

"Many people read, a few mark what they read, but very few indeed digest. Education after all means giving people good habits. "Teach the children the devotional life—how to pray and how to read the Bible. Then go on to teach them how to put this into practice by laying emphasis in a systematic way upon Christian morals"

At the conclusion of the Wednesday morning paper the Rev. W. F. Peirce, L.H.D., president of Kenyon College, addressed the school on "The Church and Its Colleges"

The Church and Its Colleges

He pointed out that the educational ventures of the Episcopal Church had not been wholly successful. Of the seventeen colleges established since Revolutionary days only five persist, and of these five only one—Kenyon College—is situated in the Middle West. Dr. Peirce characterized the distinguishing marks of a Church college as three in number, i.e., legal Church connection; Churchly atmosphere and spirit; missionary zeal on behalf of the Church; and power of self-direction in government and educational policy. He presented in a masterly way the unique position and claims of Kenyon.

Wednesday afternoon Bishop and Mrs. Leonard charmingly entertained the members of the school at "Kokosing," the Bishop's summer residence in Gambier, a situation rarely rich in its natural beauty.

In the evening Dr. Page gave an instruction on "Psychotherapy," in which he maintained that the cure of souls committed to the priest involves the healing of souls, and is closely associated with the ills of the body, so that he must ever be at the command of the sick and the needy.

Religion and Mental Healing

He advocated close coöperation between priest and physician, and combating Christian Science by showing that the Church can offer better help. In troubles that come into the world through sin, a cure can only be wrought through removing the sin and not merely the symptom. "Drive out the evil notion by the strong suggestion of good and true ideas, making thus the old ideas seem ridiculous, and the mind will not retain them. In the case of a dread or some cause of sorrow, convert the thing dreaded into an object of interest, and the battle is won." Terrible restlessness can often be relieved by showing the patient how to place himself in God's hands. A cure can only be brought about by giving to the patient a profound sense of God's love and power. Others depressed by sorrows which eventually entail bodily sickness will find the surest relief in forgetting self and actively serving others. The priest known to be skilled in the solution of such problems will draw the multitudes to him. Like every other good thing, Psychotherapy can be abused and misapplied.

The lecture was followed by an animated discussion touching several vital points, such as the relation of confession, penance, and reassurance to Psychotherapy.

The Rev. Prof. Geo. C. Foley, D.D., of the Philadelphia Divinity School gave three excellent discourses, which occupied all of Thursday and Friday morning. In "The Essentials of Effective Preaching" Dr. Foley explained of the poor and ineffective reading

"Essentials of Effective Preaching"

of the average clergyman. He commended Hoyt's *The Work of the Preacher* and Patterson's *The Making of the Sermon* to those desirous of understanding the compass of the modern sermon. The lecturer recommended a liberal use of illustrations in the interest of clearness and attributed the cry for short sermons to the futility of much of the preaching of the day. He dwelt instructively on the physical and intellectual requisites for effective preaching and deprecated the parson who "is not interested in ideas." Prof. Foley urged that preaching with authority that comes from deep communion with Christ, and claimed that a sense of the dignity and importance of the prophetic office and a consecrated and spiritualized personality on fire for Christ are essential to effective preaching.

In "Some Corollaries from Child Psychology," the learned professor demonstrated the kinship between psychology and religion, and showed how the old empirical methods are giving way to the modern scientific methods of solution. Its importance in the Sunday school methods of the Church that had created that insti-

Psychology and the Child

tution which at first encountered the opposition of the Puritans and old school Presbyterians was emphasized. In frowning upon occasional lack in refinement, music used, and peculiar exercises on children's days adopted by the religious bodies around us, Churchmen must take care that they are not too "deadly respectable." The child must be the prime factor and not merely the lesson taught. With the ease of a master Dr. Foley sketched the psychological development of the child and the characteristics and needs of different ages, all of which must be recognized if instruction is to be fully effective. He called attention to the meager vocabulary of childhood, urged the necessity of teachers' meetings, and demonstrated how Starbuck's curve of conversion may be taken advantage of in school instruction. The importance of "the point of contact" was dwelt upon, and President Stanley Hall's experiments in the public schools of Boston were cited as proof of the limited range of the child's knowledge of things.

At the evening service in the Church of the Holy Spirit, Kenyon College, the Rev. Canon Orville E. Watson read a scholarly paper on "The Genesis and History of the American Prayer Book," which was followed by an able address on "Modernism," by the Rev. Clarence A. Langston.

On Friday morning Dr. Foley gave the closing lecture, taking for his subject "The Importance of the Study of Christian Ethics to the Clergyman." It was a fitting climax to a very able course of lectures. Professor **Rev. Dr. Foley on Christian Ethics** deplored the lack of clerical interest in ethical subjects and held up the ancient prophets as model ethical teachers. The prevalence of graft in the business world and the woeful lack of a proper sense of responsibility that is abroad in the land all point eloquently to the need of Christian ethical teaching from our pulpits. The University of Pennsylvania refuses to teach Christian ethics but teaches the individual ethics of Aristotle, Plato, etc., while it drums out of court the greatest ethical teacher of all the ages, Jesus Christ. Minister Wu really condemned the ethics of Confucius when he said these were attainable while those of Christ were not. "The Christian, unlike the Confucian, has all eternity in which to attain the Christ ideals. The glory of Christian ethics is that it is intensely personal and concrete as exemplified in an actual Person. Christian ethics furnish the basis of our attitude towards all problems of modern life, but some in the enthusiasm of altruistic endeavor have gone too far and forgotten the Person. What the workman demands to-day is not so much an unwilling justice but true righteousness." The lecturer noted improvement in the Church's attitude in the appointment of diocesan commissions, etc., which all point to an awakened and aroused interest and betoken better things to come. Economic evils, said Dr. Foley, are not half so dangerous as ethical evils. "It will not do for us to condemn Socialism, but rather we must study and answer it. The study of Christian ethics will give us that sympathy which is the absolute prerequisite necessary for such an intelligent discussion."

At a business meeting of the school, resolutions of thanks were adopted tendering to the instructors, the authorities of Kenyon College, Bexley Hall, and Harcourt Place School, gratitude for the courtesy and kindness which had made the experience of the school so delightful. It was unanimously resolved to hold the school next year at Gambier and the management was handed over to the following committee: The Rev. T. I. Reese, president, Columbus, Ohio; the Rev. G. E. Byrer, treasurer, Columbus, Ohio; the Rev. Geo. P. Atwater, secretary, Akron, Ohio; the Very Rev. Dean Du Moulin, LL.D., Cleveland, Ohio; the Very Rev. Dean Jones, D.D., Gambier, Ohio.

ANXIETY does not empty to-morrow of its sorrow, but it empties to-day of its strength. It brings a double weakness, for it makes us feeble in to-day's endeavors and faint-hearted for the future. Jesus warns against anxious thought as one of the insidious dangers to which we are constantly exposed. Faith in God furnishes the great defense against the gnawing and destructive effects of "carking care." Thoughts of God's sovereignty, of His love, of His grace and of His power, will steady the heart and stay the soul against the ravages of anxiety—*Christian Observer*.

I BELIEVE in getting up early to study. It was the habit, I think, of the late Justice Brewer to rise at four to study his cases. Some men find it more feasible to sit up late at night. Each man according to his preference. But somehow we must get in our study. Bishop Spalding, in his sermon on your late Bishop, called attention to this aspect of that great and saintly man's life, that he consistently kept up his study. And you will bear witness that he lost nothing in geniality, in practicality, in vital human touch, by this habit. It is no doubt true that in our place and time we cannot muster for systematic study so many hours free from interruption as our forefathers could, or even, perhaps, as some priests in retired and settled communities can to-day. But where there is a will there is a way. There are precious moments between engagements, on trains, while waiting for dinner. Use these moments.—*The Bishop of Western Colorado*.

THE EDINBURGH MISSIONARY CONFERENCE.

(Continued from page 308.)

the Church's conception of its faith. The same result was to be expected from the conflict now developing between the Christian faith and the great Eastern systems. There would come a trying phase of contamination; and then a great enrichment by which our too Western, too exclusively ethical and practical, conceptions would be balanced by Oriental conceptions, predominantly mystical, and more deeply theological, in the strict sense of the term. On the questions raised by this conflict he said the mediæval mind saw no element of good in the Pagan beliefs; it was the work of devils. The missionary was uncompromisingly aggressive. The typical act of the hero was the bold destruction of a temple or an idol.

Dr. Frere proceeded to explain various methods which prevailed in mediæval times, and said that there was a group of questions that arose out of the mediæval miracles and exorcisms which were practical. Some of these miracles they might not expect or wish to see repeated—such as the competitive miracles in which the missionary contended with the heathen sorcerer in showing power over fire or rain—but were they right in other respects in having so little expectation of supernatural help? Ought not the sick to be healed, and were there not demoniacs now from whom the man of God should cast out the devil? To this question he answered, "Yes." He had seen enough of gifts of healing and of the reality of exorcism in prosaic home work to compel him to expect more abroad. No such miracle was, after all, so great as the miracle they constantly witnessed of a converted soul. Their Lord Himself had promised that these signs should follow. (Applause.)

MEMORIAL TO DR. DIX IS PLANNED.

(Continued from page 310.)

rector, the Rev. Percy S. Grant, paid a high tribute to Mr. Irvine. Lincoln Steffens and the Rev. Eliot White were other speakers.

Archdeacon F. B. Van Kleeck, acting for Bishop Greer, instituted the Rev. Charles A. Ashmead, as rector of St. Mark's church, Tarrytown, N. Y., on Sunday, June 12th.

Other Items of Interest

On Sunday June 19th, the Rev. Mr. Ashmead preached the baccalaureate sermon to the graduates of the North Tarrytown high school.

Bishop Partridge, who has taken episcopal duties for Bishop Greer during the past two or three months, has now left the city and with his wife will spend the summer with relatives at Woodstock, Conn. He will return to this city in September and spend a month trying to raise funds to erect a mission house at Fu-ku-i, the centre of the silk making industry on the western coast of Japan. On October 30th he and his wife and little daughter will depart for Europe. They will travel to Japan by the new trans-Siberian railway, which now comes into the Bishop's diocese.

The Rev. Joseph H. Ivie, for several years on St. Bartholomew's clergy staff, with special duty at St. Bartholomew's parish house, East Forty-second street, in connection with the English services, has resigned to take other work. Mr. Ivie officiated for the last time on Sunday evening, June 26th. After serving in mission work at Queens, L. I., he was rector of Trinity Church, Fishkill, N. Y., before going to St. Bartholomew's parish house.

The Retreat for the sisters and associates of St. Mary at Peekskill was conducted June 14-18 by the Rev. Dr. Manning, rector of Trinity Church. The attendance was good and the meditations on a high plane.

"THE PROBLEM of the industrial exploitation of the child is not a new one, but it is not yet solved," says the New York *Christian Advocate* (Meth.). "The parent is at times as much to blame as the manufacturer in blocking the effort to give the child its rights—but the only safe principle of guidance is to set the child in the midst, and make its welfare the paramount consideration. It is significant of the new and enlarged view of the responsibility of the community for its future members that plans have been laid for a Child Welfare Exhibit to be held in this city in the early fall, when it is expected to gather under one roof a vast amount of classified material relating to the physical, moral, and spiritual well-being of the young. Religious and philanthropic bodies are coöperating in this effort to impress the thinking public with the importance of the child, the increased perils which modern conditions have sown about his pathway, and the efforts which are being put forth to save him to himself, to society, and to God. If the child is to be 'set in the midst' of any group, it must be in the church of Him who said 'of such is the kingdom of heaven.' Yet how feebly we support our Sunday school work—usually making the penny collection pay its expenses, and giving but half-hearted response to appeals for volunteer teachers."

WE MUST be willingly ignorant of many things which the world and the flesh would tell us we ought to know.—*Keble*.

DIOCESAN CONVENTIONS

OREGON.

AS in Central New York and Vermont, so here also, the diocesan convention unanimously and heartily asked for legislation on the Name, as follows: "That this convention desires to place itself on record as favoring such legislation as will lead to the adoption of a title for our Church that will set forth adequately to the world her character as an integral part of the Catholic Church." A resolution was passed, and a telegram sent, commending the governor of California for his strong stand in upholding law and order.

MEETS AT EUGENE.

For the first time in many years the diocesan Convention was held this year outside of Portland. The twenty-second annual meeting was held in St. Mary's parish, Eugene, the seat of the state university. There was a large attendance of both clerical and lay delegates. The Bishop's charge was directed chiefly to the great problems confronting the Church on the Pacific coast. While there were some strong debates, there was manifested a fine spirit of harmony and devotion to the best interests of the Church, and a desire to have her take her proper place of leadership in molding the new nation which is coming to birth on the Pacific coast.

THE DIOCESAN INSTITUTIONS.

Reports from the Good Samaritan Hospital and St. Helen's Hall, the Church school for girls, showed these institutions to be in excellent condition, and self-supporting, although there is still a debt of \$25,000 on the new wings of the hospital, and an earnest effort is on foot to have the Church members and others in Oregon pay this indebtedness in loving memory of Bishop Morris this year.

THE ELECTIONS.

Standing Committee: Rev. H. M. Ramsey, Rev. H. R. Talbot, Rev. A. A. Morrison, Dr. S. E. Josephi, Frank Spittle, and H. D. Ramsdell.

Deputies to the General Convention: Rev. H. M. Ramsey, Rev. Barr G. Lee, Rev. A. A. Morrison, Rev. J. E. H. Simpson. Lay—Frank Spittle, Rodney L. Glisan, T. R. A. Sellwood, Charles B. Pfahler.

Alternates: Rev. P. K. Hammond, Rev. G. H. Rosenmueller, Rev. T. F. Bowen, Rev. F. M. Baum. Lay—W. C. Alvord, T. Springer, H. D. Ramsdell, Professor Hawthorne.

Board of Missions: Rev. H. R. Talbot, Rev. H. M. Ramsey, Rev. H. D. Chambers, Rev. A. A. Morrison, Rev. T. F. Bowen, Rev. C. W. Baker, Rev. F. M. Baum, G. C. Burton, C. N. Huggins, W. Auterson, Charles B. Pfahler, F. C. Sellwood, H. D. Ramsdell, W. R. Hastings.

THE BISHOP'S ADDRESS.

In his charge, which was ordered printed for circulation, and in all the country papers in the state, the Bishop's strongest utterance was upon the need of efficient Sunday schools and trained teachers. He said Canon 19 had been kept to the letter in the diocese, but Canon 43, "Of the Due Celebration of Sunday," had been broken in every parish and mission. He spoke of the neglect of public worship as a terrible impiety, and strongly urged his people in what he happily calls the "family life of the diocese" to a better observance of the Lord's Day, especially of the early celebrations of the Holy Eucharist. The Bishop closed his address with an earnest plea for Christian charity and Christian unity. The principal part of what he said is as follows: "Let us have unity amongst ourselves. High Churchmen, Broad Churchmen, Low Churchmen, let us bury our prejudices and practise a larger love. It is not our convictions, but our un-Christian attitude, we must give up. Let us be definite, positive, constructive teachers. Let the Church in Oregon give no uncertain sound, but let its tone be loving. If there is one part of the world where divided counsels are perilous it is in the Church in this Pacific Northwest. A Church which presents an openly divided front is doomed to an impotence which is gratifying not only to the unbeliever, but to that large class of semi-believers who are never tired of decrying their Church's efforts. In no country is there likely to be less appreciation of a half-and-half Anglicanism which is as Protestant as it dares to be, and only as Catholic as it must. A new nation is being born upon this coast. If the Church has little prestige, there is also but little prejudice against her. Now is the time to lay strong, well-defined foundations. Never did the holy Catholic Church have a better opportunity to assert herself and to show leadership than here and now. Now, as never before, many are breaking away from old Protestant prejudices, from party war cries that have lost their meaning, from hectic revivals which have more to do with local politics and scandals than with the Gospel, and are seeking a communion where there is order, dignity of worship, faithful administration of the sacraments, and a full presentation of the gospel; where there is not compromise merely for the sake of peace; but where there is comprehension for the sake of truth. Though heavily handicapped by our legal title 'Protestant Episcopal,' we can yet offer to men that for which they are really seeking and what their souls need. The philosophy of

history teaches us that religion is moribund when its professors have begun to compare other beliefs favorably with their own, when they lose the last instinct of intolerance and regard all cults as more or less equal approaches to the unattainable. In this way, and by hazy, metaphysical nebulous discourses on sweetness and light, and not by the scornful attacks of unbelievers, is the Church losing its hold upon society. Let us stand shoulder to shoulder beneath our far-flung banner—positive, dogmatic, Scripture-attested truth, and Apostolic order—and let our battle cry be, 'For Christ and His Church,' and our constant prayer be that we all may be one."

ASHEVILLE CONVOCATION.

THE Convocation, held June 14-16th at Waynesville, N. C., voted on all the proposed changes in the constitution. It favored the Preamble and the amendments relative to the Presiding Bishop, to the verbal changes in the Book of Common Prayer, and to the trial of presbyters. It voted against the creation of Suffragan Bishops. With respect to Canon 19 the following resolution was adopted:

"Whereas, The recent amendment to Canon 19 leaves with the Bishop the regulation of the matters therein mentioned,

"This convention, while declining to discuss the merits of the canon, desires to put itself on record as deprecating the extravagant statements made in some quarters in opposition to the amendment, and regards such statements as being an unwarranted reflection upon the wisdom and loyalty of the Bishops of the Church."

THE BISHOP'S ADDRESS.

In his address Bishop Horner referred to the proposed amendments to the Constitution and also to the memorial on Canon 19. He did not think there was any need to change the method of appointing the Presiding Bishop, and he thought that the present arrangement gave to the position the peculiar sanctity and dignity which comes from age. He was opposed to the creation of Suffragan Bishops, believing that the change would solve no problem in the South, but might be productive of considerable danger. He dealt at some length with the memorial on Canon 19. After speaking of the "kind of loyalty which expresses itself in such phrases as, 'If the Church does so and so, then it is not the Church to which I thought I had given my allegiance,'" he added: "This kind of language is indicative of disloyalty and doubt of a most dangerous kind. In addition to this disloyalty it carries with it a threat intended to coerce timid ones by the possibility of losing certain individuals from the body unless their wishes are complied with. The disloyalty and the threat are both unworthy and should be severely condemned. I question at once the loyalty of the Churchmanship of any man who bases his loyalty upon some conditional course of action on the part of the Church. There is a catholicity which belongs to the Church and cannot be narrowed by the views and use of any one party in the Church. It is an arrogance and a contradiction in terms for any party in the Church to speak of itself as 'the Catholic party.' This very use of the term shows without argument of protest or affirmation the uncatholicity of the party assuming it. We should claim catholicity as a creedal note of the Church as a whole and not as belonging peculiarly to any one party in the Church, and being persuaded that I am a member of the Church defined in the Creeds as the holy Catholic Church, I am not frightened in my allegiance thereto by any supposition that the Bishops and clergy and laity in General Convention assembled may take some course of action that would constitute a loss or break of continuity of the Church of God.

"Canon 19, whether it stands as it is in the canon law of the Church, or is radically changed to suit the jealous loyalty of certain timid ones, can make but a slight ripple on the surface of the deep Catholicity and long-flowing continuity of the Church of God. Let us not allow ourselves to be disturbed by what we may read in some newspaper as to what may happen if the Church in Convention should legislate this way or that way." He heartily commended Bishop Anderson's recent convention address and urged his hearers to read and re-read it.

THE ELECTIONS.

The standing committees were reelected. Delegates to the General Convention were elected as follows: The Rev. McNeely Du Bose, Mr. Haywood Parker. Alternates: The Rev. R. R. Swope, and Mr. Francis P. Bacon.

MISCELLANEOUS REPORTS.

The Rev. McNeely Du Bose, rector of Grace Church, Morganton, gave a glowing account of the effects of the Laymen's Missionary Movement in Burke county. He had actively participated in the movement, which was developing a tidal wave of fervor throughout his county; and he personally and his parish and his numerous missions were being wonderfully helped thereby, and in no way was the Church's position compromised at all.

The committee on the state of the Church reported extraordinary opportunities. In one county two different communities,

formerly affiliated with other bodies, begged the Church to come in and take charge of them, offering gifts of land and money; but these requests had not been acted upon because work already undertaken more than strained the resources of men and money at the Church's disposal. About fifteen hundred children are receiving a good education in the Church schools of the district.

A PROPOSED MISSION HYMNAL.

A JOINT Commission was appointed by the General Convention of 1907 to consider the publication of an official Mission Hymnal. The Commission, which consists of the Bishops of Pittsburgh and Harrisburg, Rev. J. S. B. Hodges, D.D., Very Rev. Carroll M. Davis, Messrs. George Wharton Pepper and R. C. Pruyn, now reports the following as a list of hymns and tunes to be incorporated in the book:

HYMNS AND SELECTIONS FROM THE PRAYER BOOK SELECTED BY THE JOINT COMMISSION APPOINTED BY THE GENERAL CONVENTION OF 1907.

Abide with me: fast falls the eventide.
All hail the power of Jesus' Name!
All praise to Thee, my God, this night.
And now, O Father, mindful of the love.
Angel voices ever singing.
Approach, my soul, the mercy seat.
Art thou weary, art thou languid.
Awake my soul, stretch every nerve.

Beneath the Cross of Jesus.
Blessed Assurance, Jesus is Mine.
Blest be the tie that binds.
Break Thou the bread of life.
Breathe the wave, Christian.
Breathe on me, breath of God.
Brightest and best of the sons of the morning.
Brightly beams our Father's Mercy.

Call them in! the poor, the wretched.
Children of the heavenly King.
Christ the Lord is risen to-day.
Come every soul by sin oppressed.
Come, Holy Spirit, Heavenly Dove.
Come, Thou Almighty King.
Come Thou Fount of every blessing.
Come, Thou Holy Spirit, Come.
Come, Thou long expected Jesus.
Come, to our poor nature's night.
Come unto Me, ye weary.
Come ye disconsolate, where'er ye languish.
Come ye yourselves apart and rest a while.

Daily, dally sing the praises.
Dying with Jesus by death reckoned mine.

Face to Face with Christ my Saviour.
Faith to our Fathers; living still.
Father, hear Thy children's Call.
Father, whate'er of earthly bliss.
Fight the good fight, with all thy might.
Fling out the banner! let it float.
For all the saints, who from their labors rest.
Forth to the fight, ye ransomed.
From every stormy wind that blows.

Gently, Lord, O gently lead us.
Glorious things of thee are spoken.
Glory be to Jesus.
God be with you till we meet again.
Go forward, Christian, soldier.
Go, labour on: spend and be spent.
God is working His Purpose out.

Hark my soul! it is the Lord.
Hark the herald-angels sing.
Hark the voice of Jesus crying.
He leadeth me, O blessed thought.
He who safely keepeth.
Holy, Holy, Holy, Lord God Almighty.
Holy Spirit, Faithful Guide.
How firm a foundation ye saints of the Lord.
How sweet the Name of Jesus sounds.

I am thine, O Lord, I have heard thy voice.
I can hear my Saviour calling.
I have a Saviour, He's pleading in Glory.
I have read of a beautiful city.
I heard the voice of Jesus say.
I love to tell the story.
I need Thee every hour.
I was a wandering sheep.
I will sing of my Redeemer.
I will sing the wondrous story.
I will sing you a song of that beautiful land.
In the Christian's home in glory.
In the Cross of Christ I glory.
In the hour of trial.
I've found a Friend! Oh, such a Friend.

Jerusalem the Golden.
Jesu, Lover of my soul.
Jesu, Master, King of Glory.
Jesu, my Lord, my God, my all.
Jesu, the very thought of Thee.
Jesus, and shall it ever be.
Jesus calls us; o'er the tumult.
Jesus, gracious One calleth.
Jesus, I my cross have taken.
Jesus is tenderly calling thee home.
Jesus, keep me near the cross.
Jesus Saviour, Pilot me.
Jesus shall reign where'er the sun.
Just as I am, without one plea.

Lead, kindly Light, amid th' encircling gloom.
Lord, dismiss us with thy blessing.
Lord for to-morrow and its needs.
Lord Jesus, I long to be perfectly whole.
Lord, speak to me that I may speak.
Love divine, all love excelling.

More love to Thee, O Christ.

Eventide.
Coronation.
Tallis' Hymn.
Unde et Memores.
Angel voices.
Spohr.
Stephanos.
Christmas.

The Cross of Jesus.
Assurance.
Boylston.
Lathbury.
Fortitude.
Whittle.
Morning Star.
Lower Lights.

Kerr.
Pleyel's Hymn.
Clarion.
Only Trust Him.
St. Agnes.
Moscow.
Nettleton.
Veni Sanctus Spiritus.
Stuttgart.
Capetown.
Paraclete.
Beulah.
Benediction.

English.
Moment.

Face to Face.
Whitehead.
Hervey.
Naomi.
Pentecost.
Camden.
Sarum.
Festival.
Retreat.

Stockwell.
Austria.
Caswall.
Tomer.
Lancashire.
Camden.
Anger.

St. Bees.
Mendelssohn.
Grannis.
Aughton.
Protection.
Nicaea.
Guide.
Adeste Fideles.
St. Peter.

Draw me nearer.
Blandy.
I am praying for you.
Presbrey.
Vox Dilecti.
Hankey.
Need.
Lebanon.
My Redeemer.
Rowley.
Home of the Soul.
Rest for the weary.
Rathbun.
Penitence.
I've found a Friend.

Ewing.
Martyn.
Kingdom.
Adoro Te.
Sawley.
Federal Street.
Galliee.
Jesus Calls Thee.
Autumn.
Jesus is calling.
Near the cross.
Pilot.
Duke Street.
Woodworth.

Lux Benigna.
Dismissal.
Just for To-day.
Whiter than snow.
Holley.
Weston.

More love to Thee

My Country! 'tis of Thee.
My faith looks up to Thee.
My Father, this I ask of Thee.
My heart is resting, O my God.
My hope is built on nothing less.
My soul be on Thy guard.
Must Jesus bear the cross alone.

Nearer, my God, to Thee.
Never a day nears its sunset.
Never be sad or desponding.
O for a closer walk with God.
O for a thousand tongues to sing.
O God, Our help in ages past.
O happy day that fixed my choice.
O Holy Saviour, Friend unseen.
O Jesus, I have promised.
O Jesu, Thou art standing.
O Lamb of God most lowly.
O Lamb of God, still keep me.
O little town of Bethlehem.
O Love that wilt not let me go.
O mother dear, Jerusalem.
O Slon, haste, thy mission high fulfilling.
One sweetly solemn thought.
Only a step to Jesus.
Onward, Christian Soldiers.
Onward, Christian! though the region.
Out of my bondage, sorrow and night.
Over the river faces I see.

Pass me not, O gentle Saviour.
Peace, perfect peace, in this dark world of sin.
Praise God, from whom all blessings flow.
Praise Him! Praise Him!
Praise to the Holiest in the height.

Rescue the Perishing.
Rock of Ages, cleft for me.

Safe in the Arms of Jesus.
Saviour, more than life to Me.
Saviour, when in dust to Thee.
Shall we meet beyond the river.
Simply Trusting every day.
Sing them over again to me.
Sleep on, beloved, Sleep and take thy rest.
Souls of Men, why will ye scatter?
Spread, O spread, Thou mighty word.
Stand up, stand up for Jesus.
Sun of my Soul, Thou Saviour dear.
Sweet hour of prayer! sweet hour of prayer.
Sweet the moments, rich in blessing.

Take my life and let it be.
Take time to be holy.
Tarry with me, O my Saviour.
Tell me the Old, Old Story.
The Church's One Foundation.
The day Thou gavest, Lord, is ended.
The Homeland! O the Homeland.
The mistakes of my life have been many.
The morning light is breaking.
The Son of God goes forth to war.
There is a blessed home.
There is a green hill far away.
There is a land of pure delight.
There were ninety and nine that safely lay.
Thou didst leave Thy throne.
Thro' the night of doubt and sorrow.
Throw out the Life-line across the dark wave.
'Tis midnight and on Olive's brow.
To-day Thy mercy calls us.

We love the place, O Lord.
What a Friend we have in Jesus.
What means this eager, anxious throng.
When I survey the wondrous Cross.
When morning gilds the skies.
While Thee I seek, protecting power.
Why do you wait, dear brother.
Wider than the ocean, deeper than the sea.
Work, for the night is coming.

"Yet there is room" Still open stands the gate.
Yield not to temptation.

SELECTIONS FROM THE PRAYER BOOK.

Gloria in Excelsis.
Apostles' Creed.
The Lord's Prayer.
A General Confession.
Psalms 23, 32, 42, 46, 51, 67, 96.

America.
Olivet.
Just for To-day.
Waring.
The Solid Rock.
Laban.
Cross and Crown.

Bethany.
Minnshall.
Never Give Up.
Beatitude.
Arlington.
St. Anne.
Rimbault.
Elliott.
Day of Rest.
St. Hilda.
Walsh.
St. Christopher.
St. Louis.
St. Margaret.
Materna.
Tidings.
Ambrose.
Only a Step.
St. Gertrude.
St. Oswald.
Jesus, I come.
Looking this way.

Crosby.
Pax Tecum.
Old Hundredth.
Griswold.
Gerontius.

Rescue.
Toplady.

Safety.
Every day and hour.
Hervey.
Shall we Meet?
Trusting Jesus.
Wonderful Words.
The Christian's Good Night.
Kerr.
German.
Webb.
Hursley.
Walford.
Batty.

Hendon.
Langstaff.
St. Sylvester.
The Old, Old Story.
Aurelia.
Twilight.
Homeland.
The Open Door.
Webb.
All Saints.
Beulah.
Horsley.
Varna.
The ninety and nine.
Veni—Margaret.
St. Asaph.
The Life Line.
Olive's Brow.
Jesu Dilectissime.

Quam Dilecta.
Converse.
Nazareth.
Rockingham.
Laudes Domini.
Brattle Street.
Why do you wait.
God's Love.
Diligence.

Yet there is room.
Palmer.

Old Chant.
Words Only.
Words Only.
Words Only.
Words Only.

"REDEEMING the time" is a duty not fully appreciated by the careless person, remarks the *Christian Observer*. If we bind together our spare hours by the cord of some definite purpose, it will surprise us how much may be accomplished. Good old Fenelon recognized this truth when he said: "If you have not much time at your disposal, do not fail to profit by the smallest portions of time which remain to you. We do not need much time in order to love God, to renew ourselves in His presence, to lift up our hearts toward Him, to worship Him in the depths of our hearts, to offer Him what we do and what we suffer. This is the true kingdom of God within us, which nothing can disturb."

WHETHER the things we do be little or great things, every act, if it be our best, is bringing us more nearly in harmony with God's plan, the pattern by which He would have us live and work. Giving a cup of cold water to a little child, if that be the most and the best one can do, is genuine service, as truly so as was leading the children of Israel out of Egyptian bondage. Rolling away the stone was a small part of the great work to be done, but it was all that human hands could do, and the Master recognized it and blessed it. Whether it be our lot to do little things sometimes and great things sometimes, or little things all the time, it is ours to do the best we can, with every passing day, and leave the rest with God.—*Oumber-land Presbyterian*.

DEPUTIES.

INDIANAPOLIS.

ALTERNATES.

CLERICAL.

LAY.

CLERICAL.

LAY.

Rev. Jas. D. Stanley, Indianapolis.
Rev. Wm. R. Cross, Evansville.
Rev. J. E. Sulger, Terre Haute.
Rev. A. Q. Bailey, Jeffersonville.

Mr. Chas. E. Brooks, Indianapolis.
Mr. Louis Howland, Indianapolis.
Mr. Wm. D. Pratt, Indianapolis.
Mr. H. H. Bassett, Columbus.

Rev. C. S. Sargent, Indianapolis.
Rev. Geo. G. Burbank, Indianapolis.
Rev. Wm. C. Otte, Bedford.
Rev. Geo. P. Torrence, Lafayette.

Mr. Jas. D. Bigelow, Terre Haute.
Mr. M. J. Bray, Evansville.
Mr. Geo. E. Lary, Bedford.
Mr. Geo. A. Bicknell, New Albany.

Rev. Marmaduke Hare, Davenport.
Rev. Ralph P. Smith, Sioux City.
Rev. John Arthur, D.D., Cedar Rapids.
Rev. W. D. Williams, Iowa City.

Mr. J. K. Deming, Dubuque.
Hon. Geo. F. Henry, Des Moines.
Mr. C. D. Jones, Independence.
Mr. Samuel Mahon, Ottumwa.

IOWA.

Rev. John C. Sage, Dubuque.
Rev. Allen Judd, Des Moines.
Rev. Wm. C. Hengen, Ottumwa.
Rev. R. B. H. Bell, Des Moines.

Mr. Edmund Lockwood, Harlan.
Mr. T. W. Place, Waterloo.
Mr. A. J. Cox, Iowa City.
Mr. A. O. Cole, Lyons.

Rev. Percy T. Fenn, D.D., Wichita.
Rev. F. S. White, Atchison.
Rev. R. H. Mize, Emporia.
Rev. J. P. deB. Kaye, Topeka.

Mr. J. M. Meade, Topeka.
Mr. H. G. Beatty, Burlington.
Mr. D. W. Nellis, Topeka.
Mr. Henry Comley, Wichita.

KANSAS.

Rev. G. L. Morony, Kansas City.
Rev. J. E. Baxter, Lawrence.
Rev. J. D. Krum, D.D., La Harpe.
Rev. R. C. Talbot, Topeka.

Mr. F. E. Stimpson, Lawrence.
Mr. G. A. Rockwell, Junction City.
C. C. Goddard, M.D., Leavenworth.
Mr. E. A. Mize, Atchison.

KANSAS CITY.

Rev. F. H. Eckel, St. Joseph.
Rev. J. A. Schaad, Kansas City.
Rev. C. A. Weed, Joplin.
Rev. J. D. Ritchey, D.D., Kansas City.

Mr. H. D. Ashley, Kansas City.
Mr. A. C. Stowell, Kansas City.
Mr. J. Q. Watkins, Kansas City.
Mr. F. A. Garlich, St. Joseph.

Rev. R. N. Spencer, Kansas City.
Rev. J. Stewart-Smith, Kansas City.
Rev. C. H. Taylor, Kansas City.
Rev. A. W. Farnum.

Mr. H. L. Arnold, Kansas City.
Mr. W. F. Eves, Neosho.
Mr. E. M. Clendening, Kansas City.
Mr. B. J. Fradenburg, Kansas City.

KENTUCKY.

Rev. R. L. McCready, Louisville.
Rev. D. C. Wright, Paducah.
Rev. John K. Mason, D.D., Louisville.
Rev. John Mockridge, Louisville.

Mr. Wm. A. Robinson, Louisville.
Mr. John J. Saunders, Louisville.
Mr. R. W. Covington, Bowling Green.
Mr. D. A. Kellar, Louisville.

Rev. H. S. Musson, Louisville.
Rev. L. E. Johnston, Louisville.
Rev. Geo. C. Abbott, Hopkinsville.
Rev. Chas. L. Biggs, Henderson.

Mr. John V. Pilcher, Louisville.
Mr. John Howe Peyton, Louisville.
Mr. Chas. B. Castner, Versailles.
Mr. J. E. Rankin, Henderson.

LEXINGTON.

Rev. W. T. Capers, Lexington.
Rev. J. M. Magruder, Covington.
Rev. Chas. Klingman, Newport.
Rev. R. E. Abraham, Middlesborough.

Mr. W. D. Spalding, Covington.
Mr. A. D. Cole, Maysville.
J. T. Shelby, LL.D., Lexington.
Mr. Henry Higgin, Newport.

Rev. G. H. Harris, Lexington.
Rev. J. H. Gibbons, Ashland.
Rev. Alex. Patterson, Beattyville.
Rev. Custis Fletcher, Fort Thomas.

Mr. A. C. Hunter, Versailles.
Dr. W. B. McClure.
Mr. J. A. Herring, Georgetown.
Mr. H. D. Savage.

LONG ISLAND.

Rev. R. F. Alsop, D.D., Brooklyn.
Rev. C. F. J. Wrigley, D.D., Brooklyn.
Rev. Wm. Holden, D.D., St. James.
Rev. Kirkland Huske, Great Neck.

Col. W. S. Cogswell, Jamaica.
Mr. P. R. Jennings, Merrick.
Mr. Henry E. Picrapont, Brooklyn.
Mr. Danl. Whitford, Brooklyn.

Rev. Bishop Falkner, Bay Ridge.
Rev. T. G. Jackson, D.D., Brooklyn.
Rev. J. Clarence Jones, Ph.D., Brooklyn.
Rev. O. F. R. Treder, Easthampton.

Hon. Chas. H. Fuller, Flatbush.
Hon. Harrington Putnam, Brooklyn.
Mr. Walter H. Marsh, Garden City.
Col. Asa Bird Gardiner, Brooklyn.

LOS ANGELES.

Rev. Wm. MacCormack, Los Angeles.
Rev. L. G. Morris, Los Angeles.
Rev. J. J. Wilkins, D.D., St. Louis, Mo.
Rev. C. H. Hibbard, D.D., Pasadena.

Mr. R. H. Lindsay, Los Angeles.
Mr. J. B. Phillips, Pasadena.
Mr. A. H. Halsted, Riverside.
Mr. D. Cleveland, Coronado.

Rev. W. E. Malson, Los Angeles.
Rev. F. E. Henstridge, So. Pasadena.
Rev. Geo. H. Cornell, D.D., Sierra Madre.
Rev. H. Quimby, Monrovia.

Mr. S. H. Halsted, Pasadena.
Mr. H. E. Brett, Los Angeles.
Dr. J. G. Baird, Riverside.
Mr. A. W. Morgan, Los Angeles.

LOUISIANA.

Rev. Beverly Warner, D.D., New Orleans.
Rev. J. D. La Mothe, New Orleans.
Rev. W. A. Barr, D.D., New Orleans.
Rev. G. L. Tucker, Houma.

Mr. C. W. Elam, New Orleans.
Mr. G. R. Westfeldt, New Orleans.
Mr. C. M. Whitney, New Orleans.
Mr. Jas. McConnell, New Orleans.

Rev. H. R. Carson, Monroe.
Rev. J. O. Miller, New Orleans.
Rev. A. R. Price, New Orleans.
Rev. Byron Holly, New Orleans.

Mr. J. H. Dillard, New Orleans.
Mr. J. L. Caillouet, Houma.
Mr. T. D. Harlin, New Orleans.
Mr. F. H. G. Fry, New Orleans.

MAINE.

Rev. Geo. B. Nicholson, Waterville.
Rev. S. H. Green, Bar Harbor.
Rev. R. W. Plant, Gardiner.
Rev. F. L. Vernon, D.D., Portland.

Mr. R. H. Gardiner, Gardiner.
Mr. H. von B. Nash, North New-castle.
Prof. K. C. M. Sills, Brunswick.
Dr. Chauncey R. Burr, Portland.

Rev. R. L. Sloggett, Calais.
Rev. Chas. F. Lee, Northeast Harbor.
Rev. B. C. Roberts, Augusta.
Rev. Geo. B. Wood, Biddeford.

Mr. Herbert M. Payson, Portland.
Mr. E. B. Burpee, Rockland.
Mr. Geo. H. Griffen, Portland.
Mr. John B. Coleman, Portland.

MARQUETTE.

Rev. J. H. Eccleston, D.D., Baltimore.
Rev. E. B. Niver, D.D., Baltimore.
Rev. Wm. M. Dame, D.D., Baltimore.
Rev. J. S. B. Hodges, D.D., Relay Station.

Mr. Jos. Packard, Baltimore.
Mr. J. Wirt Randall, Annapolis.
Mr. Edward G. Gibson, Baltimore.
Mr. Edward N. Rich, Baltimore.

Rev. W. H. H. Powers, Towson.
Rev. A. B. Kinsolving, D.D., Baltimore.
Rev. A. C. Powell, D.D., Baltimore.
Rev. Wm. C. Hicks, Cumberland.

Mr. Herbert M. Brune, Baltimore.
Mr. J. C. Lane, Hagerstown.
Mr. Stevenson A. Williams, Belair.
Mr. Blanchard Randall, Catonsville.

MASSACHUSETTS.

Rev. Alex. Mann, D.D., Boston.
Rev. Endicott Peabody, D.D., Groton.
Rev. Henry S. Nash, D.D., Cambridge.
Rev. D. D. Addison, Brookline.

Mr. William V. Kellen, Boston.
Mr. Henry M. Lovering, Taunton.
Mr. Charles G. Saunders, Lawrence.
Mr. Jas. J. Greenough, Cambridge.

Rev. Prescott Evarts, Cambridge.
Rev. E. T. Sullivan, Newton Center.
Rev. J. McG. Foster, Boston.
Rev. A. W. Moulton, Lawrence.

Mr. E. Pierson Beebe, Falmouth.
Mr. Richard H. Dana, Cambridge.
Mr. Huntington Saville, Cambridge.
Mr. John G. Wright, Chestnut Hill.

MICHIGAN.

Rev. Wm. F. Faber, D.D., Detroit.
Rev. Wm. D. Maxon, D.D., Detroit.
Rev. S. S. Marquis, D.D., Detroit.
Rev. Amos Watkins, Bay City.

Mr. H. P. Baldwin, Detroit.
Mr. Theo. H. Eaton, Detroit.
Mr. Thos. Cranage, Bay City.
Mr. Samuel Post, Ypsilanti.

Rev. Wm. Gardam, Ypsilanti.
Rev. John Munday, Port Huron.
Rev. A. W. Hastings, Alpena.
Rev. W. E. A. Lewis, Mt. Clemens.

Mr. Geo. W. Patterson, Ann Arbor.
Mr. James C. Smith, Detroit.
Mr. Robert M. Chamberlain, Detroit.
Mr. Chas. M. Roehm, Detroit.

MICHIGAN CITY.

Rev. J. H. McKenzie, D.D., Howe.
Rev. E. W. Averill, Fort Wayne.
Rev. E. L. Roland, Goshen.
Rev. H. B. Neely, Kokomo.

Mr. E. D. Gaston, Fort Wayne.
Mr. J. A. Seybold, Logansport.
Mr. Gordon Latta, Goshen.
Mr. John T. Earl, Elkhart.

Rev. L. T. Scofield, Delphi.
Rev. A. C. Stenzel [deceased].
Rev. F. E. Altkins, Michigan City.
Rev. C. S. Champlin, Elkhart.

Mr. M. C. Dow, Goshen.
Mr. C. A. Sidway, Elkhart.
Mr. Archie Campbell, Kendallville.
Mr. C. E. Graves, Fort Wayne.

MILWAUKEE.

Rev. H. B. St. George, Nashotah.
Rev. H. E. Chase, Shell Lake.
Rev. C. N. Moller, La Crosse.
Rev. C. L. Mallory.

Mr. Frederic C. Morehouse, Milwaukee.
Mr. Geo. E. Copeland, Milwaukee.
Mr. T. M. Cary, Chippewa Falls.
Mr. H. N. Laffin,* Milwaukee.

Rev. Geo. S. Sinclair.
Rev. S. P. Delany, Milwaukee.
Rev. Wm. Austin Smith, Peabody, Mass.
Rev. Wm. F. Shero, D.D., Racine.

Hon. David Douglas, Eau Claire.
Mr. O. W. Greenslade, Milwaukee.
Mr. A. H. Lance, Kenosha.

*In place of F. H. Putney, declined.

MINNESOTA.

Rev. I. P. Johnson, Minneapolis.
Rev. F. A. McElwain, Faribault.
Rev. T. P. Thurston, Minneapolis.
Rev. Theo. Sedgwick, St. Paul.

Mr. W. H. Lightner, St. Paul.
Mr. Chas. Horton, Winona.
Mr. J. R. Vanderlip, Minneapolis.
Mr. H. C. Theopold, Faribault.

Rev. C. H. Plummer, D.D., Lake City.
Rev. A. R. Hill, Minneapolis.
Rev. C. H. Shutt, St. Paul.
Rev. Edw. Borncamp, Winona.

Mr. E. H. Foote, Red Wing.
Mr. J. A. Chase, Minneapolis.
Mr. S. H. Hudson, Benson.
Mr. F. E. Watson, Minneapolis.

MISSISSIPPI.

Rev. C. W. Hinton, Vicksburg.
Rev. H. H. Sneed, Gulfport.
Rev. Wm. M. Green, Vicksburg.
Rev. Halsey Werlein, Jr., Jackson.

Mr. J. C. Purnell, Winona.
Rev. W. W. Moore, Vicksburg.
Mr. R. G. McCants, Meridian.
Mr. Thos. H. Shields, Jackson.

Rev. Albert Martin, Yazoo City.
Rev. W. E. Dakin, Columbus.
Rev. E. Sterling Gunn, Natchez.
Rev. C. B. Crawford, Biloxi.

Mr. H. Wright, Vicksburg.
Dr. J. B. Bullitt, Oxford.
Mr. H. F. Simrall, Columbus.
Mr. A. C. Leigh, Grenada.

MISSOURI.

Rev. A. A. V. Binnington, St. Louis.
Rev. D. C. Garrett, St. Louis.
Rev. H. P. Horton, Columbia.
Rev. E. F. Potter, Kirkwood.

Mr. H. L. Chase, Ferguson.
Mr. F. N. Judson, St. Louis.
Mr. Francis J. McMaster, St. Louis.
Mr. T. Scovel, Macon.

[To be elected by Standing Committee.]

MONTANA.

NEBRASKA.

Rev. G. A. Beecher, Omaha.
Rev. John Williams, D.D., Omaha.
Rev. F. C. Taylor, Central City.
Rev. S. M. Hayes, Lincoln.

Mr. Jos. Barker, Omaha.
Mr. E. A. Wippenhorn, Ashland.
Mr. R. S. Hall, Omaha.
Mr. T. L. Ringwalt, Omaha.

Rev. W. A. Mulligan, Beatrice.
Rev. W. H. Moor, Omaha.
Rev. A. E. Marsh, Blair.
Rev. W. W. Barnes, Nebraska City.

Mr. A. P. Hopkins, Fremont.
Mr. S. C. Smith, Beatrice.
Mr. C. H. Rudge, Lincoln.
Mr. G. O. Powell, Omaha.

DEPUTIES.		NEWARK.		ALTERNATES.	
CLERICAL.	LAY.	CLERICAL.	LAY.	CLERICAL.	LAY.
<i>Rev. Geo. S. Bennett, D.D., Jersey City.</i>	<i>Mr. Alfred Mills, Norristown.</i>	<i>Rev. J. N. Blanchard, D.D., Madison.</i>		<i>Mr. Wm. Fellowes Morgan, Short Hills.</i>	
<i>Rev. Edwin A. White, Bloomfield.</i>	<i>Col. E. A. Stevens, Hoboken.</i>	<i>Rev. Chas. T. Walkley, East Orange.</i>		<i>Mr. Wm. R. Howe, Orange.</i>	
<i>Rev. C. C. Edmunds, D.D., G.T.S., New York.</i>	<i>Mr. Wm. M. Franklin, East Orange.</i>	<i>Rev. Walker Gwynne, Summit.</i>		<i>Mr. D. M. Sawyer, Montclair.</i>	
<i>Rev. G. M. Foxwell, Union Hill.</i>	<i>Mr. H. W. Mabie, LL.D., Summit.</i>	<i>Rev. H. C. Robbins, Englewood.</i>		<i>Mr. Zachariah Belcher, Newark.</i>	
NEW HAMPSHIRE.					
<i>Rev. Lucius Waterman, D.D., Hanover.</i>	<i>Mr. Josiah Carpenter, Manchester.</i>	<i>Rev. John S. Littell, Keene.</i>		<i>Mr. F. W. Rollins, Concord.</i>	
<i>Rev. Wm. P. Niles, Concord.</i>	<i>Mr. Robt. J. Peaslee, Manchester.</i>	<i>Rev. J. C. Flanders, Rochester.</i>		<i>Mr. Sherman E. Burroughs, Manchester.</i>	
<i>Rev. W. Stanley Emery, Concord.</i>	<i>Mr. Harry H. Dudley, Concord.</i>	<i>Rev. Geo. R. Hazard, Manchester.</i>		<i>Mr. Frank H. Foster, Claremont.</i>	
<i>Rev. Wm. E. Patterson, Claremont.</i>	<i>Mr. Edward C. Niles, Concord.</i>	<i>Rev. V. M. Haughton, Exeter.</i>		<i>Mr. Stephen N. Bourne, Manchester.</i>	
NEW JERSEY.					
<i>Rev. O. A. Glazebrook, D.D., Elizabeth.</i>	<i>Mr. John N. Carpender, New Brunswick.</i>	<i>Rev. H. R. Gummey, D.D., Haddonfield.</i>		<i>Mr. Franklin B. Levis, Mt. Holly.</i>	
<i>Rev. Hamilton Schuyler, Trenton.</i>	<i>Mr. Wm. D'Olier, Burlington.</i>	<i>Rev. Jas. Stoddard, Mt. Holly.</i>		<i>Mr. Chas. Townsend, Elizabeth.</i>	
<i>Rev. R. Boulden Shepherd, Riverton.</i>	<i>Mr. Harry Humphries, Camden.</i>	<i>Rev. Robt. McKay, D.D., Moorestown.</i>		<i>Mr. A. A. De Voe, Spotswood.</i>	
<i>Rev. H. H. Oberly, D.D., Elizabeth.</i>	<i>Mr. Chas. E. Merritt, Mt. Holly.</i>	<i>Rev. R. E. Brestell, Camden.</i>		<i>Mr. John S. Broughton, Trenton.</i>	
NEW YORK.					
<i>Rev. J. Lewis Parks, D.D., New York.</i>	<i>Mr. J. Pierpont Morgan, New York.</i>	<i>Rev. C. S. Burch, D.D., Richmond.</i>		<i>Mr. Everett P. Wheeler, New York.</i>	
<i>Rev. W. M. Grosvenor, D.D., New York.</i>	<i>Mr. Wm. Bayard Cutting, New York.</i>	<i>Rev. L. Parks, D.D., New York.</i>		<i>Mr. Andrew C. Zabriskie, New York.</i>	
<i>Rev. W. T. Manning, D.D., New York.</i>	<i>Mr. Francis L. Stetson, New York.</i>	<i>Rev. W. L. Robbins, D.D., New York.</i>		<i>Mr. Stephen Baker, New York.</i>	
<i>Rev. E. M. Stires, D.D.,* New York.</i>	<i>Mr. Henry Lewis Morris, New York.</i>			<i>Mr. A. Spencer Murray, New York.</i>	
* In place of Rev. James E. Freeman, removed from the diocese.					
NORTH CAROLINA.					
<i>Rev. I. McK. Pittinger, D.D., Raleigh.</i>	<i>R. H. Battle, LL.D., Raleigh.</i>	<i>Rev. J. E. Ingle, Raleigh.</i>		<i>Mr. W. L. London, Pittsboro.</i>	
<i>Rev. E. A. Osborne, Charlotte.</i>	<i>J. S. Henderson, LL.D., Salisbury.</i>	<i>Rev. B. E. Brown, Tarboro.</i>		<i>Mr. S. S. Nash, Tarboro.</i>	
<i>Rev. S. S. Bost, Durham.</i>	<i>Mr. John C. Buxton, Winston-Salem.</i>	<i>Rev. R. B. Owens, Rocky Mount.</i>		<i>Mr. T. H. Battle.</i>	
<i>Rev. A. R. Berkeley, Mayodan.</i>	<i>Mr. W. A. Erwin, Durham.</i>	<i>Rev. M. A. Barber, Raleigh.</i>		<i>Mr. T. H. Webb, Duke.</i>	
OHIO.					
<i>Rev. Geo. P. Atwater, Akron.</i>	<i>Mr. Ensign N. Brown, Youngstown.</i>	<i>Rev. W. Rix Attwood, Cleveland.</i>		<i>Mr. J. E. Brown, Mansfield.</i>	
<i>Rev. H. W. Jones, D.D., Gambier.</i>	<i>Mr. Samuel Mather, Cleveland.</i>	<i>Rev. Samuel N. Watson, D.D., Akron.</i>		<i>Mr. Karl Kendig, Akron.</i>	
<i>Rev. A. L. Frazer, Youngstown.</i>	<i>Mr. Thos. M. Sloan, Sandusky.</i>	<i>Rev. Edw. T. Mathison, Massillon.</i>		<i>Mr. Robt. H. Clark, Cleveland.</i>	
<i>Rev. Asa A. Abbott, Cleveland.</i>	<i>Mr. David Z. Norton, Cleveland.</i>	<i>Rev. Robt. Le Roy Harris, Toledo.</i>		<i>Mr. T. H. Wallbridge, Toledo.</i>	
OREGON.					
<i>Rev. H. M. Ramsay, Portland.</i>	<i>Mr. Frank Spittle, Astoria.</i>	<i>Rev. P. K. Hammond, Eugene.</i>		<i>Mr. W. C. Alvord.</i>	
<i>Rev. Barr G. Lee, Salem.</i>	<i>Mr. R. L. Glisan.</i>	<i>Rev. G. H. Rosenmüller, Astoria.</i>		<i>Mr. T. Springer.</i>	
<i>Rev. A. A. Morrison, Ph.D., Portland.</i>	<i>Mr. T. R. A. Sellwood.</i>	<i>Rev. T. F. Bowen, Oregon City.</i>		<i>Mr. H. D. Ramsdell, Portland.</i>	
<i>Rev. J. E. H. Simpson, Portland.</i>	<i>Mr. Chas. B. Pfahler, Portland.</i>	<i>Rev. F. M. Baum, Corvallis.</i>		<i>Prof. Hawthorne.</i>	
PENNSYLVANIA.					
<i>Rev. W. M. Grotton, D.D., Philadelphia.</i>	<i>Mr. Rowland Evans, Philadelphia.</i>	<i>Rev. David M. Steele, Philadelphia.</i>		<i>Mr. Arthur Newbold, Philadelphia.</i>	
<i>Rev. John B. Harding, Philadelphia.</i>	<i>Mr. Geo. Wharton Pepper, Philadelphia.</i>	<i>Rev. L. C. Washburn, D.D., Philadelphia.</i>		<i>Mr. Wm. Drayton.</i>	
<i>Rev. Carl E. Grammer, D.D., Philadelphia.</i>	<i>Mr. Francis A. Lewis, Philadelphia.</i>				
<i>Rev. Jas. B. Halsey, Philadelphia.</i>	<i>Mr. Roland S. Morris, Philadelphia.</i>				
PITTSBURGH.					
<i>Rev. J. H. McIlvaine, D.D., Pittsburgh.</i>	<i>Mr. T. W. Shacklett, Erie.</i>	<i>Rev. C. M. Young, Oakmont.</i>		<i>Mr. N. P. Hyndman, Pittsburgh.</i>	
<i>Rev. L. F. Cole, Pittsburgh.</i>	<i>Mr. H. D. W. English, Pittsburgh.</i>	<i>Rev. J. R. Wightman, Pittsburgh.</i>		<i>Hon. Geo. W. Guthrie, Pittsburgh.</i>	
<i>Rev. Martin Aigner, Franklin.</i>	<i>Mr. G. C. Burquie, Pittsburgh.</i>	<i>Rev. John Dows Hills, D.D., Bellevue.</i>		<i>Hon. H. A. Hall, Ridgway.</i>	
<i>Rev. Alex. Vance, D.D., Pittsburgh.</i>	<i>Mr. Herbert Du Fuy, Pittsburgh.</i>	<i>Rev. A. Alexander, Pittsburgh.</i>		<i>Mr. J. W. Reynolds, Erie.</i>	
QUINCY.					
<i>Rev. C. W. Leffingwell, D.D., Knoxville.</i>	<i>Mr. R. T. Nettle.</i>	<i>Rev. W. A. Gustin, Quincy.</i>		<i>Mr. Russell Stokes, Kewanee.</i>	
<i>Rev. H. A. Percival, D.D., Peoria.</i>	<i>Mr. Thos. B. Martin, Galesburg.</i>	<i>Rev. R. B. Nevitt, Montreal, Can.</i>		<i>Mr. E. J. Parker, Quincy.</i>	
<i>Rev. G. H. Sherwood, Rock Island.</i>	<i>Mr. H. A. Williamson, Quincy.</i>	<i>Mr. Thos. Hines, Wyoming.</i>		<i>Mr. W. F. Bailey.</i>	
<i>Rev. W. H. Moore, Tiskilwa.</i>	<i>Mr. Thos. A. Brown, Quincy.</i>	<i>Rev. A. G. Musson, Moline.</i>		<i>Mr. Chas. H. Williamson, Quincy.</i>	
RHODE ISLAND.					
<i>Rev. F. J. Bassett, D.D., Providence.</i>	<i>Mr. Geo. Gordon King, Newport.</i>	<i>Rev. A. M. Hilliker, Lonsdale.</i>		<i>Mr. Joshua M. Addeman, Providence.</i>	
<i>Rev. Geo. McC. Fiske, D.D., Providence.</i>	<i>Hon. John H. Stiness, Providence.</i>	<i>Rev. Danl. Goodwin, D.D., East Greenwich.</i>		<i>Mr. Cyrus M. Van Slyck, Providence.</i>	
<i>Rev. E. H. Porter, D.D., Newport.</i>	<i>Mr. Winslow Upton, Providence.</i>	<i>Rev. A. E. Carpenter, Manton.</i>		<i>Mr. Wm. L. Hodgman, E. Greenwich.</i>	
<i>Rev. A. M. Aucock, Providence.</i>	<i>Mr. Lewis D. Learned, Ashton.</i>	<i>Rev. Henry Bassett, Providence.</i>		<i>Mr. Chas. T. Dorrance, Providence.</i>	
SOUTH CAROLINA.					
<i>Rev. John Kershaw, D.D., Charleston.</i>	<i>Mr. R. I. Manning, Sumter.</i>				
<i>Rev. A. S. Thomas, Cheraw.</i>	<i>Mr. John P. Thomas, Jr., Columbia.</i>				
<i>Rev. K. G. Finley, Columbia.</i>	<i>Mr. Walter Hazard, Georgetown.</i>				
<i>Rev. A. R. Mitchell, Greenville.</i>	<i>Mr. T. W. Bacot, Charleston.</i>				
SOUTHERN OHIO.					
<i>Rev. Paul Matthews, Cincinnati.</i>	<i>Mr. W. C. Proctor, Cincinnati.</i>	<i>Rev. Holmes Whitmore, Dayton.</i>		<i>Capt. E. Morgan Wood, Dayton.</i>	
<i>Rev. Theo. I. Reese, Columbus.</i>	<i>Hon. John A. Vandeman, Delaware.</i>	<i>Rev. Frank H. Nelson, Cincinnati.</i>		<i>Mr. Chandler Robbins, Springfield.</i>	
<i>Rev. Geo. Davidson, Marietta.</i>	<i>Hon. Gideon C. Wilson, Cincinnati.</i>	<i>Rev. L. P. Franklin, Newark.</i>		<i>Hon. Gilbert A. Stewart, Columbus.</i>	
<i>Rev. Saml. Tyler, Cincinnati.</i>	<i>Mr. W. Kesley Schoepf, Cincinnati.</i>	<i>Rev. D. W. Rhodes, D.D., Cincinnati.</i>		<i>Prof. Wm. T. Magruder, Columbus.</i>	
SOUTHERN VIRGINIA.					
<i>Rev. C. B. Bryan, D.D., Petersburg.</i>	<i>Mr. W. B. Martin, Norfolk.</i>	<i>Rev. W. E. Rollins, Sweet Briar Inst.</i>		<i>Hon. L. R. Watts, Portsmouth.</i>	
<i>Rev. J. J. Lloyd, D.D., Big Stone Gap.</i>	<i>Mr. W. E. Saunders, Rocky Mount.</i>	<i>Rev. D. W. Howard, Norfolk.</i>		<i>Mr. Jacob Heffelfinger, Hampton.</i>	
<i>Rev. J. B. Dunn, Suffolk.</i>	<i>Mr. W. W. Robertson, Norfolk.</i>	<i>Rev. R. W. Barnwell, Petersburg.</i>		<i>Mr. R. B. Tunstall, Norfolk.</i>	
<i>Rev. E. C. Jett, Staunton.</i>	<i>Mr. W. W. Old, Norfolk.</i>			<i>Mr. C. J. Faulkner, Boynton.</i>	
SPRINGFIELD.					
<i>Rev. J. Rockstroh, Danville.</i>	<i>Hon. Chas. E. Hay, Springfield.</i>	<i>Rev. Wm. Baker, Bloomington.</i>		<i>Mr. B. W. Cooper, Danville.</i>	
<i>Rev. F. A. De Rosset, Springfield.</i>	<i>Mr. Bluford Wilson, Springfield.</i>	<i>Rev. F. M. S. Taylor, D.D., East St. Louis.</i>		<i>Mr. N. M. André, Jacksonville.</i>	
<i>Rev. H. M. Chittenden, Alton.</i>	<i>Mr. Miles F. Gilbert, Cairo.</i>	<i>Rev. W. N. Wyckoff, Lincoln.</i>		<i>Mr. Geo. K. Gibson, Danville.</i>	
<i>Rev. G. P. Hoster, D.D., Decatur.</i>	<i>Mr. John F. Cadwallader, Springfield.</i>	<i>Rev. F. W. Poland, Granite City.</i>		<i>Hon. F. S. Humphrey, Lincoln.</i>	
TENNESSEE.					
<i>Rev. J. R. Winchester, D.D., Memphis.</i>	<i>Dr. W. B. Hall, Sewanee.</i>	<i>Rev. H. J. Mikell, Nashville.</i>		<i>Mr. W. D. Gale, Nashville.</i>	
<i>Rev. W. C. Whitaker, D.D., Knoxville.</i>	<i>Justice H. H. Lurton, Washington, D. C.</i>	<i>Rev. A. R. Gray, Sewanee.</i>		<i>Mr. I. N. Chambers, Memphis.</i>	
<i>Rev. M. P. Logan, D.D., Nashville.</i>	<i>Hon. H. H. Ingersoll, Knoxville.</i>	<i>Rev. W. C. Robertson, Chattanooga.</i>		<i>Mr. E. M. Fisher.</i>	
<i>Rev. J. C. Morris, Memphis.</i>	<i>Mr. R. H. Allen, Memphis.</i>	<i>Rev. W. S. Claiborne, Sewanee.</i>		<i>Mr. A. W. Burke.</i>	
TEXAS.					
<i>Rev. P. G. Sears, Houston.</i>	<i>Mr. Rufus Cage, Houston.</i>	<i>Rev. E. C. Seaman, Temple.</i>		<i>Mr. M. Meyer.</i>	
<i>Rev. G. B. Norton, D.D., Beaumont.</i>	<i>Mr. J. C. League.</i>	<i>Rev. J. W. Sykes, Palestine.</i>		<i>Mr. J. W. Gregg.</i>	
<i>Rev. C. C. Kramer, Marshall.</i>	<i>Hon. H. M. Whitaker, Tyler.</i>	<i>Rev. Harris Masterson, Jr., Austin.</i>		<i>Mr. O. H. Palm.</i>	
<i>Rev. G. L. Crocket, San Augustine.</i>	<i>Mr. N. T. Shumate, Waco.</i>	<i>Rev. W. R. Agate, M.D., Galveston.</i>		<i>Mr. Chas. P. Macgill.</i>	
VERMONT.					
<i>Rev. G. Y. Bliss, D.D., Burlington.</i>	<i>Mr. George Briggs, Montpelier.</i>	<i>Rev. W. F. Weeks, Shelburne.</i>		<i>Mr. C. E. Parker, Vergennes.</i>	
<i>Rev. S. H. Watkins, St. Albans.</i>	<i>Mr. S. W. Hinde, Burlington.</i>	<i>Rev. C. W. Colt, Windsor.</i>		<i>Mr. E. P. Gilson, Rutland.</i>	
<i>Rev. Philip Schuyler, Bennington.</i>	<i>Mr. Kittredge Haskins, Brattleboro.</i>	<i>Rev. W. T. Forsythe, Enosburg Falls.</i>		<i>Mr. M. S. Bostwick, St. Albans.</i>	
<i>Rev. Joseph Reynolds, Rutland.</i>	<i>Mr. Jas. P. Adams, Fair Haven.</i>	<i>Rev. Nelson Kellogg, Poultney.</i>		<i>Mr. W. T. Dewey, Montpelier.</i>	

	DEPUTIES.	VIRGINIA.	ALTERNATES.
CLERICAL.	LAY.	CLERICAL.	LAY.
<i>Rev. E. L. Goodwin, Fairfax.</i>	<i>Mr. P. H. Mayo, Richmond.</i>	<i>Rev. R. J. McBryde, D.D., Fredericksburg.</i>	<i>Mr. H. C. Marchant, Charlottesville.</i>
<i>Rev. A. Crawford, D.D., Theo. Seminary.</i>	<i>Hon. R. Carter Scott, Richmond.</i>	<i>Rev. W. D. Smith, Winchester.</i>	<i>Hon. A. W. Wallace, Fredericksburg.</i>
<i>Rev. J. J. Gravatt, D.D., Richmond.</i>	<i>Mr. Jos. Wilmer, Rapidan.</i>	<i>Rev. Berryman Green, D.D., Theo. Seminary.</i>	<i>Hon. T. R. B. Wright, Essex.</i>
<i>Rev. Wm. M. Clark, D.D., Richmond.</i>	<i>Hon. Rowell Page, Beaver Dam Depot.</i>	<i>Rev. P. P. Phillips, Alexandria.</i>	<i>Col. Eugene C. Massie, Richmond.</i>
		WASHINGTON.	
<i>Rev. R. H. McKim, D.D., Washington.</i>	<i>Mr. Arthur S. Browne, Washington.</i>	<i>Rev. W. L. De Vries, Ph.D., Washington.</i>	<i>Mr. W. H. Singleton, Washington.</i>
<i>Rev. R. P. Williams, Washington.</i>	<i>Mr. W. C. Rives, Washington.</i>	<i>Rev. F. B. Howden, Washington.</i>	<i>Mr. M. T. Endicott, Washington.</i>
<i>Rev. A. S. Johns, Washington.</i>	<i>Mr. J. H. Taylor, Washington.</i>	<i>Rev. G. F. Dudley, Washington.</i>	<i>Mr. Thos. Hyde, Washington.</i>
<i>Rev. R. C. Smith, D.D., Washington.</i>	<i>Mr. Chas. H. Stanley, Laurel, Md.</i>	<i>Rev. C. E. Buck, Washington.</i>	<i>Mr. Melville Church, Washington.</i>
		WESTERN MASSACHUSETTS.	
<i>Rev. Thos. F. Davies, Worcester.</i>	<i>Mr. Edw. L. Davis, Worcester.</i>	<i>Rev. John B. Whiteman, Greenfield.</i>	<i>Mr. Levi H. Greenwood, Gardner.</i>
<i>Rev. Henry Hague, Worcester.</i>	<i>Mr. Geo. B. Inches, North Grafton.</i>	<i>Rev. R. K. Smith, Westfield.</i>	<i>Mr. Edw. H. Moore, Worcester.</i>
<i>Rev. Chas. J. Sniffen, South Lee.</i>	<i>Mr. H. H. Skinner, Springfield.</i>	<i>Rev. Geo. H. Thomas, Fitchburg.</i>	<i>Mr. F. S. Pratt, Worcester.</i>
<i>Rev. T. W. Nickerson, Pittsfield.</i>	<i>Mr. N. T. Hurlbut,* Webster.</i>	<i>Rev. J. Franklin Carter, Williams-town.</i>	
	<i>* In place of Chas. G. Washburn, declined.</i>		
		WESTERN MICHIGAN.	
<i>Rev. R. H. Peters, Grand Rapids.</i>	<i>Hon. W. J. Stuart, Grand Rapids.</i>	<i>Rev. W. J. Lockton, Hastings.</i>	<i>Mr. C. R. Dye.</i>
<i>Rev. F. R. Godolphin, Grand Rapids.</i>	<i>Mr. Jacob Kleinhaus, Grand Rapids.</i>	<i>Rev. W. A. Henderson, Big Rapids.</i>	<i>Mr. B. F. McConnell, St. Joseph.</i>
<i>Rev. J. E. Wilkinson, Ph.D., Ionia.</i>	<i>Mr. C. R. Wilkes, Allegan.</i>	<i>Rev. F. Roudenbush, Kalamazoo.</i>	<i>Mr. George Kendall.</i>
<i>Rev. A. L. Murray, Coldwater.</i>	<i>Mr. Thomas Hume, Muskegon.</i>	<i>Rev. G. P. T. Sargent, Battle Creek.</i>	<i>Mr. E. R. Root, Coldwater.</i>
		WESTERN NEW YORK.	
<i>Rev. Jas. W. Ashton, D.D., Olean.</i>	<i>Mr. Danl. Beach, Watkins.</i>	<i>Rev. Walter North, L.H.D., Buffalo.</i>	<i>Mr. Augustus De Peyster, Bath.</i>
<i>Mr. Geo. B. Richards, Buffalo.</i>	<i>Mr. John Lord O'Brian, Buffalo.</i>	<i>Rev. C. J. Davis, Buffalo.</i>	<i>Mr. John K. Walker, Buffalo.</i>
<i>Rev. C. Morton Sills, D.D., Geneva.</i>	<i>Mr. S. S. Broun, Scottsville.</i>	<i>Rev. E. P. Hart, Rochester.</i>	<i>Mr. Henry A. Bull, Buffalo.</i>
<i>Rev. John B. Hubbs, D.D., Geneva.</i>	<i>Mr. Rufus A. Sibley, Rochester.</i>	<i>Rev. Alfred Brittain, Batavia.</i>	<i>Mr. T. Wallace Dempsey, Lockport.</i>
		WEST TEXAS.	
<i>Rev. Albert Massey, Boerne.</i>	<i>Mr. S. G. Tayloe, San Antonio.</i>	<i>Rev. J. E. Ellis, Kerrville.</i>	<i>Mr. A. J. Thels, Boerne.</i>
<i>Rev. J. L. Patton, San Antonio.</i>	<i>Mr. Edw. Galbraith, Kerrville.</i>	<i>Rev. John Ridout, San Marcos.</i>	<i>Mr. J. H. Savage, San Antonio.</i>
<i>Rev. M. G. Johnston, San Antonio.</i>	<i>Mr. E. G. Hicks, Victoria.</i>	<i>Rev. Geo. D. Harris, San Antonio.</i>	<i>Mr. R. W. Atkinson, San Marcos.</i>
<i>Rev. U. B. Bowden, Cuero.</i>	<i>Hon. R. W. Hudson, Pearsall.</i>	<i>Rev. R. Young Barber, Victoria.</i>	<i>Mr. E. F. Glaze, San Antonio.</i>
		WEST VIRGINIA.	
<i>Rev. Jacob Brittingham, Wheeling.</i>	<i>Dr. G. A. Aschman, Wheeling.</i>	<i>Rev. R. D. Roller, D.D., Charleston.</i>	<i>Mr. C. L. Thompson, Huntington.</i>
<i>Rev. J. S. Douglas, Martinsburg.</i>	<i>Mr. B. M. Ambler, Parkersburg.</i>	<i>Rev. J. S. Alfriend, Charles Town.</i>	<i>Mr. S. W. Washington, Charles Town.</i>
<i>Rev. S. S. Moore, D.D., Parkersburg.</i>	<i>Mr. S. Bruce Hall.</i>	<i>Rev. G. A. Gibbons, Romney.</i>	<i>Mr. W. S. Laddley, Charleston.</i>
<i>Rev. J. S. Gibson, Huntington.</i>	<i>Mr. C. A. Miller, Martinsburg.</i>	<i>Rev. W. P. Chrisman, Moundsville.</i>	
		ALASKA.	
		ARIZONA.	
		ASHEVILLE.	
<i>Rev. McNeely Du Bose, Morganton.</i>	<i>Mr. Haywood Parker, Asheville.</i>	<i>Rev. R. R. Swope, D.D., Biltmore.</i>	<i>Mr. Francis P. Bacon, Tryon.</i>
		EASTERN OREGON.	
<i>Rev. Chas. Quinney, Pendleton.</i>	<i>Hon. Wm. Smith, Baker City.</i>	<i>Rev. B. A. Warren, The Dalles.</i>	<i>Mr. Jos. T. Peters.</i>
		HONOLULU.	
<i>Rev. Wm. Ault, Walluku, Maui.</i>	<i>Mr. R. B. Anderson.</i>	<i>Rev. W. E. Potwine, Honolulu.</i>	<i>Mr. Arthur B. Restarick.</i>
		IDAHO.	
<i>Rev. Howard Stoy, Pocatello.</i>	<i>Mr. R. M. Davidson.</i>	<i>Rev. H. G. Taylor, Coeur d'Alene.</i>	<i>Hon. T. R. Hamer, St. Anthony.</i>
		KEARNEY.	
		NEVADA.	
<i>Rev. Geo. C. Hunting, Ely.</i>	<i>Mr. Thos. Means, Fallon.</i>	<i>Rev. P. S. Smithe, Reno.</i>	<i>Hon. Geo. S. Brown, Elko.</i>
		NEW MEXICO.	
<i>Rev. W. E. Warren, Albuquerque.</i>	<i>Hon. L. B. Prince, LL.D., Santa Fe.</i>	<i>Rev. Henry Easter, El Paso, Texas.</i>	<i>Hon. Wm. J. Mills.</i>
		NORTH DAKOTA.	
<i>Rev. S. Currie, Park River.</i>	<i>Mr. O. E. Ashbrook.</i>	<i>Rev. G. P. Burseson, Lakota.</i>	<i>Mr. W. B. Overson.</i>
		OKLAHOMA.	
<i>Rev. J. M. D. Davidson, D.D., Oklahoma City.</i>	<i>Mr. John R. Rose.</i>	<i>Rev. G. A. Ottmann, Tulsa.</i>	<i>Mr. R. A. Fuller, Chelsea.</i>
		OLYMPIA.	
		[Diocesan organization to be formed and deputies elected in September.]	
		PHILIPPINES.	
		PORTO RICO.	
		SACRAMENTO.	
		SALINA.	
<i>Rev. L. R. Benson, Ellsworth.</i>	<i>Mr. W. S. Grosvenor.</i>	<i>Rev. G. B. Kinkead, Salina.</i>	<i>Mr. Edw. T. Haug.</i>
		SOUTH DAKOTA.	
		SOUTHERN FLORIDA.	
<i>Rev. Campbell Gray, Ocala.</i>	<i>Mr. F. H. Rand, Longwood.</i>	<i>Rev. W. W. De Hart, Tampa.</i>	<i>Mr. T. P. Warlow, Orlando.</i>
		SPOKANE.	
<i>Rev. Wm. C. Shaw, Walla Walla.</i>	<i>Mr. H. S. Collins, Spokane.</i>	<i>Rev. H. J. Purdue, Spokane.</i>	<i>Mr. Geo. S. Brooke, Spokane.</i>
		UTAH.	
<i>Rev. D. K. Johnston, Logan.</i>	<i>Mr. J. B. Schofield.</i>	<i>Rev. W. W. Fleetwood.</i>	<i>Hon. M. L. Ritchie, Salt Lake City.</i>
		WESTERN COLORADO.	
<i>Rev. John W. Heal, Montrose.</i>	<i>Hon. John T. Shumate, Aspen.</i>	<i>Rev. J. H. Dennis, Meeker.</i>	<i>Mr. H. S. Barkaloo, Grand Junction.</i>
		WYOMING.	
<i>Rev. A. G. H. Bode, Laramie.</i>	<i>Mr. A. E. Roedel, Cheyenne.</i>	<i>Rev. J. A. Tancock, Douglas.</i>	<i>Hon. T. S. Tallafarro, Jr.</i>
		<i>Rev. R. J. McFetridge.</i>	<i>Mr. F. S. Burrage.</i>
		LIBERIA.	
		SHANGHAI.	
		HANKOW.	
		TOKYO.	
		KYOTO.	
		CUBA.	
<i>Rev. C. B. Colmore, Havana.</i>	<i>Mr. Albert Wright, Havana.</i>	<i>Rev. A. T. Sharpe, Havana.</i>	<i>Mr. T. H. Harris.</i>
		MEXICO.	
<i>Rev. Wm. Watson, Guadalajara.</i>	<i>Mr. R. M. Raymond.</i>	<i>Ven. H. G. Limric, City of Mexico.</i>	<i>Mr. M. Kilvert, Lerdo.</i>
		BRAZIL.	
		EUROPE.	

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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

WORKMEN'S COMPENSATION IN PLACE OF EMPLOYERS' LIABILITY LAWS.

THE National Civic Federation has taken up another important question of greatest moment to the industrial welfare of the country. A new and more comprehensive system of compensation for industrial accidents was declared essential at the recent meeting of its committee appointed to organize and plan the work for its committee on "Compensation for Industrial Accidents and Their Prevention." August Belmont, in outlining the work, said:

"Primarily the laws of employers' liability require amendment, quite apart from the question of practice on the part of corporations which have voluntary compensation funds. This committee has been given for its task the following:

"To inquire into the need of amending state laws on employers' liability with a view to securing uniform provisions looking toward compensation for industrial accidents; and

"To look into means of preventing accidents in commercial and manufacturing enterprises."

A "Legal Sub-committee on Compensation" was authorized to draft a compensation plan or model bill, and to inquire into its constitutionality and the court decisions which would affect its passage in all industrial states.

John Mitchell commented on the importance of the question in this way:

"If our people could realize that we are killing and injuring more men in the peaceful conduct of our industries than would be killed each year if two great nations were continually at war, they would rise in their might and see to it that, so far as law can protect men, industrial accidents shall be reduced to the very minimum. I recognize, of course, that accidents are inseparable from the ordinary course of industry, but so far as the cost of those accidents may be passed over to the community, it seems to me that we should pursue that course.

"There was a time when the criminal law was a matter of private settlement; when a man could relieve himself of responsibility for the murder of his neighbor by making a blood payment of so much money to the kinsmen of the murdered man. Our attitude toward preventable accidents is still much the same. If an employer pays a ludicrously inadequate sum to a workman who has been injured, or to the kinsmen of a workman who has been killed, society assumes that he has discharged his full obligation and that his concern in the matter has ceased. It seems to me that this is an entirely wrong attitude. It seems to me that the first consideration of society should be the protection of men who are least able to protect themselves.

"And what is probably more important, the deaths that result from violence constitute only a small proportion of the industrial casualties. The slow death that comes from working in a vitiated atmosphere, from breathing the fine, sharp dust of metals, the death that comes from working in constricted and unnatural postures, and the slow death that comes from over-exertion or from under-nutrition, swell beyond computation the unnumbered victims of a restless progress.

"I believe that our laws should be so amended, or that such contracts should be made between employers and workmen, that when a man is injured or a workman is killed, the money needed for the relief of the family of a workman who has been killed should be available at once, not five or ten years after the death or accident occurs.

THE GERMAN municipal official displays his characteristic thrift no less in public than in private affairs. Officially he has noted the value of the "unearned increment," and he makes practical use of this knowledge. Accordingly, the city governments, representing the people, that is, all the people, not a favored few, have purchased and hold lands, and the unearned increment swings their way. Frankfort owns twenty square miles of land within its boundaries and nearly six square miles outside its limits, having paid about \$50,000,000 for land within the last ten years. Berlin owns nearly 61 square miles, Breslau 20, Cologne 15½, Munich over 21, and Strasburg nearly 19. As evidence of what the unearned increment on these municipal lands means to the people the *California Weekly* is authority for the statement that in about 500 of the towns and villages of Germany not only are the people exempt from local taxes,

but a dividend of \$25 to \$100 a year goes to each citizen as his share of the surplus earnings of the lands. This is the manner in which German cities do business, and this is what the unearned increment means to them and their citizens. "Some day, perhaps, the people over here will conclude that it is just as well to take that sort of thing unto themselves as to have some wealthy citizen absorb it, but, being self-rulers, and in that respect differing from the unfortunate Germans, we must be given ample time to rub our eyes open."

A COMMITTEE on Municipal Health and Sanitation was created at the Providence meeting of the National Municipal League in 1907, for the purpose of furthering municipal health-protective work. By means of committee reports and by papers from its members and others the committee aims to present from year to year the problems and progress of the work of municipal Boards of health. Such sanitary engineering works as water-supply, sewage, and garbage disposal seem to fall less naturally within the domain of the committee, although occasionally it may be wise to indicate progress in these fields. The greatest opportunity for the committee seems to be in the educational field. Although there is a steadily growing number of notable exceptions, yet comparatively few of our cities and towns appreciate the real nature and great importance of the work of boards of health, and particularly do they fail to recognize the need for employing well-paid, full-time, scientifically trained health officers. How such officers are to be trained is another question which demands considerable attention. Fortunately the schools of engineering, chemistry, and bacteriology are doing much to make good the woeful neglect of the medical schools in providing means for educating health officers, but the subject still merits the attention of the league.

THE NEW YORK City Mission emphasizes the fact that it is composed of representatives of all parishes and is commissioned to do the work they are unable to do, especially in hospitals, asylums, almshouses, and prisons. They serve the foreigners who huddle together in national communities and long to worship God in their own tongues. There is a staff of clergymen and women who can speak the languages at Ellis Island, and they constantly help the newcomers. Ten languages are spoken, so that even Turk and Arab are now greeted and assisted. The welcoming of about 1,500,000 people a year is no small task, and if a society tries to keep any hold on the people, or to follow up their interests afterward, the task becomes stupendous. "And then there is the work in the contagious hospitals, the Willard Parker and others; and who wants to go and minister to scarlet fever and smallpox?" adds a writer in the *Metropolitan*. The colored people are a special care to the City Mission and a parish house has been built for them at St. Cyprian's chapel. "Then think of 5,000 people every year being laid to rest in Potter's Field, with the City Mission always there to read the beautiful English burial service at each interment."

DR. D. H. CONNALLY, for sixteen years city health officer of Tyler, Texas, reports a marked decrease in the death rate of Tyler. During his first year of service the death rate was 27 to each 1,000 inhabitants, while last year's mortality was 8 to 1,000 inhabitants. This great decrease, Dr. Connally says, is due largely to increased white population, improved sanitary conditions, and valuable medical discoveries for the treatment of disease. From the start Dr. Connally has waged an incessant warfare against unclean streets, alleys, and premises. He allows no rubbish to accumulate around the house, no weeds to grow, and as a result of his efforts Tyler presents a clean appearance, and its sanitary condition is as good as it is possible to make it.

"THIS QUESTION of getting the business of the state and the city done with the highest degree of efficiency presents the most serious test of our institutions, and that is what we must devote ourselves to in the future in an intelligent, thorough-going fashion."—CHARLES E. HUGHES.

CALCULATING the average yearly income of a person as \$700 and estimating each lost life as worth \$1,700, Prof. Irving Fisher of Yale has reached the conclusion that the United States could gain \$1,500,000,000 every year by preventing diseases.

"THE HUNGER for brotherhood is at the bottom of the unrest of the modern civilized world."—GEORGE FREDERICK WATTS.

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.

BI-CENTENARY OF THE CHURCH IN CANADA.

To the Editor of *The Living Church*:

LAST December you kindly published a letter from me asking for aid to complete the new All Saints' Cathedral at Halifax, which is to be opened in September next as a memorial of the first two hundred years of Church life in Canada.

I write now to thank those who replied and to ask others, even yet, to do something. The deficit has been considerably reduced but we still need about £5,000. If Church people everywhere would send in a small sum the object would be accomplished without much strain on any one.

Need I repeat that this work is no idle effort at show? The building was necessary because the old pro-Cathedral was burned, leaving the diocese without a Cathedral, and a large but not wealthy congregation with no place of worship. The modest structure now being built is to be a center of busy, active Church life for the people of the old parish as well as for the whole diocese.

Arrangements have been completed for a great Canadian Church Congress to be held from September 3d to September 9th and the opening of the Cathedral will be the beginning of the congress.

A statement of subscriptions, by dioceses, will be published some time afterwards. Amounts received will be offered at the first service as a thank-offering to Almighty God for planting and nourishing the Church in Canada.

Please send all contributions to the Bishop of Nova Scotia, Bishop's Lodge, Halifax, N. S., Canada.

Very truly yours, CLARE L. NOVA SCOTIA.

Bishop's Lodge, Halifax, June 20, 1910.

NEW PROPOSITIONS CONCERNING MISSIONARY BISHOPS.

To the Editor of *The Living Church*:

MAY I call the attention of the readers of THE LIVING CHURCH to certain phases of the Church's work in the Western missionary field which must sooner or later occupy the legislative mind of the General Convention? In particular I wish to restate the Bishop of Utah's proposed amendment to Canon 10, Sec. 4, and to give the arguments why such proposed amendments should, for the good of the Western work, become as soon as possible the law of the Church.

It is to be hoped that the temper of the coming General Convention will be preëminently missionary and that things missionary will crowd out every piayune issue and give thereby a solid basis for harmony within and for efficient action in the work, hitherto somewhat dilatory, of extending the Church in regions where she is still undeniably weak. Now, the suggestions made by Bishop Spalding would in large measure help the Western situation. His own words put the matter clearly:

AMEND CANON 10, SECTION IV., AS FOLLOWS:

1. Any Bishop or Bishops elected and consecrated under this canon shall be entitled to a seat in the House of Bishops. He shall not be eligible to the office of Bishop or Bishop Coadjutor in any organized diocese within the United States: Provided, that whenever a diocese shall have been organized within the jurisdiction of such Missionary Bishop, if he shall be chosen Bishop of such diocese, he may accept the office, without vacating his missionary appointment: Provided, that he continue to discharge the duties of Missionary Bishop within the residue of his original jurisdiction, if there be such residue, until the House of Bishops shall elect a Missionary Bishop of such residue.

2. All Missionary Bishops shall be retired at full pay at the age of sixty-four.

3. Missionary Bishops so retired shall be *ex-officio* members of the Board of Missions. Their place of residence shall be decided by the House of Bishops, acting with the advice of the Board of Missions, and under the direction of the Board of Missions and in consultation with the officers of the Departments provided for in Canon 52; they shall present the cause of missions in parishes and mission stations, carry on campaigns of education, and collect money for the missionary work of the Church under the direction of the Board of Missions.

Now, if the General Convention should incorporate in the Church canons the provisions herein made, the results would be of lasting value and of the utmost consequence to the life of the

Church in sections where her influence is deplorably weak. The reasons are almost obvious:

(1) By making a Missionary Bishop ineligible to translation to any diocese, an efficient stability would be gained for his district. Take the West for example. The West needs in each of the missionary districts a permanent policy summed up in the permanency of its Bishop. Such a policy is amply assured during the years of hard service which every reasonably strong man is able to put into his episcopal administration. This extended period, averaging from fifteen to nineteen years, gives a Bishop the chance to grow up with his jurisdiction. He knows it not merely as a wide "geographical expression," but as an integral part of the nation, because within it there is an interesting population which is working out the problem of American ideals in the spheres of intellect, economics, and spirituality. With this vital problem the Bishop must be closely identified. He must be the spiritual father of his district, for it is evident on observation that the influence of the Bishop is, in a new country, much greater than the immediate influence of the parish or mission church. St. Cyprian's conception of the Bishop is fully borne out in the influence which our modern Missionary—Bishops exert among populations which far outnumber the Church's communicant list in those districts. Personal contact with the secular leaders of his field means for a Bishop still greater opportunity for getting a hearing and of directing the spiritual life of even those who remain without the Church. Closely related to this, and in direct proportion as he develops friendships with the pillars of the secular order in the upbuilding of the West, a Bishop increases his ability to raise money within his own district, for many men who may personally disregard the ministrations of the Church are frequently led to give of their means because of the Bishop's continued faithful service in giving to the field the inspiration of his personality.

(2) But such friendships and confidence are only possible where it is reasonably sure that the Bishop is a permanent fixture.

(3) The effect of permanency in his field means much even in an unconscious way for the Missionary Bishop. The field actually becomes his home, and this excludes the vitiating influence of any idea or hope that a few years may see him elected to a desirable diocese.

(4) The effect on the Church at large would be no less salutary, for it would once for all read out of court the unworthy notion that if a Bishop prove a splendid executive and inspiring preacher, he should not be allowed to waste his gifts in the mission field. No greater fallacy touching this subject is conceivable than to advocate the sending of second rate men into the West; only the very best can be of any service at all.

These suggestions are sufficient to indicate how strong and irrefutable a case can be made for the ineligibility of Missionary Bishops to translation to any diocese. This matter should without doubt be so stated in the canon law.

No less important is Bishop Spalding's recommendation that at a given age all Missionary Bishops should be retired in order that they may take their place as the really important members of the Board of Missions, for obviously there would come a time when every Bishop would be physically unequal to the rigorous routine of his district. Nevertheless, his actual usefulness would be far from over at that time; in fact, it might be said to have begun anew, simply because he would take his place on the Board of Missions as an expert producer. Let us weigh this point: if at present the western districts feel inclined to criticise the Board of Missions, it is solely on the point that the Board is only a distributing agency of mission funds and not an actual producer of such funds. But with the presence on the Board of missionary veterans who knew the pinch from inadequate funds, the whole bias of the Board would be less toward distributing and more explicitly toward soliciting and amassing funds. The last portion of Bishop Spalding's amendment makes this clear beyond doubt.

These proposals are so rational that one is convinced that some day the Church will incorporate them into her statutes. Only thus will she meet the exigencies of missionary finance. But after all, must we always be hopelessly conservative, must apostolic authority always mean the right to dodge and postpone? Why not put such salutary legislation through this year?

Logan, Utah, June 16th.

DONALD K. JOHNSTON.

"EFFICIENT EPISCOPAL ADMINISTRATION."

To the Editor of *The Living Church*:

M R. FRANCIS A. LEWIS, in your paper of June 11th, has spoken on the subject of "Efficient Episcopal Administration" (and very much on the touch-the-button-and-all-is-done style), and having spoken thus, all is clear. His proposition is that "the work pertaining to executive or judicial position held by one over seventy, while not always badly done, could always be better done by some one much younger." On this general ground he lends his hearty approval to the once proposed canon which provides that, "all Bishops elected thereafter shall cease to exercise jurisdiction at the age of seventy."

But why risk seventy? If the work can be better done by one "much younger," why not make the limit sixty-five, or even sixty?

The "Efficiency" test, so far as age is concerned, is so easily settled: nature has settled it with mathematical precision, every man being cut out on the same unerring pattern. Dr. Osler's proposition might help here. Then, besides, shelving is recognized by the government, in army and navy. This ought to be conclusive in favor of the plan, because the Church, like the army and navy, has a large force of trained officers, who must be given a chance at the higher positions. All this is very edifying. It is in line with our constitution, having a preamble, however incongruous, because the national constitution has one!

Then, again, it is to be noted that the Church has suffered from having had so many inefficient aged men in the Episcopate!

But how can "efficiency" be secured for the Episcopate, by limiting the office to "much younger men"? Of course, in the natural course of things, the majority of the Bishops will at least be of the younger class. But surely it may be said that "efficiency" in the episcopate calls for something other than physical or even mental activity: wisdom, knowledge, judgment, experience, piety, which come of years, count for something.

The relationship of a Bishop to his diocese is on a very different footing from that of an officer in the army to the force he has under him. Probably in Mr. Lewis' mind a Bishop is simply an executive officer, as the president of a railroad or the head of a trust company. The Church, however, does not so regard the office or the person who fills it. And while there may be cases of inability, where retirement or even resignation may be necessary, a compulsory retirement at a given age would be a very obnoxious thing, and contrary to all precedent. To make a standing rule for the retiring of a Bishop at a fixed age, who has spent years of faithful shepherding of his flock, would be an unwarrantable derogation both of the office and of the person filling it. It is a sacred trust for a diocese to arrange duly and suitably for an infirm Bishop, as it properly devolves upon any family deferentially to provide, according to special circumstances, for the head and father. For the diocese to be deprived of its head and father by a general ukase would be an act of cynical cruelty.

Moreover, the Church in the diocese, in choosing a Bishop, is not choosing him merely for the diocese. He is chosen to be a Bishop for the whole province. He becomes a member of the College of Bishops, which constitutes the Church's chief council, having an entity of its own, an importance and weight, in matters ecclesiastical, involving doctrine and other first things.

Is the House of Bishops, as soon as it begins to have fathers of long experience, to be arbitrarily deprived of them? Or if, after ceasing to be a Diocesan, the Bishop still continues a member of the House, when? And if deprived of his jurisdiction, would he not be labeled as of an inferior class? The proposition advocated by Mr. Lewis seems to me to be a piece of primitive barbarism. It smacks, further, of being special legislation.

The Suffragan Bishop proposition certainly partakes of this character.

In order to afford relief by some other method than either by choice of a coadjutor, or by a division of the diocese, the Suffragan plan is proposed, in order to provide, in Mr. Lewis' terms, "shoe-leather assistance." It is to be inferred that this phrase accurately describes Mr. Lewis' estimate of a Suffragan's office. Perhaps he is correct. The Bishop "wants relief in his visitations." But I submit that "shoe-leather assistance" would hardly meet this requirement. A Bishop's visitations are among the most important parts of his duties. They are the occasions of his people seeing and knowing their Bishop, and of realizing that they are one flock, under one shepherd. When the number of visitations becomes so numerous and burdensome that a Bishop cannot in any wise attend to the work, it is a clear sign that another diocesan unit should be formed, so that a Bishop may be able to take care of his own.

Mr. Lewis says a Coadjutor chosen by reason of extent of territory does not work well. It was not, as such, intended to work at all. A Coadjutor was designed to meet cases of illness, age, or mental incapacity. It is quite abnormal to have, as a long standing arrangement, on other than the causes mentioned, two Bishops to a diocese. Yet there are Coadjutorships of somewhat long tenure that have worked satisfactorily. If a chosen Coadjutor proves to be unsatisfactory, that is the fault, not of the system, but of those who choose him; possibly of the methods some of them resort to in doing it.

It is also proposed to make Archdeacons Suffragans. This, it is presumed, is for the poorer dioceses. But if such a diocese is too large, let a part of it be set off as a missionary jurisdiction, with stipulated financial assistance from the diocese from which the former has been separated. A Bishop should not be a rector of a parish, as it will be thought in some instances to make him. This measure, which in ancient days existed for a while, it would be most inadvisable to introduce as a working expedient. Such an arrangement prevents independence of administration on the part of the Bishop and estops growth.

Speaking generally, the Suffragan plan is against the proper development of the Church. The holding on to bigness of territory or of numbers is a mere vanity. There will always be dioceses large enough (without being over large) to preserve the dignity (though this is not a favorite attribute in Mr. Lewis' estimation) and influence. The plea of expense is an appeal to the mercenary motive,

as the proper gauge of the Church's welfare, though there are instances enough of the "100 per cent" gain by division to satisfy even Mr. Lewis' very practical mind.

It would seem, indeed, as though there might be another method in favor of "efficiency," which might be much more in the line of proper ecclesiastical and logical arrangement than this one of unlimited Suffragans, as one writer pleads for. "The mechanical and purely routine work of a Bishop," and much that is more important, could be more properly discharged by the appointment of a diocesan officer duly qualified for such work. The Church knows of this provision. A vicar-general or chancellor is one in priest's orders, the Bishop's appointee, his chief adviser and assistant, and one who is recognized in the diocese as next to the Bishop.

The most burdensome of a Bishop's tasks is probably that of attending to innumerable details and functions, the management and supervision of institutions, etc. All of this might be more appropriately discharged by such an officer of responsibility, in fullest confidence with the Bishop, who, while not bearing the office of the latter, would be in close sympathy with him in counsel and in knowledge of the work of the diocese.

Let the Church not make the mistake of adopting mere expedients. Let "efficiency" be met by the best approved methods, and such as grow from the root of the tree upwards, according to the very nature of the thing, of the thing needed, and of the thing meeting the need. Let us make sure of what episcopal administration is and ought to be. Among other things let us not overload it with responsibilities which should properly be shared by another of duly qualified position and authority. Possibly, then, we shall be able to say of "efficiency," what Mr. Lewis is pleased to say of "dignity," "it can be left to take care of itself."

Philadelphia.

SAMUEL UPJOHN.

MEMBERSHIP IN THE CATHOLIC CHURCH.

To the Editor of *The Living Church*:

IN his convocation address, an extract from which is published in your issue of June 18th, the Bishop of Oklahoma has expressed most powerfully a difficulty which all must feel who believe the episcopate to be an essential element in the being of the Catholic Church. We look abroad upon the world, and we see men apparently living excellent and holy lives, who yet are separated from the Church, and reject the authority of the Bishop whom we believe God has placed over them. It is a real and serious difficulty; and the solution of it which the Bishop of Oklahoma proposes, and which the Bishop of Chicago and *THE LIVING CHURCH* appear to accept, is an exceedingly plausible one. These excellent men, a strong Churchman may naturally feel, cannot be really cut off from the Church; they must have at least the sacrament of Baptism. As Bishop Brooke puts it: "Separate from the Church I cannot count them, unless I can convince myself that men may lead a Christ-like life as well away from, cut off from, Him and His Body as they can when in and of it. 'By their fruits' I must know them to be, in spite of real error, dangerous mistake which I cannot minimize or condone or deny, members in truth of the holy Catholic Church."

This is extremely plausible.

The difficulty is that it entirely fails to solve the real problem. It is not only Methodists and Presbyterians and Congregationalists in whom we see excellent lives; such exemplary lives we see in large numbers among those who cannot in any way be regarded as included in the Catholic Church. We see such lives conspicuously among Quakers, who reject Holy Baptism, and among Unitarians, who reject the Christian faith. We see good lives among Agnostics and among that large body of men and women in the present day who have grown up unbaptized, and hold themselves aloof from every religious body. It is a narrow and partial solution of the problem that leaves out of consideration all these.

I venture to quote from a published sermon of my father, for twenty years professor of Systematic Divinity in the General Theological Seminary, the late Dr. Samuel Roosevelt Johnson, what seems to me a larger and more adequate solution of this perplexing difficulty:

"Religion is not a human arrangement, but a divine mystery. It is a heavenly city. It is let down to us on earth from heavenly places. The Church of Christ is an organic body pervaded by its own magnetic spiritual nature and life. It has its own spiritual constitution secured by our Lord Himself. It has a life of its own. It has a blood of its own. It is the race of God's election.

"Goodly are the qualities refined which come from natural life and its culture, for it too has the blessings of dew and rain from above. But those blessings reach not and touch not the specialties of the heavenly kingdom of Christ. However imitative and adorned with real beauty, they are the product and development of the first Adam under beneficial influences, but they approach not the virtue and the glory which permanently are the inheritance of Christ and of His Body. Our Christian Baptism gives us that which by nature we cannot have. By our natural birth into a redeemed world we partake of privileges secured by the general Redemption and Incarnation of our Lord; for these great facts belong to the whole human race. But Christ having

become incarnate, and His humanity being ineffably united to the divine nature, we are grafted into Christ's very body by holy Baptism. Thus our nature receives a new lift into a more spiritual and heavenly constitution and a better blood; therefore it is named a regeneration. And so it is apparent to common sense and common faith that it is of high importance that our babes and young children should receive this higher spiritual constitution and blessing, which affects all the spiritual elements; and with this, its higher election above the common saved, passes into the heavenly Jerusalem. The book of the Revelation of St. John tells us: "The nations of them which are saved shall walk in the light of it."

It is no empty and meaningless phrase that a child is taught in the Catechism, when he says "I learn to believe, secondly, in God the Son, who redeemed me and *all mankind*." Nor is it an empty phrase when St. Peter speaks of the Catholic Church as "an elect race." As the children of Israel were an elect race among the nations of the world, excluded from the divine election, so the Catholic Church, gathered from among all races and nations, is everywhere an elect race; and if some are elected to its special privileges, others are of necessity excluded. The Church is elect for the sake of the world, that the Catholic faith and the ideal Christian life may be maintained and spread abroad in the world and that others beyond her borders may be influenced by her teaching and example.

2. A further objection to the solution of the problem proposed by the Bishop of Oklahoma is that it is incompatible with the teaching of antiquity. It is unreasonable to appeal to holy Scripture and ancient authors in defence of episcopacy and then to reject the same testimony as to the efficacy of Baptism outside of the Catholic Church. The whole question was before the Church in the time of St. Cyprian and later in the time of the Donatist schism. St. Cyprian and many others rejected entirely heretical baptism. This opinion was in time condemned by the Church; but those who condemned it, while they regarded (with the Council of Trent) the baptism of heretics and schismatics as true baptism, not to be repeated, yet denied its efficacy, nor did they regard it as conveying the remission of sins, or making a person a member of the Catholic Church. It became efficacious when the person so baptized was admitted into the Church by the laying on of hands. The whole question is discussed fully by St. Augustine in his writings on the Donatist schism.

GEORGE B. JOHNSON.

Burlington, Vt., June 23, 1910.

FROM THE BISHOP OF OKLAHOMA.

To the Editor of *The Living Church*:

PERHAPS I shall seem to be requiting kindness with the contrary if I ask you to publish something supplementary, and in the way of rejoinder, to your (in so much) over kind and considerate critique of a certain portion of my convocation address. At least it would seem almost a discourtesy not to make some acknowledgment of its too flattering consideration of what was said, and of the one who said it.

The position, however, to which you, with such evident good will, assign me, I cannot but have some conscientious scruples about appropriating in silence. That position, I take it, is that of a "Catholic" Churchman, but one who is illogical in certain conclusions, whose premises are sound but conclusions (in an important particular) a *non-sequitur*. May I beg your patience, and tax your courtesy, to hear me a little further, even at the risk of losing some share of that "good name" which you have given me?

The point of difference is this: We agree that there is but one Church, not many; and that all duly baptized, in a true faith, and with honest intention, are members of that Church. In it, or at least made up of members of it, are more or less separated and discordant sections, divisions, parts, whichever term may seem best, not in complete union one with another, but parts of the whole, having a common life, but also a separate life as well. Certain of those parts have preserved all of the essentially vital and important elements of faith and order, though (such I conceive to be the Anglican position) two of them have in important matters vitiated or cumbered the "faith" by erroneous and strange doctrines, non-essential indeed, but yet damaging and unreasonably depreciating both the purity of even the essential "faith," and the perfect working of their indubitably rightful "order." I need scarcely say that I mean by these the Roman and Greek communions.

Beside these, in the one Catholic Body, are what we call the Protestant divisions, confessedly, in their membership, baptized, and initiates of the one Body. But these divisions, or sects, have a ministry, a body of men who teach, guide, lead, and administer to their members (who are members, as we all agree, of the holy Catholic Church) all things which they receive and as far as they receive them, which make and keep those members of the one Body in living communion and attachment with Him who is the Head.

Here, as I understand you, we part company. Your, to you, necessary conclusion is that because these ministering men are irregularly appointed and without the divinely appointed "order," they are therefore only ministers of their various sects, and in no sense nor degree whatever ministers of the holy Catholic Church,

of which they are nevertheless members and ministering members; that therefore it is both perilous and wrong, under any circumstances, with even careful consideration of their character, gifts, or spiritual power, to permit any of them to "preach the Word," or a word of "truth and soberness" to a congregation of those members of the same Church over which, in God's Providence, and (as I devoutly believe) in accordance with His will, I am set as a Bishop; that I am not (in Oklahoma) *their* Bishop at all, even if they should to that small extent let me be such. I conclude from the same premises otherwise, viz., that they are not only "baptized persons," members of the Church, but in a true if imperfectly ordered way, ministers of the one Church. In error, as I have (almost with brutal frankness) said in my address, and in error which I deem serious and dangerous to the unity of the Church and soundness of the faith, but ministers, yet, proven so by their godliness and spiritual power, and the results of their ministrations. For see what I must conclude and believe otherwise. That is, that all the spiritual power, the personal devotion to our Blessed Lord, the beautiful following of His blessed footsteps, the zeal for His honor, and the spread of His kingdom which I find in these men and women in the Protestant parts of the Church, are wrought in them wholly without any true or real (to quote one of your correspondents) "sacramental union with Christ"; because having a defective and irregular ministry, all these millions of Christians, who often shame me and my immediate flock by their holy living and magnificent service of the kingdom, are doing and being all they are, for Christ and in Christ, without being ever partakers "of that one Bread" or drinking ever of the "cup of blessing." Impossible!

I hold to *both* sacraments. I believe them "generally necessary to salvation." And neither my heart's nor my head's logical processes will let me believe that the sacraments, the second no less than the first, administered by these ministers to these members of the Catholic Church, all the sacraments they ever receive, for the "washing of regeneration" or their spiritual sustenance, are unreal and ineffective. In some way, it is my faith, that He who ordained those sacraments makes them effectual even by the hands of those whom I must count irregularly and defectively ordained ministers, yet ministers, and ministers of the Church.

I am not at all unaware of the inconsistency of this position (in the eyes of many of my brethren) with the strong statement in my address of the binding authority of an apostolically perpetuated, threefold ministry, in regular form. The lamentable results of a neglect of that divine order, in the present confusion and discord, are too palpable and hurtful for me to feel other than that it is what I have called it, error. May I quote again my own words and give them my own gloss? "We may not count it less than serious error. Confusion cannot be the Lord's will, and confusion is the vitiating result, if Episcopalians, Presbyterians, and Congregationalists were all alike right in their opinions and interpretations. We dare not say we believe less than this. But is it error that so separates men from truth, essential truth, and spiritual union with Christ, that we must therefore count them outside of the Church of Christ, the holy Catholic Church? . . . If so, I know of no weapon stronger than such an argument to put into the hands of those who say that membership in the divinely ordered Body is of trifling importance, and that no man's salvation depends on it. . . . I cannot and dare not reason myself, therefore, into the belief that all the zeal and loyal service of Jesus Christ, all the 'holy living and dying' of these other Christians . . . is wrought in them outside of and away from the one Church. . . . 'By their fruits' I must know them to be, in spite of real error, dangerous mistake, which I cannot minimize, condone, or deny, members in truth of the holy Catholic Church; their ministry in some sort a true ministry, though irregular and defective."

To which repetition let me add the further amplification that by a "true though defective ministry," I mean a ministry of the Word and of the sacraments, both of them, not one only; for I do not believe that any body of people can be such good and holy members of the Church as the vast majority of these Protestant ministers and laymen are, without *both* the sacraments. It is futile to argue, therefore, that I ought, consistently, to let them celebrate the Holy Communion as well as preach, *non sequitur*. "I am a man under authority." I do not let a Protestant minister administer Baptism "in the Church," i.e., this portion of the Church, whose law I loyally obey. *A fortiori*, I do not let him celebrate Holy Communion. This branch, or portion, of the Catholic Church has its laws, forms of worship, canons of discipline, and standards of doctrine which I loyally obey. I cannot be a real "Catholic" otherwise. Those laws, forms, canons, are for the preservation of apostolic order and primitive faith. It is equally idle, it seems to me, to argue that I ought logically to permit any and all Protestant ministers to preach at any and all times, in all churches over which I exercise jurisdiction, and that it is (as the good Bishop of Chicago reasons) an affront to my Presbyterian brother (for example) to require him to be subject to scrutiny as to his soundness in doctrine, sufficiency of learning, and definiteness of purpose before I license him to speak on a "special occasion." Why? I may not even permit men ordained in the Apostolic Succession, Greek or Roman priests, whose orders are as perfect as mine, to preach without in-

(Continued on page 325.)

Literary

NEW TESTAMENT CRITICISM.

The Quest of the Historical Jesus. A Critical Study of Its Progress from Reimarus to Wrede. By Albert Schweitzer. Translated by W. Montgomery. Pp. x-410. New York: Imported by the Macmillan Co. Price, \$3.50.

A few weeks ago it was the privilege of the present reviewer to discuss the relation existing between Tyrrell's *Christianity at the Cross-Roads* and Schweitzer's *Von Reimarus zu Wrede*. Since the writing of this article there has occurred an unlooked-for event, the publication of an English translation of the latter work.

So much has been written about Schweitzer's book that a very brief description will suffice here. He has written a critical history of the research that bears on the Life of Christ in the period 1778-1901. The literature between these dates is well nigh overwhelming, but Schweitzer has mastered practically the whole of it and has succeeded in extracting from each of the books consulted what would seem to be the really important elements. By a process of grouping into classes, some order is extracted out of the chaos of opinions and it is possible for the student to appreciate what has really been going on. To be sure, very little is said about the history of the literary problems, and for some reasons the Tübingen School is almost ignored, but otherwise the collection of material is almost complete.

If the book contained nothing else but this collection of material it would be indispensable. But this is only a part of its value. Schweitzer's presentation of the views of the various scholars is accompanied by a criticism that is generally of the highest order. He has a gift for going straight to the heart of a problem and exposing its real meaning, often simply by forcing us to look at things just as they are. And this trait is infinitely grateful when it appears in such a field as the Life of Christ, where writers lose themselves in labyrinths of deductions from deductions and surmises based on surmises! Schweitzer's repeated "Of all this there is not one word in the texts" brings us back time and again to the world of reality. Particularly able is his critique of Strauss, Bruno, Bauer, and Wrede. Renan is given a well-merited travesty; his "is Christian art in the worst sense of the term, the art of the wax image." The characters that Renan draws "might have been taken over in a body from the shop-window of an ecclesiastical art emporium in the Place St. Sulpice." The strongest chapter in the book, however, is the fourteenth (pp. 193-221), in which Schweitzer pays his respects to the "liberal" school. It is overdone in places; "liberal" treatment of the Life of Christ sets Schweitzer in a frenzy, and his classification of Bernard Weiss is altogether unjust; but none the less, nearly all that is said rests on a basis of extremely solid fact. Very able also is the seventeenth chapter (pp. 269-292), which deals with some of the subsidiary problems and which contains a mass of information otherwise accessible only to the specialist. And the summary of opinion as matters stood at the close of the nineteenth century (pp. 293-327) leaves very little to be desired.

On the other hand, Schweitzer has two weaknesses. One lies in his historical knowledge. He denies point-blank (*passim*, but especially pp. 365ff) that a political conception of the Messiah existed among the Jews at the time of Christ. This point cannot be argued here, but Schweitzer is certainly wrong. And this error invalidates not a little of his criticism. Schweitzer's second weakness may be described as an inability to understand human beings. If a man has one idea, it is impossible for that man to have any other idea, such is the implicit premise of much of his argument. And hence his horror of compromise. It is not enough for Schweitzer that a scholar admit the presence of the eschatological element in our Lord's teaching. If anything *but* eschatological elements are found, that scholar comes promptly under Schweitzer's condemnation. As no other scholar who ever lived (or is likely to live) could take such an attitude, the result is, at the end of the book, that (to quote Wernle) "Schweitzer stands as the sole survivor in the midst of a gigantic corpse-strewn field."

We of the Church naturally find a third error in the book. We agree entirely with Schweitzer when he says that our Lord had a self-consciousness that He was the Celestial Messiah, on whom the fate of all the world depended. But we believe—and we hold that history teaches that we believe truly—that this claim of Christ's rested on a basis of *reality*. Schweitzer, apparently, is debarred by metaphysical considerations from thinking the point even worthy of argument. Discussion on the basis of evidence consequently becomes impossible.

In this translation Schweitzer's positive construction occupies pages 348-395, a construction that has been given great (though anonymous) celebrity by its use in Tyrrell's *Christianity at the Cross-Roads*. Its weaknesses are those just mentioned and occasionally they become preposterous. Indeed its sincerity may be

questioned with some show of reason. But regarded as a suggestive rather than as a definitive attempt, this reconstruction has much that is of the highest merit.

As a whole, it may be repeated, the book is indispensable. No one who cares about what men think of Christ can do without it. In its positive aspects it must naturally be used critically, but this is a needless caution. And despite the immense amount of highly technical matter it contains, it is not only easy but fascinating to read. Schweitzer's style goes with a swing, and he is profuse in his use of imagery, often of a very extraordinary kind. Once opened, it will be found a hard book to put down.

For the work of the translator there can be nothing but praise. A rather minute comparison of the translation with the original has given evidence of the translator's unusual skill in rendering remarkably complicated German into idiomatic English. The reader may use the translation and feel that he has lost little or nothing in not following the original. A very valuable addition to the German edition is a good index.

There is only one regret. Schweitzer stopped his researches with the year 1901. It must be wished that for this translation he could have been persuaded to add another chapter that would carry his history to the present day. For very much has happened in the last nine years and many of the problems have altered.

BURTON SCOTT EASTON.

MISCELLANEOUS.

A CHURCHLY atmosphere is the characteristic of a brief pamphlet, *The Credentials of the Church*, which has just been issued by Thomas Whittaker, Inc., from the pen of the Rev. Lyman P. Powell, rector of St. John's Church, Northampton, Mass. Mr. Powell has already become well known as an author on subjects of greatly varying character, religious and secular. His present work is modestly intended as a preparation for persons looking toward Confirmation, and comprises, as he says in his preface, "thoughts recently preached from the pulpit and long used in discussions in an academic center with students from both women's and men's colleges, who have been drawn to the Church by some indescribable charm which they find in the Church." Mr. Powell treats successively of *The Charm of the Church*, its *History*, its *Creeeds*, and its *Prayer Book*, and in each chapter presents his subject effectively and well. [Price, 20 cts.]

TWO USEFUL VOLUMES relating to the historic Communion of the Church are lately at hand. One of these, published by A. R. Mowbray & Co., London, for the Eastern Church Association, is *The Organization of the Orthodox Eastern Churches*, by Margaret G. Dampier. The other is a series of four sermons by Rev. T. J. Lacey, Ph.D., rector of the Church of the Redeemer, Brooklyn, entitled *Beginning at Jerusalem*. The first of these is a very useful handbook in regard to the diverse forms of organization prevailing in the different Churches which, together, comprise the Eastern communion. Of these Churches there are fifteen, each autonomous, but in full intercommunion with each other, except in two particulars where a question of jurisdiction has interfered between the Churches of Constantinople and of Bulgaria. As Anglican Churchmen come more and more into contact with the Churches of the East they will more and more find necessary the information contained herein. The second of these volumes, consisting, as stated, of sermons, treats successively of Jerusalem, Rome, the Anglican communion, and the American Church, giving previously the history of each. It is dedicated to the Bishop of Southern Florida, who has so often taken active steps to bring together the Eastern and Anglican communions. [Edwin S. Gorham Co. New York. Price 60 cents.]

A VOLUME of sermons written in Dean Hodges' most pleasing style is *The Year of Grace, Trinity to Advent*. There is a wide range of subjects and all are characterized by the short, terse sentences such as readers of Dean Hodges' sermons know so well. Particularly attractive in this volume is a reverent study of the *Magnificat* and of the Blessed Virgin Mother. [Thomas Whittaker. New York.]

AN ATTRACTIVE edition of *Rules and Instructions for a Holy Life and Prayers and Meditations*, by Archbishop Leighton, selected and edited, with an introduction by the Rev. James Dinwoodie and a prefatory note by the Rt. Rev. H. C. G. Moule, D.D., Bishop of Durham, will be welcomed by many, and its value is enhanced by the sympathetic account of his life and works given in the introduction. [Longmans. 50 cents.]

A LITTLE BOOKLET has been issued by Thomas Nelson & Sons with the title *The Wonderful Story of How the Bible Came Down Through the Ages*, and with an introduction by Rev. W. W. White, D.D., President Bible Teachers' Training School, New York, in which the story of the Bible and its many translations is told, with special reference to the revision known as the American Revised Bible. Some comparison between passages in the latter version and in the King James' version is included in the statement. The booklet is offered for free circulation by the publishers.

THE MORNING OF ETERNITY.

When the morning was now come Jesus stood on the shore, but the disciples knew not that it was Jesus. ST. JOHN XXI., 4.

Lo, the toilers on the sea,
A belated, hapless band,
As the day dawns, wearily,
Turn their vessel to the land.

Now the morning's golden sheen
Spreads the darkling landscape o'er,
And, behold! of gracious mien,
Standeth One upon the shore.

Hark! across the silent mere,
Cheerily that crew to greet,
Sounds a voice, in accents clear,
"Children, have ye any meat?"

"Nay," they murmur, "we have met
All the night a fate unkind."
Swift the answer, "Cast the net
On the right, and ye shall find."

Love divines with instinct clear,
Faith and sight are in accord,
Doubt is banished, quelled is fear,
"It is He, it is the Lord."

Christian soul, be not forlorn,
Thou shalt see, life's voyage o'er,
On Eternity's bright morn,
Jesus, standing on the shore.

HAMILTON SCHUYLER.

THE INCORRIGIBLE.

A STUDY IN PSYCHOLOGY.

IN the cheerful library of the Girls' Industrial Home, the Board of Lady Managers, assembled for the monthly conclave, sat with gravely thoughtful faces, duly weighing the special "case" reported for consideration. It was not the first time by several that it had been presented, with ever increasing claims to attention; and in the opinion of the matron, as respectfully submitted, definite action was now required.

The distinctive subject of this long suffering solicitude and clearly recognized disturbing element in the Home, Sarah Dowden by name, seemed hopelessly unamenable either to its influences or to its discipline. Nor was it perhaps strange, when the poor child's wretched antecedents were taken into account, her unhappy heritage of a depraved past writing its story in every lineament of an unprepossessing countenance. Readily comprehensible were the tendencies finding vent in a shrewd ingenuity for mischief equalled only in corresponding aptitude for concealment and obstinacy of denial.

Such was the case reported, and the perturbed countenances of those now studying it reflected its perplexing features. Expulsion from the sheltering walls of the institution, with resort to the Juvenile court and the city School of Reform, offered the only available solution; from this decisive step every maternal heart on the board shrank with reluctance, not only in compassion for the unfortunate girl, needing more than all others, perhaps, the protecting influences of the Home, but also as an acknowledgment of defeat in its aims and efforts as practically applied.

"May I venture a suggestion and possible expedient?" said one, at last, as the discussion proceeded. "There is at present in the city, as many of you are aware, Professor D—, the eminent psychologist and student of the moral and mental development of the young. He has generously proffered the benefit of his long experience and close observation to instructors or the heads of institution. Might it not be of practical help to us if we could have him meet and interview this seemingly degenerate child, and gather from him his impressions of her temperament and disposition and her real moral accountability?"

A chorus of approval eagerly welcomed the suggestion, the time gained and even partial shifting of responsibility offering in itself an acceptable argument.

Without delay, and through prompt coöperation on the part of the matron, the ready interest of the professor was enlisted, and an interview duly arranged. During the hour daily devoted to such work, he would gladly receive the object of solicitude, and return a careful estimate of her character and psychological possibilities.

It was obviously essential that Sarah herself be wholly unsuspecting of the purpose, or ulterior motive, of the audience planned; and committing her to the likewise uninformed at-

tendance of one of the best and most trustworthy of her young companions of the Home, the two were dispatched, at the hour appointed, to the abode of the eminent scientist, a note affording an ostensible object of the errand. The matron herself would call a half hour later for the answer, the girls awaiting her coming.

Little guessing that they were entering the precincts and furthering the exercise of deep scientific principles, the two set forth; Sarah elated, and in the happiest of moods, rejoicing in the hour's freedom from school exactions; Ellen, her companion, distinctly ruffled and disturbed over enforced changes in cherished plans, and the loss of a favorite recitation carefully prepared.

Into the presence of the clear-eyed student of mind and character they were ushered, and with all the adroitness of experience and tact of knowledge, the young visitors were soon drawn into conversation which, little by little, focussed its aim and attention upon the one exciting professional interest, the unfortunate victim of a far-reaching past, the inheritor of tendencies shaping a yet more far-reaching future. Plainly could their influence even now be recognized in the lack-lustre eye, the listless, abstracted countenance, the unconfiding response to veiled but leading questions. It is true, occasion for immediate anxiety was not as apparent as he had been led to fear; but malignant agencies were at work, and extreme care and unceasing vigilance and discipline could alone avert evil consequences.

Such were the conclusions reached and the verdict rendered when, the two girls having been directed to wait in an ante-room, the anxious matron arrived. Gravely the case was discussed anew, and the helpful guidance of psychological principles freely unfolded.

"I should like you, yourself, to note the effect of certain queries, as applied," said the professor, "and for that reason, I will bring your young charge back, for a moment, alone."

And suiting the action to the word, quickly he withdrew, to return a moment later, gently leading by the hand the wondering and now clearly startled—*Ellen!*

"Now then, my child, tell us plainly, if you can, why . . ."

But the astonished matron, after an instant of speechless dismay, had sprung from her chair.

"Excuse me, professor, but—but—, a mistake has occurred. It was doubtless my fault—but, I thought you would know! Excuse me, but we must be going. Thank you very much—Call Sarah, Ellen; we must not intrude longer on Professor D—'s time just now. We may call another day!"

And the three hurried away, leaving the man of science in altogether a perturbed state of mind, and a somewhat questioning psychological study.

FROM THE BISHOP OF OKLAHOMA.

(Continued from page 323.)

vestigation and license in any church under my rule, nor yet, note it, to celebrate either sacrament, without pledge of doctrinal conformity; no, nor yet a priest of this branch of the Church, till I am satisfied of his fitness so to minister, or so to preach. But I may license a layman of this branch of the Church, wholly unordained, so to preach, and I may (under Canon 19) license a minister of a Protestant denomination, not, in my judgment, a mere layman, to do so, both of them on "special occasions."

Pardon my wearisome length. I fear I am writing myself down (in your estimation) neither a "Catholic," "low," or "broad," but only and disagreeably a "long" Churchman. There is much else I could add, but permit me only one word more. I have, perhaps needlessly brought the name of the honored Bishop of Chicago into my discussion. Let me add to my naming of him my sincere expression of debt to him for his Catholic-spirited (because Christ-spirited) charge, published by you, and my thorough appreciation. It was both "magnificent" (to change the old "*bon mot*") and "war"; a blow struck for the best aims, and a contribution to that "atmosphere" which he so wisely says is the main thing to be created; a contribution beyond measure wholesome and useful.

F. K. BROOKE.

WHEREVER you are, whatever you are about, remember, in all dangerous trials especially, that you carry about you as a holy spell and charm (if we may use such a word), rather let me say as a saving seal and token of protection from the Lord, the most holy name of the Trinity: Father, Son, and the Holy Ghost, into which name you were baptized. With this the weakest of us all will be strong.—*Koble.*

Church Kalendar



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

CALENDAR OF COMING EVENTS.

July 9-24—Conf. for Church Work at Cambridge, Mass.
 Aug. 26—Conv. Miss. Dist. South Dakota.
 Sept. 28—Nat'l Conv. B. S. A., Nashville.
 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. R. C. WILSON of Zangzok.

HANKOW:

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

JAPAN.

KYOTO:

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

Personal Mention

THE address of the Rev. THOMAS B. BERRY, warden of the De Lancey Divinity School, Geneva, N. Y., for the summer will be "Pine Acre," Fox Point Post-office, Lake of Bays, Ontario, Canada.

THE Rev. HERBERT J. COOK, D.D., and Miss COOK sailed for Europe on June 25th.

THE Rev. WILLIAM C. DEWITT, D.D., Dean of the Western Theological Seminary, Chicago, intends spending July and August at Wequetonsing, Mich., Colonial Hall. Letters addressed to the seminary will be forwarded to him.

THE Rev. R. R. DIGGS, rector of St. John's Church, Omaha, Neb., has accepted a call to the rectorship of the Church of the Epiphany, New Iberia, diocese of Louisiana, and will take charge July 1st.

THE Rev. Dr. THOMAS DUNCAN has resigned Norwood parish, Montgomery county, Md. (diocese of Washington). The resignation was tendered on the ground of ill health and advanced age. Dr. Duncan has gone to be with his son, Murray Duncan, at Ishpeming, Mich., where he will remain for the summer. The vestry of the parish has engaged Rev. DAVID BARR to render the morning services during the summer.

THE Rev. JOHN H. FERINGA, formerly priest in charge of St. James' Church, Pentwater, Mich., and other places, has entered upon his work as rector of Holy Trinity parish, Benton Harbor, Mich. He should be addressed at 161 Britain Avenue, Benton Harbor.

THE address of Rev. GEORGE HEATHCOTE HILLS, rector of St. Mark's Church, Milwaukee, during July and August will be Lake Harbor, Mich.

THE Rev. SCOTT KIDDER, who, with his wife, has been spending the month of June in Bermuda has been engaged for July and August as acting Canon Residentiary in charge of the Cathedral, Bermuda. He will reside in the Canon's house, and his address will be "The Cathedral, Bermuda." During his absence, his work in Severn parish, Maryland, will be taken by his father, the Rev. CHARLES HOLLAND KIDDER.

THE Rev. A. W. KIERULFF has resigned the rectorship of St. Mary's Church, Braddock, Pa. His address will be care of the Church Rooms, 512 Lewis Building, Pittsburgh.

THE Rev. LEOPOLD KROLL, missionary in charge at Holy Innocents' Mission, Lahaina, Island of Maui, in the district of Honolulu, has been appointed as priest in charge of the Hawaiian congregation connected with St. Andrew's Cathedral, Honolulu, T. H., to effect July 1st. Address all correspondence, care Andrew's Cathedral, Honolulu, T. H.

THE Rev. CHARLES S. LEWIS is in charge of St. Philip's, Mattapoisett, Mass., for July and August. His address will be Mattapoisett, Mass.

THE Rev. FRANK J. MALLETT, rector of St. John's Church, Sharon, Pa., will sail for England July 7th on the steamship *Barbarossa*. His address till August 19th will be care of International Mercantile Marine Co., No. 1 Cocksport Street, London, England.

THE address of the Rev. H. E. MARTIN has been changed from Hobart, N. Y., to Whitehall, N. Y.

THE Rt. Rev. JOHN G. MURRAY, D.D., with his family, moved last week to their country home at Emmittsburg, Frederick county, Md., for the summer.

THE Rev. JOHN L. OLDHAM has resigned Trinity parish, Fostoria, Ohio, to become assistant at Christ Church, Dayton. Mr. Oldham will have charge of St. Margaret's chapel.

THE Rev. ROZELLE J. PHILLIPS, rector of All Saints', Syracuse, N. Y., will have charge of the summer chapel, Oak Bluffs, Martha's Vineyard, Mass., during July and August. His address will be care New Sea View Hotel.

THE Rev. EDMUND BANKS SMITH, chaplain of Governor's Island, New York Harbor, sailed on June 25th for Europe on three months' leave. Address care Morgan, Harjes et Cie, Paris. He will be relieved during the summer by Lieut.-Col. CHARLES S. WALKLEY, chaplain U. S. A. (retired).

THE Rev. WILLIAM E. VANN and Mrs. VANN will leave for London, England, on July 11th. Their address during their absence and until September 10th will be "Bellville," Leicester Road, New Barnet, England.

THE Rev. Dr. S. N. WATSON and wife, of St. Paul's parish, Akron, Ohio, sailed for England on the *Adriatic* on June 29th. They hope to take passage for home on the *Lusitania* on August 27th.

DEGREES CONFERRED.

TRINITY COLLEGE.—Litt.D., upon the Rev. SAMUEL SMITH DRURY of Concord, N. H., and the Rev. WILLIAM B. OLMSTED of Pomfret, Conn. D.D., upon the Rev. JOHN TAYLOR HUNTINGTON of Hartford, Conn., and the Rev. HUGH BIRCKHEAD of New York.

ORDINATIONS.

DEACONS.

NEWARK.—On Sunday morning, June 26th, in the Church of the Holy Apostles' Manhattan, by Bishop Lines, the Rev. Dr. HENRY K. DENLINGER. Dr. Denlinger was until recently pastor of the High Street Presbyterian Church, Newark. He is a graduate of Princeton. While pastor of a church in Bloomington, Ill., Vice-President Stevenson was a member of the congregation. Dr. Denlinger will continue to minister in the Church of the Holy Apostles.

NEW YORK.—In the crypt of the Cathedral of St. John the Divine, by Bishop Partridge of Kyoto, Japan, acting for the Bishop of New York, EDMOND WATSON FITZ-SIMON. Mr. Fitz-simon is a brother of the Rev. W. Fitz-Simon, rector of St. Mary's Church, Tuxedo Park, N. Y., and until less than two years ago was pastor of the Presbyterian church at Wallingford, near Philadelphia. The sermon was preached by the Rev. Canon Jones of the Cathedral.

TENNESSEE.—On Monday, June 13th, in St. Luke's chapel, Sewanee, by the Bishop of the diocese, GEORGE OSCAR WATTS. Bishop Gallor preached the sermon. The candidate was presented by the Ven. Thomas D. Windiate, the Rev. W. H. DuBose read the Litany, the Rev. Dr. W. S. Bishop read the Epistle, and the Rev. Dr. T. A. Tidball assisted in the ministrations.

OHIO.—On Sunday, June 19th, in the College chapel of the Holy Spirit, Gambler, Ohio, by the Bishop of the diocese, W. B. KINKAID, R. J. RIBLET, G. F. STURGIS, R. P. ERNST, F. ALBUS, C. S. SOARES, and WILLIAM G. MOFFAT. The presenter was the Rev. Dr. D. F. Davies; the preacher was the Rev. Dr. O. E. Watson. The Rev. Mr. Kincaid will take charge of St. Mark's Church, Cleveland.

PRIESTS.

MASSACHUSETTS.—On Sunday, June 12th, at St. Stephen's Church, Lynn, by the Bishop of Maine, acting for Bishop Lawrence, who is abroad, the Rev. JAMES S. NEILL, curate at St. Stephen's. The candidate was presented by the Rev. Ernest J. Dennen, rector of St. Stephen's, and the sermon was preached by the Rev. Philip M. Rhineland, professor at the Episcopal Theological School, Cambridge.

NEW JERSEY.—On Saturday, June 25th, in St. John's Church, Trenton, by the Bishop of the diocese, the Rev. SAMUEL NORRIS CRAVEN. The candidate was presented by the Rev. Robert W. Trenbath, rector of Christ Church, Trenton, and the sermon was preached by the Rev. Samuel Ward, rector of St. Simeon's, Wildwood. Others officiating were the Rev. A. B. Baker, D.D., dean of the Convocation of New Brunswick, the Rev.

H. M. P. Pearse of South Amboy, and the Rev. Ralph E. Urban of Trenton. Nine priests united with the Bishop in the laying on of hands. Mr. Craven has been assisting in Christ Church parish, and will continue in that work, especially ministering at St. John's, which is a chapel of the parish, and the most recent mission in the diocese.

OHIO.—At Trinity Cathedral, Cleveland, on the Fifth Sunday after Trinity, June 26th, by the Bishop of the diocese, the Rev. Messrs. GEORGE ALVIN WIELAND, JOHN L. OLDHAM, and LINDUS CODY MARCH. The candidates were presented by Archdeacon Abbott and the sermon was preached by the Rev. George A. Oldham, rector of St. Luke's Church, Convent Avenue, New York, a brother of one of the candidates. The Bishop was assisted at the imposition of hands by the above clergy with Dean Du Moulin and the Cathedral staff. The Rev. George A. Wieland becomes rector of Christ Church, Huron, with charge of St. Luke's, Milan; the Rev. John L. Oldham becomes assistant in Christ Church parish, Dayton, Ohio; and the Rev. Lindus C. Marsh becomes rector of St. James' Church, Wooster, O.

WYOMING.—In St. Matthew's Cathedral, Laramie, on the Feast of St. John the Baptist, by the Bishop of the district, the Rev. ROBERT M. BECKETT. The Rev. R. J. McFetridge preached the sermon, and the candidate was presented by Dean Bode, who with Rev. Messrs. Tancock, Rafter, McFetridge, Bullis, and the Archdeacon joined in the imposition of hands. Mr. Beckett will start early in July with Rev. Theodore Sedgwick, and Messrs. Sutcliff and Smith to drive across country from Cheyenne to Lander, visiting ranches en route and giving the scattered people on the plains any offices of the Church they may need. The wagon and horses have been furnished the district for this work, and it is hoped that by this means the comfort and blessing of the Church may be taken to many who are now deprived of them by reason of the isolation of their lives.

DEACONS AND PRIESTS.

VIRGINIA.—On Friday, June 17th, the annual ordination of students of the Virginia Theological Seminary was held. The following were ordered deacons. By the Bishop of Virginia: CHARLES CLARENCE DURKEE, A.B., GEORGE ENGLAND ZACHARY, THOMAS KINLOCH NELSON, M.A., OSCAR DE WOLFE RANDOLPH, A.B., ROBERT ARCHER GOODWIN, JR., M.A., EDMUND LUCIEN MALONE (for the Bishop of East Carolina), KENNETH LEE HOULDER (for the Bishop of the Philippine Islands), EDWARD STABLER OSBOURN (for the Bishop of Idaho). By the Bishop of Southern Virginia: FREDERICK ALBERT ERNEST WARREN, JACOB HALLER GIBBONY, A.B., and ARTHUR POWELL GRAY, JR., B.A. By the Bishop of West Virginia: EDGAR WILLIAM HALLECK. The following were advanced to the priesthood: By the Bishop of Virginia (for the Bishop of Hankow, China), the Rev. EDMUND LEE WOODWARD, M.A., M.D.; by the Bishop Coadjutor of West Virginia, the Rev. BENJAMIN WALKER BLAINE MCKINLEY. The Rev. C. C. Durkee will take up work at Goresville, Va.; the Rev. J. H. Gibbony will become assistant to the Rev. Mr. McDowell in Greensville county, Va.; the Rev. R. A. Goodwin, missionary district of Hankow, China; the Rev. E. W. Halleck, Princeton, W. Va.; the Rev. H. B. M. Jamison, Montpelier, Ida.; the Rev. E. L. Malone, New Haven, N. C.; the Rev. Henry P. Manning, Chapel of the Advent, Baltimore; the Rev. J. T. Ware, Chapel of the Redemption, Baltimore; the Rev. Thomas K. Nelson, St. John's College, Shanghai, China; the Rev. Oscar D. Randolph, Allegheny Mountain missions, Shenandoah county, Va.; the Rev. H. F. Schroeter, Port Deposit, Md.; the Rev. Frederick A. E. Warren, Chase City, Va.; the Rev. Edmund Lee Woodward, Anking, China; the Rev. George E. Zachary, Spottsylvania and Dumfries, Va.; the Rev. Arthur P. Gray, St. Andrew's Church, Lawrenceville, Va.; Rev. Walker Blaine McKinley, Davis, W. Va.; the Rev. K. L. Houder, Philippine Islands; the Rev. E. S. Osbourn, Idaho.

DIED.

ARTHUR.—In Burlington, Vt., May 31, 1910. Mrs. HARRIET FOWLER HALL ARTHUR, widow of John A. Arthur, aged 83 years.

Eternal rest be hers, and perpetual light.

INNES.—At his residence, Wynnewood, Pa., Saturday morning, June 18th, the Rev. ROBERT F. INNES.

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.

ASSISTANT PRIEST, single, wanted for suburban New York City parish. \$1,200. Address R. W., LIVING CHURCH, Milwaukee.

WANTED, a woman of refinement as attendant and companion to an elderly lady who is blind and is living near New York. Must be a communicant of the Church and a good needle-woman. Salary \$25. Address Mrs. H. E., care THE LIVING CHURCH, Milwaukee.

PRIEST offers two young men home and training for holy orders. Must be Catholics and willing to do house and garden work as in Community life. Apply, stating age, BERNARD, Sunnyside, Edwards, Illinois.

WANTED, for seashore parish (Catholic) near New York, priest to take charge during August in rector's vacation. Two Eucharists on Sundays and two during week. Stipend, \$60. Address REVERENDUS, care LIVING CHURCH, 416 Lafayette St., New York.

WANTED, in large Western city, priest, unmarried, to assist in Boys' School and Church work. State qualifications. Experienced man preferred. Apply Box F. D., LIVING CHURCH, Milwaukee.

WANTED, about September 1st, by Western Theological Seminary, Chicago, an unmarried man for Office and Library Work. Stenographer preferred. Must understand typewriting. References and experience must accompany application. Address THE DEAN, 2726 Washington Boulevard.

POSITIONS WANTED.

YOUNG CLERGYMAN desires a position as teacher in a Church school. Has had some experience. Address "H. H.," care of LIVING CHURCH, Milwaukee.

CHOIRMASTER and rare organist. Churchman, twenty years' experience, desires engagement. Highest references. "KINGSTON," care LIVING CHURCH, Milwaukee.

UNLEAVENED BREAD.

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

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

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

CHURCH EMBROIDERY.

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

ROOMS, CHICAGO.

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

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 choir-masters. 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.

THE INDIANAPOLIS VESTMENT BAG may be obtained for \$2.50. Satisfaction guaranteed. Send cash with order or write for circular. Address: the INDIANAPOLIS VESTMENT BAG, Holland, Mich.

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

CHURCH or Sunday School Banners painted in water colors. MISS BALCOM, 868 Island Avenue, Milwaukee.

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

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COMFORTABLE summer home—adults only. Large house; airy rooms; shady lawn; private family. Box 41, Middletown, New Jersey.

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.

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-sockers. Speculators not wanted. TROPICAL FRUIT COMPANY, Modesto, Dale Co., Florida.

CANADIAN BI-CENTENARY.

THE BIRCHDALE.—Visitors to Halifax during the Bi-centenary of the Canadian Church will find the best accommodations at The Birchdale, on the shores of the beautiful and famous Northwest Arm. Rooms have already been secured by several prominent American clergymen, among them the Right Reverend Bishop Courtney, Reverend Doctor Grosvenor (of the Church of the Incarnation), New York, and Reverend Doctor Taylor (rector of St. George's), Schenectady, N. Y. Send for information to F. W. BOWES, Manager, Halifax, Nova Scotia.

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.

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"LIFE AFTER DEATH."

This excellent book by the Rev. S. C. Gayford is noticed in *St. Andrew's Cross* as follows: "Mr. Gayford, who is Vice-Principal of Cuddesdon Theological College, England, reprints in this small book chapters which appeared originally as articles in *The Treasury*, an English Church magazine. The book treats on "The Sources of Our Knowledge" in the first chapter followed by two chapters on 'The Intermediate State'; two chapters on the 'Last Things,' and a chapter on 'Heaven.' There is a helpful index of subjects and another of texts at the end of the book. The book, treating as it does of the whole subject, forms a very suitable introduction to those who wish to follow it farther either in books on particular points such as The Intermediate State, Everlasting Punishment, the Resurrection of the Dead, and the like, or in larger books which attempt to cover the whole field. The vagueness of the views held by many, even by Church people, is astonishing when anything connected with the life after death is discussed. This book is plain, simple, practical, and helpful, and is immeasurably better than many books which treat of the same subject and are quite unreliable on account of the queer views so often introduced, which have no Biblical warrant." The price of the book is \$1.06 postpaid, and it is published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

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

THE MACMILLAN CO. New York.

The Church and the World, in Idea and in History. Eight Lectures Preached before the University of Oxford in the Year 1909 on the Foundation of the Late Rev. John Bampton, M.A., Canon of Salisbury. By Walter Hobhouse, M.A., Honorary Canon and Chancellor of Birmingham Cathedral. Examining Chaplain to the Bishop of Birmingham, Formerly Fellow of the Hertford College and Student and Tutor of Christ Church, Oxford. Price \$3.25 net.

Absente Reo. By the Author of *Pro Christo Ecclesia*. Price \$1.60 net.

STUDENT VOLUNTEER MOVEMENT. New York.

Students and the Present Missionary Crisis. Addresses Delivered before the Sixth International Convention of the Student Volunteer Movement for Foreign Missions, Rochester, N. Y., December 29, 1909, to January 2, 1910. Price \$1.50 postpaid.

HODDER & STOUGHTON. New York.

Out of the Night. By Mrs. Baillie Reynolds, Author of *Broken Off*, *The Supreme Test*, etc. Price \$1.20 net.

LIFE PUBLISHING CO. New York.

Dr. Thorne's Idea. Originally Published as *Gloria Victis*. By James Ames Mitchell. Illustrated by Balfour Ker. Price \$1.

THOMAS WHITTAKER. New York.

The Christian Church and Education. The Bedell Lectures, 1099. Delivered at Kenyon College by the Rt. Rev. Thomas Frank Gallor, D.D., Bishop of Tennessee. Price \$1 net.

THE OPEN COURT PUBLISHING CO. Chicago.

Death and Resurrection, From the Point of View of the Cell-Theory. By Gustaf Bjorklund. Translated from the Swedish by J. E. Fries.

HENRY HOLT & CO. New York.

American Nature Series. Group IV. Working with Nature. *Hardy Plants for Cottage Gardens.* By Helen R. Albee. Illustrated from photographs. Price \$1.60 net.

PAMPHLETS.

Tracts on Principles of Divine Worship. No. 6. The Sacred Vestments; or, The Liturgical Dress of the Clergy. [The Men's Guild of St. Ignatius' Church, New York.]

"SPRINGFIELD REPUBLICAN" IS CONVINCED BY LITTELL'S "THE HISTORIANS AND THE ENGLISH REFORMATION."

THE FOLLOWING appreciative notice of *The Historians and the English Reformation*, by the Rev. John S. Littell, M.A. (The Young Churchman Co., \$2.50 net; by mail \$2.70) is taken from the *Springfield Republican* of June 19:

A valuable study in Church history is provided by John Stockton Littell in *The Historians and the English Reformation*. The author's sympathies are indicated by his choice of a publishing house, The Young Churchman Company. It is only fair, however, to admit that he is as fair as possible,

and if an author great or small differs from him he quotes him just the same and then proceeds to prove his unreliability. The contention of the book is the antiquity and continuity of the Anglican Church, not created by Henry VIII., not the product of the Reformation, but the English Church once in fellowship with Rome but reformed in the sixteenth century and having now a history of more than 1,300 years. Mr. Littell has not written a new history of the Reformation in England, but has rather called the historians to the witness stand to testify on this single point. Along with what a witness says is given collateral testimony from others as to his trustworthiness as a historian; and so we get quite a lot of character sketches of men who have put their hands to writing history, especially if they said anything about the English Reformation. The witnesses are of all creeds and of none, and of various attitudes toward the question of the age of the English Church. Mr. Littell has gleaned in many fields, and has tried to give every historian a fair hearing. Beginning with Hume and his theory of a vital but restricted continuity, he takes up Macaulay, Froude, Hallam, and Dickens as advocates of a new Church from 1534 on; then the uncertain position of Southey and Green; then the other side expressed by Knight, Yonge, Freeman, and Stubbs. Considerable space is given to Roman Catholic witnesses, especially Lord Acton and Cardinal Gibbons as conflicting authorities, not at all to the latter's credit as a reliable interpreter of history. Mr. Littell has also taken pains to investigate as to what text books are in use in the public schools of American cities and in the colleges of this country, in relation to their bearing on this main point. The motive of the volume is, of course, as a line from a familiar hymn phrases it, to "conquer sinner, comfort saints" in the matter of the catholicity of the Anglican Church; and the best verdict we can pass upon it is that it has convinced the writer of this review of the justice of the Anglican claim to antiquity and continuity.

The Church at Work

DR. HARDING TO BECOME SECOND DEPT. SECRETARY.

THE Rev. JOHN R. HARDING, D.D., rector of Trinity Church, Utica, N. Y., has resigned his parish to become secretary of the Second Department. For the past sixteen years he has been rector of Trinity, and also increasingly serving the diocese as examining chaplain and president of the Standing Committee.



REV. JOHN R. HARDING, D.D., Who has accepted the position of Secretary of the Second Missionary Department.

He is a graduate of Union College, Shenectady, N. Y. (which conferred upon him his doctor's degree), and of the General Theological Seminary, and was ordered deacon in 1887 and priest in 1888 by Bishop Lyman. He served at Trinity Church, Asheville, N. C., at St. James' School, Macon, Mo., and at Brooklyn and Lyons, N. Y., before taking his present charge. Dr. Harding has won not only the respect and love of his parishioners, but also of the community at large.

TWO NEW CHURCHES NEAR PROVIDENCE, R. I.

NEAR CRANSTON, R. I., are the growing suburban villages of Edgewood and Pawtuxet, both also adjoining the city of Providence. Sunday, June 19th, was a memorable day for the Church in these two places. At the latter the new stone church was opened for the first service in the morning, and in the afternoon at Edgewood the cornerstone was laid of what is to be a fine stone church for the parish of the Transfiguration.

At Trinity Church, Pawtuxet (the Rev. J. Hugo Klaren, rector), there was a corporate communion at 8 o'clock in the new church. At 10:45 a dedicatory service was held and the Rev. Dr. Rousmaniere of Boston, formerly rector of Grace Church, Providence, and in charge of this mission, preached

the sermon. Mr. Klaren made an address of welcome and a statement of the progress made in raising funds for the new building. Besides the \$3,000 on hand at the beginning of the movement he had raised during the year \$19,120.73 for the building fund. Few of the neighboring clergy could be present at this service but the congregation crowded the church to the doors.

The laying of the cornerstone of the new Church of the Transfiguration, Edgewood, had been planned by the rector (the Rev. Levi B. Edwards) to take place on the Sunday before, but owing to stormy weather was postponed to the next Sunday. On the afternoon of the 19th at 4 o'clock, parishioners and friends to the number of a thousand gathered for the ceremonies. Of the clergy there were present the Rev. Dr. Crowder, and the Rev. Messrs. Webb, Hobbs, Wheeler, Klaren, Dana, Bassett, Johnson, Denfeld, Chapin, and Barbour. The clergy and the choir of male and female singers vested in the present church adjoining the new structure, and in the procession to the cornerstone were members of the vestry, and the pastors of the Congregational, Methodist, and Baptist denominations in the neighborhood. Addresses were made by the Rev. Charles A. Denfeld, formerly in charge of Edgewood and Pawtuxet; the Rev. Henry Bassett, rector of the Church of the Epiphany, Providence, who

started the mission at Edgewood and held the first service; and the Rev. Frank W. Crowder, Ph.D., rector of Grace Church, Providence. The service used was compiled by the Rev. Mr. Edwards.

Both of these parishes have taken on new life since they have been separated and a priest assigned to each.

NEW CHURCH CONSECRATED AT NEWPORT, N. H.

ON TUESDAY, June 21th, the Bishop Coadjutor and ten other clergy being present, the Church of the Epiphany, Newport, N. H., was consecrated. The edifice is a memorial to the late Mrs. Austin Corbin of New York and Newport, N. H., and has been built by Mrs. Edgell and Mr. Austin Corbin of New York, daughter and son of Mrs. Corbin, and by other relatives, Mrs. Edgell being the chief donor. The church stands on ground bought by the mission and beside it is the rectory, also bought by the mission. The church is of native stone and of Gothic architecture, and is furnished with massive seats of ebonized oak and with pulpit, choir stalls, lectern, and

sentence of consecration by Mr. Austin Corbin. After the service the clergy and invited guests were taken by automobile to the lunch at the country home of Mrs. Edgell.

DOUBLE ANNIVERSARY AT CHELMSFORD, MASS.

ALL SAINTS' CHURCH, Chelmsford, Mass., on the three Sundays last past, has been celebrating two events whose anniversaries nearly coincide: the first service held in Chelmsford Centre in 1860, and the rector's ordination to the diaconate in 1890. On June 5th Archdeacon Babcock preached on "Fifty Years of the Church in Massachusetts"; June 12th the Rev. Wilson Waters, rector of All Saints', preached on "Fifty Years of the Church in Chelmsford." June 19th the Rev. C. L. Hutchins, D.D., preached and gave some reminiscences of his connection with the parish forty years ago. The sermons were all quite interesting and contained many personal recollections of past days and ways. The memory of some who heard them reaches back over the half century of the history of the parish. The Rev. Theodore Edson of St.

politics, self-sacrificing politicians, a sensitive appreciation of honor in business, an unwillingness to profit by another's loss, a wise understanding of methods for improving men's relations to each other, a definite purpose to protect the weak and restrain the strong."

Monday was devoted to class day exercises and to athletics. Tuesday was "alumni day." There was a coöperation meeting in the morning. This was followed by the annual alumni meeting. Matters of much interest to the future of Trinity College were discussed at the mid-day luncheon. Many who spoke referred to the great success of Dr. McCook in obtaining the half-million subscription for the support of the college. There were fraternity and class reunions during the day, and President and Mrs. Luther held a reception in the evening.

Wednesday was Commencement day, and the occasion was, for many reasons, the most enthusiastic held in recent years. The Bishop of Connecticut, the governor of the state, and the mayor of Hartford were all in attendance. The degree of Bachelor of Arts was conferred upon sixteen members of the graduating class, and that of Bachelor of Science upon sixteen members of the class. Master of Arts, in course, Arthur S. Kean. Honorary degrees were conferred as follows: Doctor of Science—Samuel B. P. Trowbridge of New York. Doctor of Letters—Rev. Samuel Smith Drury of Concord, N. H.; Rev. William B. Olmsted of Pomfret, Conn.; Charles Hopkins Clark, editor of the *Courant*. Doctor of Divinity—Rev. John Taylor Huntington of Hartford; Rev. Hugh Birkhead of New York. Doctor of Laws—James Junius Goodwin of Hartford, Rev. John J. McCook, D.D., of Hartford, Rev. William A. Shanklin of Middletown.

VARIOUS PARISH IMPROVEMENTS.

THE FACILITIES of the Episcopal Eye, Ear, and Throat Hospital at Washington, D. C., are about to be greatly improved by additions to and enlargement of the plant. Work will begin at once. There is to be a back building erected which will be three stories in height and will form an integral part of the main structure. A story will be added to the latter, making the main section four stories in height, and there will be other changes as required by the erection of the addition. In the new part there will be on the top floor, with a north light, the operating room, while on the second will be the free male ward. The new story in the main part will be arranged for the use of the nurses, while on account of the additional space secured in the new back building, it will be possible to have new wards for colored children.

ON JUNE 11th the Bishop of Central New York laid the cornerstone of what is to be a handsome and well equipped house of worship at Elmira Heights, N. Y. Started as a mission but two years ago, it is now an organized parish known as St. John's. Besides the church building an altar of exquisite design, a reredos, and an organ and other accessories have been provided for. The parish has 111 communicants, devoted and zealous. The Rev. David H. Weeks is the efficient priest in charge.

GRACE CHURCH, Cortland, N. Y., and St. Luke's Church, Harpursville, N. Y., are both erecting parish houses this summer. The parish at Harpursville was enabled to take this step forward by reason of the increased earnings of its endowment holdings invested in the Wells-Fargo Express Co. A big plot of land was purchased with the surplus earnings, enabling an addition to its rural cemetery and space for rectory and parish house.

THE VESTRY of Grace parish, Sandusky, Ohio, has purchased a commodious residence on Wayne Street as a rectory. The house is



CHURCH OF THE EPIPHANY, NEWPORT, N. H.

reredos to match, all in contrast to the white marble altar with its altar and vesper lights. The sanctuary and chancel furniture were the gift of Austin Corbin; the altar, which is of marble, was presented by Mrs. Mary Stevens and daughters, and the pulpit was given by Mrs. Mary A. Bostwick, all of which were executed by the American Seating Company. The pulpit has carved upon it the coat of arms of the diocese. Choir room and clergy room are complete and well furnished. The tower of the church is to be made into a side chapel. The architect of the church was Mr. L. S. Newton of Hartford, Vt., and the building was supervised by Mr. S. D. Lewis, warden of the mission. The growth of the mission has been remarkable; services were started only three or four years ago and with a very small nucleus of Church people. At the Bishop's visitation in May forty-seven persons received Communion and there are now twenty-two additional communicants, confirmed within the past month. The work is under the immediate charge of Rev. A. E. Bowles, curate of Trinity Church, Claremont, and has been under the constant care of Rev. W. E. Patterson, rector of Claremont.

At the service of consecration Morning Prayer was said by two clergymen who had served in Newport (Rev. T. W. Harris, Ph.D., of Littleton and Rev. O. W. Craig of Laconia). The Epistle was read by Rev. A. E. Bowles and the Gospel by Rev. W. E. Patterson; the Bishop Coadjutor celebrated and preached the sermon. The instrument of donation was read by Mr. S. D. Lewis and the

Anne's, Lowell, which was East Chelmsford when he came there in 1824, held the first service in the Center Village on the Sixth Sunday after Trinity, 1860. The Rev. Wilson Waters has been rector of All Saints' for eighteen years.

FOR WORK AMONG NEGROES.

A NUMBER of Southern Bishops have joined in an appeal for assistance for our several educational institutions for the colored people in Southern dioceses, affiliated under the name of the American Church Institute for Negroes. The Bishops express their approval and sympathy with the purposes of the institution and their hopes that it may be strengthened and extended. The signatures are those of the Bishops of Florida, Tennessee, Georgia, Atlanta, North Carolina, South Carolina, Mississippi, and Southern Florida.

TRINITY COLLEGE COMMENCEMENT.

THE COMMENCEMENT exercises of Trinity College, Hartford, Conn., began on Sunday evening, June 19th, with a service in Christ Church, the baccalaureate sermon being delivered by the president, the Rev. F. S. Luther, LL.D. The topic was need of men with the vision of the seer to believe in a great future for humanity, to plan and work for the world's betterment, "We of the colleges are trying to teach that the great things that must be in the immediate future are clean

in a most desirable location near the church and is modern in its equipment. The Rev. W. Ashton Thompson expects to occupy the new rectory after a scheme of redecoration has been carried out.

THE NEW CHURCH of Bethany congregation, Vulcan, Mich., diocese of Marquette (the Rev. R. W. Nickel, rector), will be completed within a few weeks. The building is 26x40; concrete is used for the foundation, brick and stone work for the structure. The church stands on the prettiest and most elevated grounds of the village.

THE NEW WINDOWS blessed recently at St. Luke's Church, Cambridge, N. Y., complete a very instructive and symbolic series of the glass from the Tiffany studios given during the last few years by Mrs. Granville Wright. The transept and organ were recently dedicated.

PLANS AND specifications have been adopted for the immediate erection of a new stone church, to cost about \$15,000, at Elkridge Landing, Howard county, Md., to take the place of the former church building destroyed by fire last August.

THE CHURCH to be built for St. Mary's Mission, Norway, Mich., will be cruciform, 38x51 feet extreme measurements, the nave being about 20 feet wide. The basement will be of concrete and superstructure of steel and cement.

BISHOP JAGGAR MARRIES.

BISHOP JAGGAR, retired Bishop, formerly of Southern Ohio, was married, for the second time, by the Bishop of Maine in St. Luke's Cathedral, Portland, on Wednesday, June 22d, his bride being Miss Mary Elizabeth Jellison, daughter of J. H. Jellison of Portland. Bishop Jaggar was born in New York in 1839. From 1875 to 1904 he was Bishop of Southern Ohio, resigning his see on account of ill health. More latterly he has been in canonical charge of American churches in Europe and assisted last year in the diocese of Pennsylvania. Bishop Jaggar's first wife was Miss Anna L. Lawrence of Flushing, L. I., to whom he was married in 1862, and who died some years ago. Among their children is Prof. T. A. Jaggar, Jr., the geologist, of Boston.

CLERICUS MEETINGS.

THE ANNUAL meeting of the Newark Clericus was held at the Essex County Country Club, West Orange, N. J., on Monday, June 20th. Bishop Lines, the guest of honor, made an address on the state of the Church and the need of optimistic leadership. The Rev. A. E. Montgomery was elected president; Rev. Dr. Joseph N. Blanchard, vice-president; and the Rev. Otho F. Humphreys, secretary-treasurer. Thanks were voted to the Bishop for his address; to the retiring president, the Rev. J. W. Van Ingen, and to the retiring secretary, the Rev. H. W. Hopkins.

AT LA PLATA, Charles county, Md., the clergy of that part of the Washington diocese met together on Wednesday, June 22d, the occasion being the fifth anniversary of the founding of the Southern Maryland Clericus. Rev. C. Ernest Smith of St. Thomas', Washington, preached the sermon.—THE WASHINGTON, D. C., Clericus met June 21st at the rectory of Rev. Dr. McGrew, Silver Spring, Md. Quite a number of clergy of the city went out to enjoy Dr. McGrew's hospitality and to hear a most admirable address on the Bishops of the early Church from Rev. Dr. G. Williamson Smith.

THE OREGON CLERICUS held its annual meeting in St. Mary's Church, Eugene, on Wednesday, June 15th. The address was delivered by the Rev. G. F. Rosenmüller of Grace Church, Astoria, on the subject, "The Sermon and the Child." The discussion

showed that most of the clergy were awakening to the fact that the religious education of the young is one of the crying needs of the times. The election resulted in the selection of the old officers for another year.

THE CLOSING meeting of the Pittsburgh Clerical Union for the season was held on June 20th, at St. Peter's parish house. After luncheon the Rev. Alfred Izon of St. Clement's Church, Greenville, read a paper on "Anointing the Sick." The annual election of officers took place, with the following result: President, the Rev. J. R. Wightman; vice-president, the Rev. C. M. Conant, M.D.; secretary, the Rev. H. B. Marks; treasurer, the Rev. Scott Woods.

MEMORIAL TO BISHOP STARKEY

A BEREOS, given by the Sunday school and congregation in memory of the Rt. Rev. Dr. Thomas Alfred Starkey, second Bishop of Newark, was solemnly dedicated in St. Alban's Church, Newark, N. J., on Sunday morning, June 19th. The Rev. Elliot White, now rector of Grace Church, Newark, and who was for ten years in charge of St. Alban's, celebrated the Holy Communion and preached the sermon, eulogizing Bishop Starkey for his spirituality and zeal in planting the Church; and especially for his nurturing care of St. Alban's congregation. The Rev. Alonzo C. Stewart, priest in charge, assisted in the service. A very large congregation was present.

The paintings were executed by the Rev. G. J. D. Peters of St. George's Church, Vailsburgh, Newark, and are described by the artist in these words: The beredos is a three panel structure, the center panel 4 feet by 2 feet 3 inches, and the side ones 4 feet by 1 foot 6 inches. They are enclosed in a plain frame of solid oak, and the whole is surmounted by a canopy and flanked on either side with dorsal wings hung from rods of wrought iron. The central panel is a crucifixion, treated with but little of realism. A conventional touch is given in the background painted in as a curtain, or banner, in dull blues and greens and purple. On either side are figures of St. Augustine of Canterbury and St. Alban the Martyr, the latter the patron saint. St. Augustine is represented in full Eucharistic vestments, with mitre and crozier. St. Alban, a singularly graceful and virile figure in armor, holds a sword released in his left hand, while the right uplifts a branch of palm. The backgrounds in both cases, are in broken tints of old gold.

OTHER MEMORIALS AND GIFTS.

ON FRIDAY morning, June 24th, two memorial windows were dedicated in Christ Church, East Orange, N. J. (Rev. Charles E. Hutchison, rector). They were given by the congregation in memory of the Rev. Dr. Horace S. Bishop, first rector of the parish, and his wife. "The Ascension" is depicted in the windows, which are placed on the eastern side of the building. Dr. Bishop began services in East Orange in 1870; resigned the rectorship of Christ Church, East Orange, in 1894, and died at Lakewood, N. J., April 1, 1898.

A HANDSOME oak pulpit was dedicated and used for the first time at Grace Church, Canton, N. Y. (the Rev. C. Thacher Pfeiffer, rector), on the Fourth Sunday after Trinity, just prior to the late Eucharist. The brass plate which is sunk in the top of the hand rail reads: "In memory of William Alexander Rich, priest, and one time rector of this parish, and Sarah Louisa, his beloved wife. May they rest in peace." Sister Frances (Sisterhood of the Holy Nativity), a daughter, was present at the service.

ON THE Fourth Sunday after Trinity, in the Church of the Redeemer, Republic, Wash., the Ven. Henry J. Purdue, Archdeacon of

Spokane, received and blessed a solid silver Communion service, consisting of chalice, paten, ciborium, cruets, and spoon, the gift of Miss Emily G. Fenimore, as a memorial to her sister, Mrs. Gertrude Fenimore Lycett, who entered into life eternal April 29, 1910.

MR. JOSEPH BRADLEY, nephew of the Rev. Dr. Duncan, rector of Norwood parish, diocese of Washington, has given one and one-third acres of land for a rectory site at Bethesda, Md. The Rev. Dr. Duncan himself has also given \$100 toward a building fund for the rectory.

UNDER the will of the late Mr. Thomas Tombs who died recently in California, Trinity Church, Tiffin, Ohio, is a beneficiary to the amount of \$5,000.

ORDINATION ANNIVERSARY OF REV. S. H. WEBB.

THE Rev. SAMUEL H. WEBB, the veteran secretary of the diocese of Rhode Island, was invited to celebrate the forty-sixth anniversary of his ordination to the diaconate, and forty-fifth to the priesthood, by occupying the pulpit of St. Paul's Church, Pawtucket, on Sunday morning, June 19th. Mr. Webb had been ordained deacon and priest, had taught his first Bible class, preached his first sermon, and had been married at St. Paul's. He was rector of Christ Church, Providence, from 1867 to 1902, and is now *rector emeritus*. He has been secretary of the diocesan convention since 1873 and was reelected again this year, making thirty-six years of continuous service.

NEW JERSEY MARRIAGE LAW.

THE NEW marriage law in the state of New Jersey (effective July 1st) requires that a license must be obtained by persons desiring to be married. This document must be obtained from the proper civil officer, and must be presented to the clergyman who is to solemnize the marriage, or to the magistrate. Any clergyman or other authorized person who shall perform the marriage ceremony between parties without the presentation of a license therefor is subject to the penalty of imprisonment not exceeding six months, or a fine not exceeding \$500, or both. No license shall be issued to any person unless the applicant is accompanied by an identifying witness, known to the officer issuing the license. The license must be handed to the clergyman or magistrate, and he must transmit it, together with the certificate of marriage, to the proper authority within five days after the marriage. The certificate must be signed by the clergyman or magistrate and two witnesses to the marriage.

TRI-DIOCESAN CONVENTION, B. S. A.

A TRI-DIOCESAN CONVENTION for boys and young men was held in Louisville, Ky., on Saturday and Sunday, June 18th and 19th, under the auspices of the Junior Brotherhood of St. Andrew, which was participated in by delegates from the dioceses of Kentucky, Lexington, and Indianapolis. St. Paul's church was made the headquarters of the convention. Most of the afternoon was devoted to pleasure, after which they returned to St. Paul's church, where four of the delegates made addresses. The speakers were Charles E. Dunn of St. Paul's Chapter and William Brucker of St. Andrew's, Louisville, who spoke on "The Rule of Prayer, What Does It Mean?" and "How Can I Keep It?"; while "The Rule of Service" under the same divisions was taken up by Charles Hassenmiller of St. Paul's Chapter, New Albany, Ind., and John Braun of St. Stephen's Chapter, Louisville. After the regular addresses, fifteen of the boys were called on for one minute talks. The evening session was also held

in St. Paul's church, at which W. A. Haberstro, travelling secretary of the Brotherhood, presided, and was in the nature of a preparation for the corporate Communion, which was held Sunday morning at Calvary Church. The Rev. Lloyd E. Johnston, rector of Grace Church, Louisville, conducted the preparation, explaining the object and meaning of the corporate Communion. Sunday afternoon an open air service in Central Park participated in by the combined boy choirs of the city had been planned, but it was found to be contrary to precedent established and against a city ordinance to hold a religious service of any description in a public park, so the service was accordingly held in St. Paul's church adjoining the park, and addresses were delivered by Mr. Haberstro and the Rev. James W. Comfort, rector of St. Paul's Church, Columbus, Ind., the music being also a special feature. The convention closed Sunday evening with a service at St. Stephen's church and a farewell meeting conducted by Mr. Haberstro. So great was the success of the convention and such the interest manifested, even by boys not actively engaged in Brotherhood work, that it is hoped by the local authorities to make similar gatherings an annual affair.

CONVOCATION OF THE DISTRICT OF WYOMING.

THE ADDRESS of Bishop Thomas at the second annual convocation of the district of Wyoming, which was held at the Cathedral in Laramie on June 23d-24th, was devoted almost entirely to the administrative affairs of the diocese. He announced many improvements to, and acquisitions of, church property. In order to carry into effect the provisions required by Canon 6 on Cathedral Chapter, eight deaneries have been established. The Bishop emphasized the necessity of better preparation of candidates for confirmation. The attendance was very gratifying.

The convocation opened on Wednesday at 10 A. M. with a celebration of Holy Communion and a sermon by Rev. D. W. Thornberry of Rawlins. The offering was taken for the General Clergy Relief Fund. After the service some preliminary business was transacted and an adjournment taken until after luncheon. When the convocation reassembled in the afternoon, the invitation of the Seventh Missionary Department to the Sixth Department, to meet together at St. Louis in January next, was considered, and after a brief address upon the subject by Rev. C. C. Rollit, secretary of the Sixth Department, a resolution was passed in favor of acceptance. The Bishop then read his address, which was followed by the report of the Archdeacon. A resolution was passed turning over to the General Clergy Relief Fund the sum of \$1,043.91, which was in the treasury of the Clergy Relief Fund of the District. A commission of five members was appointed by resolution of the convocation to take charge of Bishop's Hall, and to consider the advisability of establishing a Cathedral Children's Home. No home for neglected or needy children exists at present in the state, and children who require state support are sent to institutions outside of Wyoming.

On Wednesday morning after Holy Communion and Morning Prayer the convocation reassembled for business at 10 o'clock. The treasurer's report was read, which showed \$931.90 to the credit of the Episcopate fund. A committee was appointed to publish a Church paper for the district. The committee on the "State of the Church" reported an encouraging growth both in the activity of the various parishes and business, and also in the number of clergy at work in the district. Two matters of vital importance were brought before the convocation by the report of the committee on the Bishop's address as to preparation of confirmation candidates and

the distribution of Church literature, and a resolution was passed asking the Rural Deans to take any possible steps to bring before the clergy in their deaneries this latter important means of instructing the people.

The Bishop appointed the following as members of the council of advice: Dean Bode, Rev. R. J. McFetridge, Rev. Hiram Bullis, and Messrs. Frank Burrage, A. E. Roedel, and F. Foxton. Mr. A. C. Jones of Laramie was reelected treasurer. The Rural Deans appointed were Rev. Messrs. Thornberry, McFetridge, Tancock, and Cross.

The clerical delegates elected to the council of the Sixth Missionary Department were Dean Bode, and Rev. Messrs. McFetridge, Smith, and Schepp, and the lay delegates were Messrs. Burrage, Taliaferro, Buechner, P. Fullerton, and F. Noble. Dean Bode was elected registrar of the diocese.

The delegates elected to the General Convention were Dean Bode and Mr. A. E. Roedel, and the supplementary deputies Rev. Messrs. Tancock and McFetridge, and Messrs. Burrage and Taliaferro. The Rev. Sherman Coolidge gave an interesting report upon the Indian work of the district. The report of the Finance committee called forth a lengthy debate upon the best mode of levying the assessment for convocational expenses, and at length a resolution was passed empowering the Finance committee to make such assessment upon all parishes and missions as should be needed to cover the expense of convocation, printing 500 copies of the Journal, and paying transportation of delegates to missionary council.

St. Mark's Church, Cheyenne, proffered an invitation to the convocation to meet at Cheyenne next year, and upon motion it was decided to accept. After a few words of counsel, the Bishop pronounced the benediction, and the convocation adjourned after a most helpful meeting.

VALUE OF THE CRADLE ROLL.

AS EVIDENCE of the value of the cradle roll system in our Sunday schools, the statistics of St. John's Church, Georgetown, D. C., in recent years are significant. For the past three years, or since the cradle roll has been in existence in St. John's parish, that parish has reported the following number of baptisms to the diocesan convention: in 1908, 73; 1909, 76; and 1910, 114. When it is considered that there are seventeen churches of various kinds in Georgetown, among them being two other Episcopal churches, and that the entire number of births among the white and colored population of 18,000 is hardly more than 400, these figures indicate unusual and extraordinary success as attending the ministrations of Rev. F. B. Howden, the rector of St. John's, and his associates.

THE BISHOPRIC OF NEW WESTMINSTER.

SOME WEEKS ago THE LIVING CHURCH stated on what seemed to be authentic information that the Ven. Archdeacon Pentreath had been elected Bishop of New Westminster, British Columbia. It now appears that the Bishop-elect is the Rev. Adam Urias De Pencier, rector of St. Paul's Church, Vancouver, in the diocese which has elected him to its bishopric. The Bishop-elect is a graduate of Trinity College, Toronto, with the degree of B.A. (1895) and M.A. (1896).

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.
Excellent Record of Trinity Church, Asheville—Personal.

TRINITY CHURCH, Asheville (the Rev. H. Fields Saumenig, rector), was highly commended at the recent meeting of the district convocation for its substantial gift for the

mission work in the mountains of North Carolina. The entire Easter offering was devoted to the fund for paying the missionaries, making the total amount given by Trinity parish this year for district missions a little over one thousand dollars, being the largest offering for missions in the district ever given by one congregation. The vestry of Trinity recently elected the Rev. Minor J. Peters as assistant minister and the rector at once took steps for the enlarging of parish work. The chapel at Grace has been added to Trinity parish and plans are under way for the building of a chapel in North Asheville, where work has been carried on for some time in a hired house. On the evening of the Fourth Sunday after Trinity a large congregation gathered at the invitation of the rector for a missionary mass meeting in Trinity church. A number of the clergy were present and addresses were made by the Bishop, the Rev. Dr. R. R. Swope, and the Rev. R. N. Patton.

DEAN CAPERS of Lexington, Ky., was special preacher on Sunday, June 19th, for the Southern Conference of the Y. W. C. A. at Asheville.

CALIFORNIA.

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

Death of Mr. Albert N. Drown.

MR. ALBERT N. DROWN, a prominent layman of the diocese, died in San Francisco on June 15th, at the age of 70 years. He was a deputy-elect from the diocese to the General Convention and had served in the same capacity in previous years.

CENTRAL NEW YORK.

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

Clerical Disability Through Sickness.

THE NUMBER of sick and disabled clergy in the diocese shows no abatement, and it is difficult for the Bishop and the Archdeacon to supply the demands for help. The Rev. A. W. Allen of St. Joseph's, Rome, has been granted three a months' leave of absence in the Adirondacks, in hopes that he may recover. The Rev. Jesse Higgins of St. George's, Utica, has lost his voice, while the Rev. Walter Jones of Calvary, Syracuse, is ill. Altogether there are still about a dozen clergymen on the sick list.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Rev. Edwin Weary Bereaved.

EDWIN VICTOR, generally called "Teddy," Weary, the ten year old son of Rev. Edwin Weary, was drowned in Rock River at Sterling on Saturday, June 25th. The Rev. Mr. Weary was until recently rector of Grace Church, Sterling, and part of the family had remained in that city while Mr. Weary was preparing for the new home in Amarilla, Texas, where they are to live and where he has been appointed general missionary of the Panhandle district.

KENTUCKY.

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

Progress at Christ Church Cathedral.

THE REPORTS of the manifold activities of Christ Church Cathedral, Louisville, as revealed in the Year Book, just issued, are very gratifying. As a result of the L. M. M. meeting pledges were secured for a large amount of money, those for foreign missions alone being nearly double the parochial apportionment. The necessity of adding to the endowment fund is becoming apparent, owing to the development of suburban churches. The total receipts of the Cathedral for the year were \$17,065.03.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Death of George C. Eyland.

GEORGE CHANCE EYLAND died on Monday at his home, No. 12 Livingston Street, Brooklyn. He was born on November 16, 1823, at John and Nassau Streets. In 1884 he retired from active business. In 1855 he purchased a country home in Succasunna, N. J., which he made one of the beauty spots of that locality. There he founded a Sunday school, in connection with St. John's Church, Dover, N. J. Bishop Odenheimer made him a lay reader in 1859. He is survived by his wife and seven of their eleven children.

MARYLAND.WM. PARET, D.D., LL.D., Bishop.
JOHN G. MURRAY, D.D., Bp. Coadj.**"Holiday Home" Opened at Pikesville — Resignations at St. Paul's, Baltimore — Other Diocesan News.**

THE "HOLIDAY HOME" of the Maryland branch of the Shut-In Society, at Pikesville, Baltimore county, was opened for the summer on June 15th. Last summer it was realized by the members of the society that a month away from a sick-room or the usual environment of a person confined indoors by illness or deformity would be one of the greatest boons possible to confer upon an invalid. Through the kindness of Mrs. R. Brent Keyser, one of the directors of the society and a prominent Churchwoman, the home, a fine old building of quaint Colonial architecture, known as the Old Sudbrook Tavern, was loaned to the society. The interior has been equipped in the most modern way and a number of rooms have been fitted up by persons as memorials to relatives or friends, so that the building will accommodate from twenty-five to thirty invalids a month until the home closes in September. A number of donations of groceries and other provisions have been made for the maintenance of the home, and the treasurer reports that \$600 also has been received in funds.

MR. A. MADELEY RICHARDSON, organist and choirmaster of old St. Paul's Church, Baltimore, has resigned and will close his duties there July 1st. The two assistants of St. Paul's have also resigned: Rev. J. Wilson, Sutton, to accept a curacy in Trinity parish, New York, and Rev. John L. Jackson to become rector of Emmanuel Church, Harrisburg, Va.

A VESTED CHOIR has just been introduced and night services begun at the Chapel of the Incarnation, St. Helena, Baltimore county, by Rev. J. J. Clopton, priest in charge. A brass processional cross and a handsome Communion service have lately been presented to this mission. Rev. Mr. Clopton, who is also rector of St. Matthew's Church, Sparrows' Point, has just started a new mission for the negroes employed in the great iron and steel works situated there.

MR. HENRY A. WISE, assistant superintendent of the public schools, a prominent Confederate veteran and a well-known Churchman, has just celebrated the fortieth anniversary of his connection with the public schools of Baltimore.

ST. STEPHEN'S CHAPEL, Thurmont, one of the three churches in Catoctin parish, Frederick county, which was seriously damaged by fire some months ago, has been put into condition once more for regular use.

THE DEAD BODY of George Tucker Lynch, Jr., aged 16, was found in the reservoir at Druid Hill Park, Baltimore, on June 17th. It is thought that he drowned himself in a fit of temporary insanity. He was a chorister at St. Luke's Church, and a general favorite. Rev. George N. Mead, former assistant at St. Luke's, conducted the funeral services on June

19th, at which the pall-bearers were six of the members of St. Luke's choir

THE STANDING COMMITTEE of the diocese convened immediately after the convention and selected as its president Rev. J. H. Eccleston, D.D., and as secretary Rev. Arthur C. Powell, D.D.

THE REV. HENRY V. SAUNDERS, rector of Linganore parish, Frederick county, and Miss Marie Sempie Cooper of Baltimore were married at noon June 23d at Mt. Calvary Church, Baltimore.

MICHIGAN.

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

G. F. S. Summer Resort Opened.

THE SUMMER resort for the members of the Girls' Friendly Society in and around Detroit, known as the Holiday House, was opened for the season on June 22d. It is situated on Pine Lake, about eighteen miles from Detroit, amid a scene of great sylvan beauty. The house is admirably fitted up to serve the purpose intended, including a chapel, where services are held every Sunday and prayers read every day, the Detroit clergy supplying the Sunday services.

NEWARK.

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

Rev. G. H. Dennison Substantially Remembered.

A LARGE company of parishioners and friends of the Rev. George Herbert Dennison met in Christ Church parish house, Hackensack, N. J., on Thursday evening, June 23d, to bid him good-bye. William P. Ellery, senior warden, on behalf of the congregation presented the retiring curate with silver vessels for the communion of the sick, and a substantial gift in gold as a mark of esteem and appreciation of faithful service for more than five years. After a month's vacation, Mr. Dennison enters on his duties as curate at St. Luke's Church, Germantown, Philadelphia.

OHIO.

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

General and Personal News Notes.

ST. MICHAEL'S CHURCH, Unionville (the Rev. James M. Forbes, priest in charge), has recently been removed to a more central location in the community and the building completely refitted.

THE REV. N. P. BIGELOW, rector of St. Andrew's parish, Elyria, and the Rev. E. J. Craft, rector of Christ Church, Bridgeport, Conn., have exchanged duties for the months of July and August.

THE REV. ARTHUR DUMPER preached the baccalaureate sermons before the high school graduating classes at both Norwalk and Monroeville.

MR. BARTELLE H. REINHEIMER, a student of Kenyon College and Bexley Hall, Gambier, has been engaged to take charge as lay reader of St. John's and St. Luke's chapels, Grace parish, Sandusky. He will begin his new duties in September.

THE REV. EDWARD J. OWEN of the clergy staff of the Church of the Holy Apostles, Philadelphia, was recently married in Emmanuel Church, Cleveland, to Miss Frances, daughter of Mr. and Mrs. C. W. Collister. The marriage ceremony was performed by the Rev. Canon Watson of Kenyon College, Gambier.

ON JUNE 14th at Trinity Cathedral, Cleveland, the Rev. L. Ernest Sunderland, superintendent of the City Mission, was united in holy wedlock to Miss Ella Emelia Holbrook. The Rev. Messrs. J. P. L. Clarke of the Cathedral staff and John McLaughlan of Kankakee, Ill., were the officiating priests.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Special Service in Trinity Church, Pittsburgh.

A SERVICE for the Masonic fraternity was held on the evening of the Feast of St. John the Baptist, Friday, June 24th, at Trinity Church, Pittsburgh. The sermon was preached by Bishop Whitehead, and the music was furnished by the large vested choir of the parish and the Consistory choir, the latter rendering the anthems.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Losses Sustained by St. Paul's, Burlington.

ST. PAUL'S parish, Burlington, has sustained the loss by death of late of several valued members. The latest to pass away is Mrs. John A. Arthur, one of the oldest communicants, who was a devoted supporter of the Church and greatly esteemed. She leaves two daughters and one son—the Rev. Louis A. Arthur, rector of Grand Island, Neb.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Gift to the Clergy Relief Fund—Illness of Rev. W. A. S. Wright.

THE REV. DR. WILKINS was much encouraged by the receipt of a check for \$1,000 from a worshipper in St. Thomas' Church, Washington, not, however, a member of its congregation, who happened to hear his splendid appeal for justice toward the aged and infirm clergy of the Church and was greatly impressed by it.

THE REV. W. A. S. WRIGHT, in charge of St. Philip's Church, Woodville, Prince George county, has been quite sick, and for a time was an inmate of Providence Hospital.

WEST TEXAS.

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

Notes.

THE BISHOP left last week for Mobile, where he is to visit his daughter, and to take a vacation, which his health urgently requires. He expects to be gone until after General Convention.

THE REV. MERCER G. JOHNSTON has returned from a trip to Sewanee, having been in attendance at meetings of the university trustees. During the summer his office as secretary of the diocese will be located in the episcopal residence.

ALL NEWS ITEMS, exchanges, and correspondence intended for the editor of the *Church News* should be addressed to him at (Box A) Boerne, Kendall county, Texas.

CANADA.**Church Cornerstone Laid in Montreal — Other Dominion News of Interest.****Diocese of Montreal.**

IN THE presence of a large gathering, the cornerstone of the new Church of St. Matthias, Montreal, was laid June 22d by the oldest surviving warden of the church, Mr. John Macfarlane. Prior to the laying of the stone there was an impressive service, conducted by the rector, the Rev. E. Busbell. A silver trowel was presented to Mr. Macfarlane by the chairman of the building committee. The new church, with the building of which considerable progress has been made, is situated just below the old church. It will cost about \$60,000 and seat eight hundred people in addition to a choir of fifty. The architecture is Gothic. The site was presented by Mrs. Raynes, a member of the congregation. The present rector has been in charge nearly twenty years. The parish began as a mission of the Young Men's Association of St. George's

Church, Montreal, in 1873. Previous rectors have been Canon Empson and the Rev. Jervois Newnham, afterwards Bishop of Moosonee, and now Bishop of Saskatchewan.—BISHOP FAETHING presided at the closing exercises of Dunham Ladies' College, June 21st, and a number of the clergy of the diocese were present on the platform. The report read of the progress during the past year was very satisfactory.

Diocese of Toronto.

THE HONOR of winning the first place in the University of Toronto in certain subjects has been won this year by Trinity College men. The college has this year provided eleven men who were ordained deacons in various dioceses, and eight priests. One graduate of Trinity has just been appointed president of King's College, Windsor, Nova Scotia, and another, the Rev. A. W. de Pencier, elected Bishop of New Westminster.—THE GRANT made by the diocesan synod last year to the Jewish mission has been raised this year to \$1,000.—THE APPORTIONMENT fixed for the diocesan share to the General Missionary Society for the present year is \$38,800, being an increase over last year of \$8,800, which the synod has pledged itself to raise.

Diocese of Ottawa.

THE LAST meeting for the season of the diocesan Woman's Auxiliary was held in the middle of June. A good deal of important business was gone through, as the next meeting will not take place till September. Several delegates will go from Ottawa to the Dominion Woman's Auxiliary annual board meeting to be held in St. John, New Brunswick, in September.

Educational

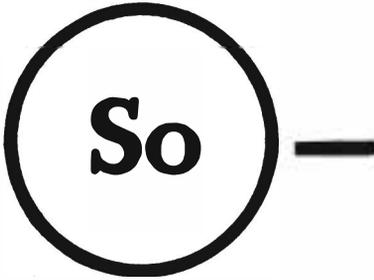
COMMENCEMENT WEEK at St. John's School, Salina, Kan., was enjoyed by many parents and friends of the cadets, and formed an appropriate conclusion to a very successful year. On Saturday, June 18th, a debate was held, followed by a gymnastic exhibition. On Sunday the annual sermon was preached in the Cathedral by Bishop Griswold, rector of the school. Monday was devoted to a tennis tournament for the school championship, with an organ recital in the evening by Mr. Frederick Roche, instructor in music. Tuesday was the day of the military exhibition, and a large crowd of spectators saw a series of drills which showed that the corps has reached a high degree of excellence and need not fear comparison with any body of cadets in a school of similar character. In the evening the reception was held in the gymnasium, followed by dancing. The graduation exercises were held in the gymnasium on Wednesday morning, when an address was given by the Bishop of Wyoming, whose father, Bishop E. S. Thomas, founded the school. The present Bishop Thomas was a member of the faculty of St. John's at its beginning, and his presence and words brought the early days of the school to mind in a touching way. Diplomas were awarded to Captain John D. Hanigan, Jr., of Denver, and to Second Lieutenant George T. Woolley, Jr., of Salina. The Gordon cup, for the best boy of the year, was won by Captain Hanigan; the Bishop's prize for greatest improvement, by Private Webster W. Kimball of Parsons, Kan.; the Lower School medal by Private George W. Lott of Denver. The cadets returned to their homes by various trains on Wednesday and Thursday, many with a genuine feeling of regret at leaving the school, after a year in which school spirit has been a strong power and the growth of unity and mutual helpfulness has been very marked.

THE CLOSING exercises of St. Faith's School, Poughkeepsie, N. Y., began with a corporate Communion on the morning of St.

Barnabas' Day, the Rev. Frederick Arnold of Christ Church, Poughkeepsie, being celebrant. The following week was filled with regents' examinations, which were the most successful in the school's history. On Friday afternoon, June 17th, the students' music recital took place in the large auditorium, both piano and organ music being rendered with great taste and feeling. On Saturday morning pupils and friends assembled in the auditorium for the closing exercises. A forest scene had been arranged for the Closing-day play and the pupils in their white dresses, and the seniors carrying bouquets of purple iris arranged themselves picturesquely while the prizes and honor cards were given by the Rev. Frederick Arnold and an eloquent address was made on the class motto, "Not to be ministered unto, but to minister," by the Rev. George Herbert Toop, rector of St. Luke's Church, Matteawan. Several selections from Gaul's "Israel in the Wilderness" were rendered and then the procession, led by the cross bearer and the school banners, passed into the chapel, where the diplomas and certificates were given to the senior class. The last anthem was sung and the benediction pronounced. Immediately afterward followed the play—Scenes from "King Alfred's Jewel," by Katrina Trask. The scenes took place entirely in a forest glade, the actors passing in and out without a curtain after the manner

of the Ben Greet players. The costumes were all faithfully copied from the times of King Alfred and were most picturesque both in form and coloring. Immediately after followed the graduating lunch and then came the farewells to the school year of 1910. St. Faith's expects to begin its twenty-first year next September in its former school home in Putnam Grove, Saratoga Springs, N. Y.

WATERMAN HALL, Sycamore, Ill., the Chicago Diocesan School for Girls, closed its twenty-first year with impressive ceremonies lasting from Saturday, June 4th, till Sunday, June 7th. The exercises began with the breaking of the ground for the new chapel to be erected during the summer. One of the members of the board of trustees made a generous gift of \$1,000 for the altar and reredos of the new chapel and the graduating class presented \$100 to be used in furnishing the chapel. On Sunday morning the Rev. Dr. Fleetwood, rector of the school, preached the baccalaureate sermon. Monday was class day and a unique and interesting programme was rendered. Miss Kate Cutler, president of the senior class, handed down the senior cap and gown to Miss Helen Roberts, president of the junior class; and Miss Ruth Ryther delivered the valedictory address. The board of trustees met in the afternoon and their report indicates that the school has just completed a



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most successful year financially and otherwise. The commencement ball was held in the auditorium on Monday evening, with about 100 couples present. The exercises on Tuesday were begun with the celebration of the Holy Eucharist in the chapel. This was the last corporate Communion of the year and the last ever to be held in the old chapel. The commencement exercises were held at 11 o'clock. The Rev. Dr. W. O. Waters of Grace Church preached the sermon, and in the absence of the Bishop, the Ven. W. E. Toll conferred the diplomas of the school upon the thirteen graduates. The exercises were concluded with the simple but impressive ceremony of placing the class stone in the front wall of the main building. The annual meeting of the alumnae was held Tuesday afternoon and the following officers were elected for the coming year: Miss Ethel Stimpson of Chicago, president; Miss Alice Maack of Chicago, vice-president; Miss Kate Cutler of Evanston, secretary and treasurer.

ALL SAINTS' SCHOOL, Sioux Falls, S. D., has just closed a successful year with a series of exercises, plays, musicals, and other events of a more serious nature, which culminated in the graduation of a class of nine. A unique feature of commencement week at the school is "Bible Day," on which all the classes from the grades up report on the ground covered during the year, and are questioned upon it. Dean Biller of the Cathedral and Bishop Johnson were the questioners this year. The baccalaureate sermon was preached by Bishop Johnson and the warden of Seabury Divinity School delivered the address at the graduation. So firmly was the foundation of All Saints' School laid, and so sanely has the superstructure been reared, that, though the beloved founder was taken away in October, the work of the school moved on steadily and with energy. The school is now, and it is intended to make it more and more, a fitting monument to the memory of Bishop Hare.

IT WAS STATED at the commencement of Western College for Women, Oxford, Ohio, that every junior had already enrolled for next year's senior class, which insures forty-one graduates next year, and also that the new enrolment for next year was at that time forty ahead of the enrolment at that

(Continued on page 336.)

Colleges

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EDUCATIONAL

(Continued from page 334.)

same period last year. The college faculty will be strengthened by the appointment of Mr. and Mrs. Edgar Stillman Kelley for the department of music, of Miss Frances Lowater, Ph.D., who comes from a position in Bryn Mawr to the chair of physics, and of Miss Emma Gertrude Leonard for Greek. Miss Leonard, who is of the class of '04 at Western, is now taking her M.A. degree at the University of Chicago.

ST. ANDREW'S SCHOOL, Concord, Mass., held its annual "prize day" on June 14th. The visitors were welcomed on their arrival by the headmaster, and Mrs. Eckfeldt, whom the boys rightly regard as their school mother. Interesting addresses were made by the headmaster, by Mr. Castle, assistant dean of Harvard, and by Charles P. Searle, Esq., of Boston. The school prizes were presented to the winners by the Rev. Dr. C. L. Hutchins; and after the singing of the school hymn, and the giving of the benediction by the Rev. Mr. Thompson, for many years a beloved master in the school, the company gathered on the lawn to enjoy the lunch which had been provided.

THE ANNUAL Prize Day exercises at St. Mark's School, Southboro, Mass., were held on June 23d. The Rev. Dr. William G. Thayer, headmaster, welcomed the guests, and after a short talk to the boys he introduced the Rev. Dr. A. St. John Chambrè of Lowell, who is vice-president of the board of trustees. Baxter Hall, a graduate of the school and also of Amherst, spoke, and the closing talk was by President Flavel S. Luther of Trinity College. The prizes to the graduates were given out by Dr. Chambrè.

THE ANNUAL commencement exercises of St. James' School, near Hagerstown, Washington county, Md., were held on June 15th. The Rev. J. Poyntz Tyler, rector of St. John's Church, Hagerstown, delivered the address and Headmaster Adrian Onderdonk presented the diplomas to the ten graduates. Over \$2,500 was subscribed by a number of the enthusiastic alumni present for extensive improvements to be made at the school.

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.]

IT IS POINTED out by the London *Globe* that while a countless number of verses have been written on the death of King Edward, no funeral marches or dirges have made their appearance. Just why English ecclesiastical musicians are content to fall back upon the too oft repeated marches of Handel, Chopin, and Beethoven, at funeral services of national importance, it is somewhat difficult to explain.

The *Globe* declares that there is a universal law of compensation which rules nations as well as men, and decrees that one nation shall excel in poetry, another in music, another in painting, and so on. The ground is taken that with the exception of vocal compositions of the Cathedral school, English musicians can claim very little in the way of creative musical art. There is nothing new in this contention—we have heard it often enough; but it is seldom to be met with in British journals. The *Globe* maintains, however, that the most interesting work, from the point of view of English music, heard at the memorial services, was the march composed by Purcell on the occasion of the funeral of Queen Mary in 1694.

Purcell's beautiful music is looked at askance by some persons in these days, but few of those who hear it with an unprejudiced ear can conceal their pleasure. It was partly

owing to the immense popularity of Handel that the compositions of England's greatest musician fell into neglect and disuse. That they are again coming into favor is a good sign.

In connection with this subject it is interesting to note the prohibition placed upon funeral marches by the Archbishop of the Roman Catholic diocese of Milwaukee. This distinguished prelate says that there is no religious meaning in funeral marches, and that consequently they should never be used in the services of the Church. Strictly speaking, he is right. The majority of church-goers, however, are largely influenced by mere custom, especially in musical matters. They do not take kindly to "reforms" of any kind; and this one may seem particularly severe. The funeral march is perhaps least offensive and illogical in military funeral parades, when regimental bands are expected to play music of some sort. The marches of Handel, Chopin, and Beethoven were played with sombre effect by massed bands during the funeral processions which formed a necessary part of the functions connected with King Edward's death. Funeral music played in street parades, at public meetings, etc., may serve a useful purpose in voicing the general lamentation of the people. The case is different when such music is made part of a church service.

The keynote of the burial office (especially if there be a requiem) is not one of dismal mourning, but rather one of hope and future expectation.

We can readily understand what the Archbishop of Milwaukee means when he says that there is "no religious meaning in a funeral march."

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