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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS:	339
The Bread of Life—The Church and Political Socialism—The New Royal Declaration—Misrepresentations of English Church History.	
ANSWERS TO CORRESPONDENTS	342
BLUE MONDAY MUSINGS. Presbyter Ignotus.	342
ANNIVERSARY OF THE ENGLISH CHURCH UNION. London Letter. John G. Hall	343
TWO ANNIVERSARIES ON STATEN ISLAND. New York Letter	345
PHILADELPHIA NEWS NOTES	346
CHICAGO DIOCESAN NEWS. Chicago Letter. Pro-Rennus	346
DEATH OF BISHOP MCVICKAR	347
MONTANA DIOCESAN CONVENTION	348
CONVOCAION OF AMERICAN CHURCHES IN EUROPE	348
THE BI-CENTENARY OF THE CANADIAN CHURCH. [Illustrated.] Rev. C. W. Vernon	349
THE IDEAL OF THE DIACONATE. Rev. John J. McCook, D.D.	351
WATERING FLOWERS. Marie J. Bois	351
DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff, Editor	352
CORRESPONDENCE:	353
Sunday Observance (Rev. A. S. Phelps)—Whitsunday (Rev. Charles F. Sweet)—Private Enterprise or Corporate Business (Rev. William F. Faber, D.D.)—Teach the Catechism (Lewis Osterson)—Another Word on Canon Nineteen (Very Rev. H. Martyn Hart, D.D.)—Bishop Stevens' Testimony (Rev. Dr. F. W. Bartlett).	355
LITERARY	355
THE IDEAL OF CHRISTIAN CHARACTER. I. Very Rev. Selden P. Delany	356
CHRIST'S KNOWLEDGE. C. H. Wetherbe	356
A PALM OF PRAISE. Rev. Frederick George Scott (Poetry)	357
"LIVING UP TO THE COLLAR." Lilla B. N. Weston	357
PERSONAL MENTION, ETC.	358
THE CHURCH AT WORK. [Illustrated]	360

THE BREAD OF LIFE.

FOR THE SEVENTH SUNDAY AFTER TRINITY.

EVEN as our Lord looked with compassion upon the multitude, and fed them with the loaves, so, looking down the ages, He beheld the soul-hungry people of the world, and provided for them the nourishment flowing from the sacraments, and above all else, that Heavenly Food of the Altar. As the body cannot live and grow without sustenance, so the life of the soul cannot be maintained if deprived of its spiritual Food. Without it Christ declared that we have no life in us. The soul must be fed systematically and frequently, and the Food must be assimilated by acts of thanksgiving and devout recollection.

In the moment of communion the penitent soul comes in actual touch with the Lord. His Divinity and His Humanity enter into its very being, making it one with Him. It is an occasion of such solemnity, such transcendent and miraculous moment, that without due preparation and a desire of union a communion should not be made. In the words of another, "The Christian who communicates without the definite purpose and intention of realizing a higher degree of union with God misses the secret of sacramental joy."

It is a sad fact, however, that many make their communions without sufficient preparation, and approach the altar where Almighty God is actually present with no holy fear, no trembling humility; but with assurance rush in "where angels bow and archangels veil their faces."

"They count it merit, if their feet
Seek constantly the hallowed gate,
Though angels joy to be allowed
To wait upon His kingly state."

Although careful preparation should be made, yet it is a grievous mistake to communicate infrequently. Fenelon urges frequent communion, and says that in the early Church, during persecutions, little baskets of the consecrated Food were given out, that at home the Christians might feed themselves with that daily Bread, for which we are bidden to pray. It is not coming in touch with Christ merely to assist at a late Eucharist. But, alas! that is growing to be a habit with many. It shows a great lack of love for our Lord, and it is also the result of soul laziness, as well as physical, that postpones self-examination, and prefers Sunday morning slumber to a loving greeting of our Lord. The power to worship acceptably at a late Eucharist presupposes, generally, an early Communion. The worship of those who seldom receive becomes formal, cold, and unproductive of the highest good. It is a sad sight to see those who have been communicants for years content to make only a monthly communion, like a newly confirmed child.

Our Lord promised to be with His people until the end of the world, and where we have the Daily Sacrifice and the Reserved Sacrament the promise is fulfilled to the uttermost. But O how reverent should be the conduct of a congregation where He is ever present in the Tabernacle! How hushed should every foot-fall be as the silent worshippers pass down the aisles after having adored His Presence! The disciples trembled as they entered into the cloud; and the psalmist says, "Tremble thou earth at the Presence of the Lord." Where a spirit of holy fear and reverence is seen, the worshippers feel that that Church is no other than the House of God, and indeed the very Gate of Heaven.

C. F. L.

WE BELIEVE that our land and nation is God's gift to us, that he has called us as a people for the accomplishment of a purpose which shall be a blessing to all mankind. Neither as individuals nor as nations can we live unto ourselves. As individuals and as nations we must live unto God or perish miserably—*The Way*.

THE GOSPEL of Christ is the panacea of our local problems, as it is of the problems of any and every sort, in any and every spot on this globe. Let human hearts come to be thrones where Jesus Christ is very King, and the sins that separate us from God shall be put away, and the strifes that separate us from our fellow men shall cease, and the selfishness that explains the failure to carry the Gospel to the ends of the earth shall die, and the reign of the King of Peace shall begin. Toward that consummation we are slowly yet surely moving.—Selected.

THE CHURCH AND POLITICAL SOCIALISM.

HERE are two reasons why we have selected this subject for consideration. One is that certain strained relations between the two parties have obtained some newspaper notoriety in New York by reason of the termination of the engagement of Alexander Irvine as special Sunday night preacher at the Church of the Ascension. The other is that THE LIVING CHURCH has the unique opportunity of being published in the only American city that is under the political control of Socialists, and in which Churchmen and Socialists are accustomed to work hand-in-hand in social matters without a ripple of discord. Perhaps, therefore, Milwaukee's experience may justify us in showing how the Church and political Socialism may cooperate in such ways as to involve none of the difficulties that have arisen in New York.

Let us first state, as briefly as we may, the condition that has arisen in New York, and then it will appear whether the bad blood that, unhappily, seems to be the net result of two or three years of experiments, might have been avoided, or may even yet be cured. We need hardly say that we treat of the subject, not because of any pleasure in pointing out where mistakes have been made, but rather to guard against mistakes in other cities where the experience of New York might otherwise be duplicated.

The Church of the Ascension is a downtown church in the business section of lower Fifth Avenue. Its congregation has been very largely drawn from a distance. As far back as the autumn of 1907 the rector, the Rev. Percy S. Grant, invited Mr. Alexander Irvine, a Churchman and a Socialist, to give Sunday night addresses from the pulpit of that church. At least at the beginning of his services in that capacity Mr. Irvine was a licensed lay reader. [He is shown by the Journal of the Diocese of New York, 1908, to have been licensed in December, 1907, licenses running for one year. He is not shown in the Journal for 1909 to have received a license for another year.]

Mr. Irvine's lay discourses from the pulpit of the Church of the Ascension were sufficiently spectacular to obtain, for a time, a considerable newspaper notoriety, especially during the spring of 1908. One of his topics was "Was Jesus a Christian?" On one occasion Mr. Irvine's place was taken by a deposed priest of the Church who had lapsed into Unitarianism. The time when these irregularities were receiving the greatest notoriety was that at which public opinion in the Church was at a high tension over abuses of Canon 19, and this series of services at the Ascension was among those criticised in THE LIVING CHURCH and elsewhere. They contributed largely to the state of unrest among Churchmen, though technically they had to do rather with the canon on lay readers than with Canon 19, in so far as the canonical issue was involved. In our New York Letter in THE LIVING CHURCH of April 18, 1908, an account of one of these sermons or lectures was printed.

"Throughout the address there was mention constantly of the mistakes of Christians. . . . The most radical things said, or the things said with most effort at effect, were that Christ was not a political economist and did not presume to provide solutions for problems of every day public life, and that, viewed in the light of Christianity as lived by Christians since He was on the earth, Christ was not a Christian."

After the Sunday night service there was an after-meeting held regularly in the parish house. Here Mr. Irvine was accustomed to preside, often with the rector at his side. One of those meetings, investigated by our New York correspondent, is characterized in the same issue as "certainly out of all order and beyond all decency."

"To give but one of many instances," continues our report, "a woman charged all socialistic leaders with being atheists, free lovers, etc. A man immediately called her a premeditated liar and other far from flattering titles, unrebuked by the moderator of the meeting, who was the man that preached the sermon in the church. The debate, political meeting, or whatever it was, went on fast and furious until half after ten, amid cheers, hisses, laughter, cat calls, and personalities." And according to another eye-witness, quoted in the same letter, "it was a Socialist meeting, with people present and cheering everything that was favorable to their side. As in the address by Mr. Irvine in the church, there was not one word of appreciation for anything good that Christianity may have done. . . . When one speaker, a Jew, quoted Ingersoll approvingly, the cheering lasted so long he asked the time be not deducted from his five minutes. It was not."

This report of the "sermons" and after-meetings will show their general spirit. Whether there have been any modifications

or changes in the two years since our report was dated we are not informed. Of late, however, at the demand of the vestry of the church, the series has been terminated. The New York papers of June 25th tell the story of a farewell dinner tendered Mr. Irvine by his admirers at which, according to the *Tribune*, "the Church of the Ascension was the center of attack." "Led by Lincoln Steffens, president of the Liberal Club," says the *Times*, "six speakers with Socialist tendencies denounced last night the Christian Church in general as an institution whence Christianity has departed, and the Church of the Ascension in particular as an institution which assumed leadership toward real Christianity and then shut the door upon its own opportunity." Here are some of the utterances at the dinner, as they are reported in the daily papers—of course subject to the limitations and crudities of newspaper reports, but which must probably be assumed to be reasonably accurate:

"Lincoln Steffens was perhaps the most denunciatory of all the speakers in his attitude toward the Church," says the account in the *Tribune*. "He said the State was corrupt because it had come to belong to only a part of the people, 'to certain rich men.' And the Church is just as corrupt as any State," he continued. "It also represents only a part of the people. And that is why every Church in the United States has opposed every essential reform movement in this country."

The rector, the Rev. Percy S. Grant, had only mild apologies coupled with criticism of his vestry. According to the *Herald* he "paid a high tribute to the worth of Mr. Irvine and defended the work he had done in the Church of the Ascension, of which he is the head. He said, however, that the members of the vestry had grown shy of having the newspapers refer to the church as a socialistic church, and simply had not reappointed Mr. Irvine. As far as he was personally concerned, he said, he would like to have the work go on. 'If I were an avowed socialist,' said Mr. Grant, 'I myself would not be permitted to preach in the Church of the Ascension next Sunday morning.'"

And so, after three years of the kind of experimentation that can hardly be described by a more dignified adjective than imbecile, this series of performances ends with denunciations all around, the Church and Socialists not only wider apart than ever, but with even less respect for each other than they had at the start; and a splendid clinical demonstration given to the world of HOW NOT TO DO IT.

SOCIALISM must be treated from two distinct points of view. It is, first, an economic and social propaganda; and second, a political party. That is to say, its policy is to seek to obtain the social and political reforms which it indorses, not by academic discussion (as, for instance, that of the single tax propagandist) but by securing political power for its own party. We are not now discussing whether such a policy is wise or unwise, nor whether the principles avowed by the party are sound or unsound. It is entirely within the rights of Socialists to organize as a political party, and to seek to obtain political control of cities, states, and nations, and that is what they have done.

But having formed their own definite political party they must, of necessity, be treated as on a par with other political parties. The rector of a parish may be an ardent Republican or Democrat; and if he should invite some Republican or Democratic politician to expound the principles of his party from the pulpit of his church Sunday night after Sunday night, for nearly three years; if the said politician regularly embraced the opportunity to cast vituperation upon the Church and the Christian religion because these would not be degraded into marching clubs for the Republican or the Democratic party, and made subservient to the ward politicians of either of these parties; if the church property were used for open and violent debates on behalf of that party after the services were over—then we should have a precise analogy to the condition that has been created by the rector of the Ascension in New York, and that a long-suffering vestry tolerated for nearly three years. And we strongly suspect that at the conclusion of the period we should also have a like spectacle to that which we now have in New York: unspeakable contempt from the politicians who had used the church and its rector for their own partisan purposes, where these ought to have held aloft the banner of social and personal righteousness, and not that of a political party.

For it is altogether immaterial, from this point of view, whether one prostitutes the Church into a political organization on behalf of the Republican party, the Democratic party, or the Socialist party. The function of the Church is to promote righteousness and to develop righteous citizens. It is to pro-

vide the motive power—not the intellectual power—to stimulate social reforms. Incidentally it is quite possible that righteous citizenship may redound to the benefit of one party or to the loss of another, when one political party does, in fact, maintain higher ethical ideals than another party. Religion is not something that can be divorced from politics, and the Church is a factor that ought not to become negligible in any campaign for higher social ideals. It is a grave scandal when prominent Churchmen are found supporting political venality, and a graver one where they are content to profit personally by such a condition. It would be even a graver scandal still if the Church corporately should ever throw its influence to the side of privilege instead of the side of the people. The Church is the continuation in the world of the incarnate life of Him who was ever numbered with the common people when on earth, and in His continued life in the Church He cannot reverse the principles which He set forth. The Church must hold aloft the highest ideals both for personal conduct and for society in general, and it will ever be the duty of Churchmen to be guided by those ideals in casting their votes and in their political relations. The Church's ideals must be applied to the many forms of social questions which devolve upon us for solution, and Churchmen, inspired by the spiritual strength derived from the sacraments, and urged on by the ideals presented to them in the Church's pulpits, may well devote their best energies to the solution of these questions; but the Church, as such, cannot be used in the interest of any political party without forfeiting the respect of the community and tainting its own ideals.

WE HAVE MENTIONED the local fact that in Milwaukee, where a Socialist city government has been installed, it has been found possible for the Church and Socialism to "coöperate in such ways as to involve none of the difficulties that have arisen in New York." We doubt whether in any other community in the world are such cordial relations sustained between these two parties as in Milwaukee; yet strangely enough we do not recall the name of a single one of our fellow Churchmen in this city who is an avowed Socialist. What has drawn the two parties together is the recognition that in the ideals of each there is much in common. Very likely neither party is convinced that the other, left to itself, would be able to attain those ideals by the methods which it uses. Milwaukee Socialists are not recommending the sacraments as means of grace for society, nor are Milwaukee Churchmen giving their unquestioning approval to the theories of Karl Marx or of the *Social Democratic Herald*. But each party is recognizing that the other is working to attain an ideal very like its own, though doubtless with some variations. Socialists have frequently expounded their views before Church clubs in this city, and have always been able to conduct themselves as gentlemen when they did so, refraining from unnecessary vituperation of their hosts who, in whatever degree of intellectual darkness they may have been living, were at least recognized as groping for the light when they listened to their Socialist guests. Leading Churchmen, including the clergy, have increasingly been thrown with Socialist leaders in work for social welfare in recent years, and particularly in an uprising on behalf of the public schools that became necessary a year ago. Both classes have found it possible to work together without a ripple of discord. When, this past spring, a Mayor, aldermen, and other city officials were to be elected, it so happened that many of the leading Churchmen of the city found that they had separately reached the conclusion that the public weal would best be served by supporting the Socialist ticket. Many of them did so. That ticket was elected by an overwhelming majority, and nowhere were there more general or more cordial expressions of delight than from Churchmen. They had worked together as individuals with those whom they had supported for office, and they had learned to trust them; yet the Church, as an institution, had taken no part whatever in the campaign. Incidentally, we add, one of the first nominations made by the Socialist Mayor was that of the rector of one of our leading parishes to be a trustee of the public library; and the diocesan Social Service Commission is seeking to work in coöperation with the city administration to the utmost degree that is possible. It is a pleasure to add that the first three months of the new Socialist administration have done more to promote high standards in public office and efficiency in civic ideals for the protection and uplifting of all the people, than its most ardent supporters had deemed possible in advance. Milwaukee is, to-day, an object lesson in municipal efficiency, in so far as obsolete and oftentimes vexatious laws will allow. It is not difficult to prophesy a continuance of the

alliance between various forces for civic ideals, in which Churchmen constitute no inconsiderable factor. On the other hand, the Socialist administration is being attacked violently by other Socialists, especially those in Eastern cities.

Is it an evidence of undue "provincialism" for us to point with pride to the results of the attitude which Milwaukee Churchmen, led by singularly sane and trustworthy clergy, have adopted toward political Socialism, in contrast with the attitude that has ended in colossal failure by well meaning experimentalists in the metropolitan city?

THE NEW ROYAL DECLARATION.

NO doubt Englishmen will arrange their laws to their own satisfaction and need no assistance from us—other than that which Colonel Roosevelt has already given.

But it would seem as though the "Protestant succession" in England could have been more tactfully protected than by the terms of the new Declaration to be made by the sovereign, in place of the archaic piece of blasphemy which is repealed in order to protect the sensibilities of Roman Catholics; of course English Catholics have no sensibilities that the law is bound to respect and will continue to be treated as negligible factors. We are not surprised that Mr. Asquith and Lord Balfour agreed in expressing the hope that the pending measure might be passed without debate.

The new Declaration, which passed its first reading last week, is as follows:

"I do solemnly and sincerely, in the presence of God, profess, testify, and declare that I am a faithful member of the Protestant Church as by law established in England, and I shall, according to the true intent of the enactments which secured Protestant succession to the throne of my realm, uphold and maintain the said enactments to the best of my powers and according to law."

If the House of Lords were not so thoroughly cowed as probably to be incapable, at least during the lifetime of the present parliament, of expressing a mind of its own, we should hope that the Bishops would, with one consent, demand that the Declaration be also made reasonably satisfactory to Churchmen, while we should also suppose that Protestant Nonconformists would point out that according to the terms proposed, they are as much ruled out of eligibility as are Roman Catholics. Heretofore it was necessary only that the sovereign be a "Protestant," and being a Protestant, he was deemed worthy to enter into the relationship with the Church of England which the law recognizes on behalf of the sovereign. Under the new Declaration the King must subscribe himself "a faithful member of the Protestant Church as by law established in England." Now the only Church "by law established in England" is the Church of England, which is not technically nor accurately described as "the Protestant Church" at all. Presumably, however, that is the Church referred to in the Declaration. At any rate the duty is laid upon the King of first identifying an organization that is erroneously described, and then of declaring that he is a "faithful member" of it. Obviously, no Presbyterian or Lutheran need in future apply.

What is a "faithful" member? When Queen Victoria attended public worship in the Presbyterian Kirk of Scotland, was she a "faithful" member of the Church of England? Were William III., George I., or George II., foreigners to the core, "faithful" members? If it should appear that the sovereign did not fully accept the terms of, for instance, the Athanasian Creed, or if he did not conform to the provisions of the canons of 1603, or if he did not protect the Church as against the State in difficulties growing out of the confusion of civil versus canon law in matrimonial matters, would he be a "faithful" member of the Church of England? If a sovereign should come to the throne who was living an immoral life, or was married contrary to canon law, possibly with a deceased wife's sister, or with a divorced woman, or after an alliance such as could not be graced with the description "Holy Matrimony," would he be a "faithful" member of the Church of England? And if he so described himself in his Declaration when the description would be inaccurate, would not his perjury endanger his crown? Could a sovereign whose title to the allegiance of his people rests on perjury be anything more than a *de facto* king, so long, and only so long, as nobody chose to contest the value of his title? The Liberal and Conservative leaders may agree to pass the Declaration by suppression of debate, but these questions are bound to be asked some time, and we may well warn our British cousins that they are treading on pretty dangerous ground when they adopt so vulner-

able a formulary as the King's Declaration without giving careful thought to its exact terms.

And we do feel that English Churchmen ought to rise up in indignant protest against a characterization as "the Protestant Church by law established in England," of the historic Church of England, whose name has been "by law established" for a thousand years. The Irish Church indignantly protested against being termed Protestant; will Englishmen tamely submit?

It would seem as though, in repealing language that was an insult to Catholics, English and Roman, it ought not to be necessary to substitute language that insults the Church of England corporately, that estops any Protestant non-Churchman from succession to the throne, and that would throw serious doubts upon the eligibility of princes whose position was identical with that of a number of English sovereigns in the last three hundred years.

SOME have expressed the view that in making warfare upon the misrepresentation of English Church history that is taught in our schools and in too many popular histories, the various ecclesiastical bodies that have of late adopted resolutions of protest have engaged upon an impossible task. This is not the case. Thoughtful men are not averse to the correction of historical errors. The Church is asking for nothing but that historians will be compelled to tell the truth.

Last week we reprinted a really remarkable review of the Rev. John S. Littell's *The Historians and the English Reformation* from the *Springfield Republican* that concluded: "The best verdict we can pass upon [the book] is that it has convinced the writer of this review of the justice of the Anglican claim to antiquity and continuity." That testimonial from such a source is worth all the author's labors in writing the book. And now we find an equally remarkable testimonial from the *Outlook*:

"An authority for the conclusive settlement of a controverted question is now at hand in *The Historians and the English Reformation*, by the Rev. J. S. Littell. Did the Church of England originate under Henry VIII., or a thousand years earlier under the preaching of the missionary monk Augustine? Roman Catholic writers father it on the royal Bluebeard; Protestant writers vary, but with the weight of opinion on the other side. The present volume effectively disposes of the claim as to Henry VIII. by documents which admit of no reasonable gainsaying. Its record also of the error which abounds in writers on both sides of the question is well-nigh cyclopædic, a pretty complete dictionary of the misinformation current on this subject. (THE YOUNG CHURCHMAN CO., Milwaukee, Wis. \$2.50.)"

When one remembers that neither of these publications has ever been especially friendly to the Church, it counts for much that Mr. Littell has been able to convince the reviewers for both of them of the strength of the Church's position.

ANSWERS TO CORRESPONDENTS.

NOVICE.—(1) Wakeman's *Introduction* is perhaps the best English Church history (\$2.00). Dearmer's *Everyman's History* (50 cts.) is excellent for a brief popular work.—(2) Fiske's is a good history of the United States.—(3) Stokes' *Irish Church*, in several volumes.—(4) Mitchell's *Church in Scotland*.—(5) A Church, not being a corporation, does not have a "legal name." The Roman communion is described in official documents by several different names. The "holy Roman" or "holy Roman Catholic Church" is most common, but the former phrase is sometimes so used as to denote the papal see rather than to designate the entire communion. We need hardly add that Rome also claims to be, exclusively, the "holy Catholic Church."—(6) Crowley on *The Public School*, etc., shows passion in his treatment of the subject, but yet contains an indictment well worthy of careful thought.

INQUIRER.—(1) Processionals, as they are commonly used in our churches, are purely an American custom, and the authorities, being English, are against them; but they are very general in this country and we know no reason why they should not be retained.—(2) Neither should we commend Mr. Dearmer's view that choir and congregation should stand for *Sursum Corda*, *Sanctus*, etc. The present-day custom is to kneel and we know of no good reason for introducing a change. It is such pedantic directions as that that make Mr. Dearmer's very valuable book impossible to follow in every detail.

X. Y. Z.—We doubt whether Gladstone's paper on Marriage can be obtained. An excellent work is Knox-Little's *Holy Matrimony* in the Oxford Library of Practical Theology (\$1.50). A good tract is *Marriage and Divorce* by Wemyss Smith (5 cts.).

A.—From your statement of the case we do not see where any question arises for determination. What did you wish to ask?

H. C.—To "wear a rosary around the neck" is a purely personal affair which concerns only the wearer. We have no desire for the ornament, but if anybody else has, we do not esteem it necessary for us to express an opinion concerning it.

BLUE MONDAY MUSINGS.

HERE is a yellow rose in my button-hole; and the world is a different place in consequence.

I went off for a solitary stroll just before dinner, along the glorious country road above the lake, where the dear little college stands. There was a volume of Chesterton in my pocket; the westering sun shone through a mist of locust-blossoms that enriched the air with their heavy, heart-moving perfume; and a flaming mass of old-fashioned yellow roses challenged the sunlight itself from the hillside. Who lives in the house they glorified I know not; there was no longer any distinction of *meum* and *tuum* in what was plainly a common possession. And ever since I entered into part of that heritage, I have been living in a dream of the past, transported by the delicate, exquisite, suggestive, remote fragrance of the single flower. The psychology of smell has never been sufficiently considered; otherwise there would never be a Church service without incense! But surely there is nothing which can recreate bygone days so marvellously as a well-remembered odor. All my fourteen-year-old school-boy romances came back the other day, when I opened a battered pocket-book long put away, full of scrawled memoranda, and found, carefully preserved, two or three dainty, tiny notes on thin French paper, signed "Kathleen," and still breathing of violets! Nay, incense itself recalls the little Roman church between the rivers, where that same Kathleen and I used to slip in sometimes at vespers, to hear good Father Kelliher intoning *Panem de coelo præstitisti eis*; or, later, dear old St. Ignatius' Church on West Fortieth street, New York, where as an 18-year-old junior I first encountered "Ritualism" in actual practice—and surrendered to it and to Father Ritchie, never to be released thereafter.

Who has ever crossed the *Tête Noire* pass and thereafter has forgotten the fragrance of the hay-fields of Haute Savoie, mingling with the chill and pungent smell of the evergreen forests? The peat-reek that drifts out to welcome travellers drawing near Irish shores is part of the Keltic glamor such as the Druids knew how to raise by their wizardry. What breath of heaven blows from the hyacinth-fields by Haarlem! I stood yesterday before a mantel massed with syringas, blessing the marriage of two radiant young folk in a home I have known half my life and more; and that haunting delicious sweetness associated with shady streets that led straight to Eden, gardens where college boys sang "*O Jugend, wie bist du so schön!*" without realizing the truth of the song, and shaded porches echoing softly to the high resolutions, the sacred confidences, the unflinching affection of youth—the sweetness of the syringas, I say, blotted out a dozen letters after my name, freed me from responsibilities that are wearisome at times, and made me feel, for a little while, care-free, expectant, jubilantly twenty! I am glad that in Heaven the Revelator saw and smelt "much incense," and was aware of other odors worthy the New Jerusalem. There, I hope, the best of the past will really be restored, as we breathe the perfumes we have loved on earth. Roses and syringas and locust-blossoms, surely, will be there; arbutus, too, and the wild-grape, heliotrope, and apple-blossoms.

WHAT A DEBT one owes to the men who bring the right sort of books to one's notice, that otherwise might be overlooked! At the moment my heart is grateful to the benevolent college president that gave me Masterman's *In Peril of Change* to read on a wet Sunday afternoon. The book is four years old; and I have not yet discovered how I came to miss it. Mr. Masterman is a Fellow of Christ's, Cambridge, an M.P., I believe, with a limpid, energetic style, a conscience, and real convictions, as well as the courage of them. His character-studies are vivid and just; his political and literary judgments blend admirably, as witness his contrast between Kipling, the poet of a pinchbeck imperialism, and Watson, the real patriot who loves his country even when he sees her drugged and shamed and false to herself. But, naturally, the ecclesiastical chapters interest me most, especially those in relation to problems of social injustice. One passage I commend to those worthy people who exult in "Dearly beloved brethren" as the jewel of "our incomparable Liturgy," and put Mattins to the front every Sunday, hiding the Lord's service in a corner:

"The morning and evening services of the Church of England, as normally performed, with their complicated and mysterious variations of canticles, prayers, and irrelevant readings of Scripture, are altogether bewildering to those not intimately familiar with the books from which they are compiled. The reformers of the sixteenth

century endeavored to restore worship to the people in the vulgar tongue. Unfortunately, the Reformation was, in essence, aristocratic, never, as the Reformation abroad, awakening response from the masses of the population. The churches passed from the hands of the people, who ceased to take a pride in them. The Church services became more and more the inheritance of a limited aristocracy. The longing for something warm, human, inspiring, contributed largely to create the independent bodies. . . . For the majority of the poor, to-day's services are as incomprehensible as if still performed in the Latin tongue. The central service of the Roman Catholic Church, indeed, with its dramatic and appealing character, is far more intelligible even to the humblest worshipper. The Reformation changes provided the essentials of the Mass in the English Communion service, a service for dignity and beauty quite unparalleled. The monkish matins were never intended for formal parade one day in the week, swollen by elaborate music into intolerable dimensions. Anyone concerned with the religious life of the poor will welcome most heartily the increased honor paid to the feast of the Lord's Supper in recent years, and the progress towards its restoration to the central position of the Sunday worship. Such a change alone would, I believe, remove one of the chief obstacles to church attendance."

Observe, this is not the utterance of a "Ritualist." I gather that Mr. Masterman has little understanding of Catholic ceremonial, or the deep psychological necessities underlying it. But he sees men drawn to Christ as Christ is lifted up in the one great act of Common Prayer, the Commemorative Sacrifice of the Eucharist; and he is wholesomely impatient of monastic elaborations which, however suitable for persons trained to their use, are hopeless for simple folk. To put Mattins in a corner for ten years in every church in America, and to glorify the Unbloody Sacrifice, according to the Prayer Book's plain intent, would work wonders in the lives and hearts of our people. If we want the poor, we must offer them what they need.

AH, BUT do we want the poor? As I write, word comes from a great American city that the vestry of a wealthy parish has demanded the resignation of its zealous, holy, eloquent, self-sacrificing rector, because his missionary work among the foreign population in his parish was bringing in too many undesirable people, and because, too, he had rebuked the sins of covetousness, luxury, and oppression. O the shame of it! One's heart burns with the fierce indignation that the Spirit of Love uttered by St. James: "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you!" Dear and great Bishop Huntington was wont to say that our Lord never uttered a blessing on the rich nor a stern sentence against the poor. In that day when the Carpenter shall come to take account of our building, with the Fishermen for His assessors, what will such traitors have to plead? Now as of old and always, *Deus est Deus Pauperum*; and woe to the Church that forgets God's poor, or defends injustice and privilege by which their faces are bruised!

A POET-PRIEST from the diocese of a poet-Bishop sends me the following poem, which I am glad to put with the others here printed at other times on the death of children:

PARADISE

I thought it was a distant place
 'Neath far off skies,
 And, lo, I find that at my door
 God's Garden lies!
 I had not often looked that way,
 Though cool and sweet;
 Life's duties bade me walk instead
 The busy street,
 Until my little baby's hand
 Slipped into mine,
 And drew me where the Garden's flow'rs
 Grew fair and fine.
 It was so near, so calm, so safe,
 I could but say:
 "No one might choose a fairer spot
 For her to play."
 And so she stays there—it is near,
 Just at my door!
 The door is open, never closed
 As heretofore.
 And often at my work I pause
 And look to see
 How safe the Garden keeps the child
 So dear to me.
 Soon will she know each shady path,
 Each flow'r that grows—
 Some day, her hand in mine, I'll find
 How much she knows. —John Mills Gilbert,
 PRESBYTER IGNOTUS.

ANNIVERSARY OF THE ENGLISH CHURCH UNION

Strong Address by Lord Halifax on the Issues Before the Body

DIVORCE, THE KING'S DECLARATION, AND PRAYER BOOK REVISION

Masterly Speech on the Marriage Question by Father Puller, S.S.J.E.

GREGORIAN CHORAL ASSOCIATION MEETING

The Living Church News Bureau (London June 21, 1910)

THE fifty-first anniversary of the English Church Union was kept in the usual manner on Tuesday last. There was Evensong at certain central churches within the limits of the various district unions in and around London, with a sermon on behalf of the Union, on the preceding day, and the Holy Sacrifice was offered in connection with the E. C. U. anniversary at some 1,300 churches and chapels in London and the country in the early morning on or near June 14th. There was a solemn High Celebration on the day of the anniversary at St. Michael's, Shoreditch, where the sermon was preached by the Rev. G. E. Frewer, rector of Brede, Sussex, and Rural Dean, Proctor in Convocation for the Chichester diocese and St. Agnes', Kennington Park, the preacher being the Rev. W. B. Trevelyan, warden of the Liddon House, London. The preacher at St. Michael's, in referring to the troubles of the Church of England to-day, dwelt on the thought that tribulation was the normal condition of the Catholic Church in the world. At St. Agnes', the Athanasian Creed was sung in procession to plainchant, while the music of the service was the *Missa de Angelis*, with the exception of Merbecke's melody for the Creed. To cheapen religion, said the preacher, was fatal—it helped no one, and did not even win respect.

The annual meeting was held in the afternoon at the Church House, Westminster, the great hall being very full. Lord Halifax, who presided, arose amidst cheers to deliver his annual address.

He referred at first to our lately departed sovereign, King Edward, and gave some interesting reminiscences of his Majesty, having had first the honor of his acquaintance when he was a boy: "I can now recall playing with him in the gardens of Buckingham Palace; I remember the rides I had with him at Windsor when I was at Eton, and, counting up the years that are past, I see that it is just fifty-three years ago since I went with him to the English Lakes, and later in the same year spent some time with him in Germany. And ever since those days, now so far away, I have nothing but an unbroken record of his unvarying kindness to recall."

At the conclusion of his tribute to King Edward and his reference to the Queen Mother there occurred an interval, when the Russian *Contakion* of the Departed was sung, followed by the *De profundis*, some prayers for the present king and queen, and the first verse of the National Anthem.

Continuing, Lord Halifax dealt with the special questions for consideration at the annual meeting. With regard to marriage and

Lord Halifax on the Church's Problems

divorce, they were being scandalized by the opinions of the witnesses who were being brought before the Divorce Commission, many of whom seemed to be entirely ignorant that there was such a thing as a divine law in regard to marriage. The future of a country depended on the character of the men and women who composed it. If the principles and practices sanctioned by the Divorce act were allowed to continue, still more if they were to be extended, we were likely to witness a degradation of morals amongst ourselves similar to that which was the precursor of the ruin of the Roman empire. The other matters to which Lord Halifax adverted were Education, Prayer Book Revision, and the Royal Accession Declaration. With regard to the last matter, there was ample security without the Declaration that the sovereign should be a loyal and faithful member of the *Ecclesia Anglicana* and that he should resist all interference in the temporal affairs of the kingdom by any external authority whatsoever. "I hope," concluded Lord Halifax, "the Declaration may be abolished altogether, which is the only sensible, and much the easiest, way of dealing with it."

A resolution was proposed by the Rev. Douglas Maclean, rector of the Codford St. Peter, Wilts, and Proctor in Convocation for the diocese of Salisbury, and passed, opposing any alterations in the Prayer Book at the present time. The Rt. Rev. Bishop Gaul, D.D., late of Mashonaland, moved a resolution on behalf of the unimpaired maintenance of the teaching

Address of the Rt. Rev. Dr. Gaul

of the Church as to the indissolubility of Holy Matrimony and the reality of the relationship of affinity.

His Lordship said that he was sometimes asked why he worried about the English Church Union, and prejudiced friendship by doing so. His answer was that he did not worry at all. He was absolutely certain that the principles for which this Union had contended would, under the grace of God, finally prevail in the whole of the Church of the Anglican communion throughout the empire. The Union had now to stand firmly and strongly, and unitedly "against the influence of Herod and Herodianism." It had to stand "against the disintegration of family life, against world livers, against anarchy throughout the whole of life." Let Church people in England, as they are in South Africa, be true to their colors, and never rest till they have wiped the divorce act off the statute book.

The Rev. Father Puller, S.S.J.E., as the seconder of the resolution, emphasized especially that part of it which dealt with "the reality of the relationship of affinity." As was to be expected, his speech was quite the most notable one of the E. C. U. meetings last week. With characteristic and masterly ability and learning, as well as with his usual clearness and thoroughness. Father Puller explained what affinity was, and how it differed from kindred, kinship, or consanguinity.

Father Puller on Marital Impediments

There are, he was afraid, many people nowadays who say, Why should affinity create any bar to marriage? Such people had apparently no proper conception of "the completeness of the unity between husband and wife which is brought about by marriage." It always seemed astounding to him that it should be possible to find Christian men who did not shrink with horror from the thought of a widower contracting "marriage" with the near blood relations of his deceased wife. Why, even a heathen man, like Cicero, exclaimed Father Puller, regarded unions of that sort as abominable. And yet, said Father Puller, there were Christian men and women in England who could see nothing to object to in "marriages" contracted by parties who were closely related by affinity: "All I can say is that their moral standard must be inconceivably lower than the heathen Romans who lived in the degenerate days of the later republic, and before the coming of our Blessed Lord." He then passed from the witness of the law of nature, written in the hearts of the heathen, to the far more explicit and detailed testimony of God's revelation, as recorded in the Holy Scriptures. He pointed out that explicit mention is made in the New Testament of the wickedness of contracting "marriage" with persons closely connected by affinity. As to the argument from Church history, it was sufficient to say that for fifteen centuries the Church spoke with one unanimous voice in regard to the Divinely prohibited degrees of affinity: "At last a man was found who was willing to cast Scripture and tradition and the law of God to the winds, and to give a dispensation to the King of Portugal, permitting him to marry the sister of his deceased wife. Who was this man? It was that monster in human form, Pope Alexander VI., otherwise known as Alexander Borgia, the most vile person who ever sat upon the Papal throne." But dispensations to commit incest have never been allowed by the Church in the East, nor have they ever been allowed by the Church in England. God grant, said Father Puller, in conclusion, that the clergy of England, and of the whole Anglican communion, may do their duty at the present crisis. "Let them resist," said he, "the pressure of public opinion. Let them resist also, if need be, the pressure of their superiors; and let them refuse to admit to the table of the Lord any persons who, under the pretence of marriage, are really living in incestuous fornication. If the Church stands firm, she may yet avert from our beloved country the terrible consequences of being under the curse of God."

The resolution was adopted. Would that Father Puller's speech could be read from every pulpit throughout the Church in this land! The meeting concluded with the singing of the hymn, "Faith of our Fathers."

There was also an evening meeting in the same hall, Lord Halifax again presiding, when there was a very large attendance.

Among the speakers were Prebendary Denison, the Rev. J. A. V. Magee, and Mr. H. W. Hill. Mr. Hill (secretary of the E. C. U.) urged the members of the Union throughout the country to continue the fight in season and out of season against all interference of the state with the spiritual independence of the Church, especially as regards the terms of admission to Holy Communion. Lord Halifax also urged members of the Union to assist the government with all their power to get rid of the King's Declaration, and to see that nothing like that Declaration is put in its place. "Were I to stand in the King of England's place," declared Lord Halifax, "I would flatly refuse to make the Declaration, and I would see whether the country would support me, or would support that little band of ignorant fanatics whose religion is made up of ignorant prejudice and want of Christian charity."

The fortieth anniversary festival of the London Gregorian

Choral Association was held a week ago last Thursday, and was an event of unusual interest in the history of the association. This was especially so because of its being the first

Gregorian Choral Festival

festival held under the new *regime* inaugurated by the appointment of Mr. Francis Burgess, the eminent plain-song musician, as musical director, and of Mr. Edgar T. Cook of Southwark Cathedral as organist of the association. There was a sung Eucharist (with special intention for the work of the association) at Southwark Cathedral on the morning of June 9th, and in the evening of the same day Evensong was sung at St. Paul's, Mr. Cook presided at the organ and Mr. Burgess conducted the massed choirs, which now number close upon seven hundred voices. The music in the morning at Southwark Cathedral was drawn almost entirely from the publications of the Plain-song and Mediaeval Music Society (of which Mr. Burgess is also the musical director), and the choristers were the boys of the Newlands choir, who have for some years past been famous for their plainchant singing in the Midlands. The evening service at St. Paul's, which was attended by a vast congregation, was opened with the chorale, "O Faith of England," from the *English Hymnal*, sung in procession by the massed choirs, which represented fifty London churches, each sending banners, besides the Army Guild and the Guild of St. Augustine. For the first time on such occasions the Psalms and Canticles were sung to authentic plainchant, each being preceded by and concluded with its proper antiphon. Mr. Burgess also included in the service book a certain amount of harmonized music of the sixteenth and early seventeenth centuries. The singing throughout was very fine and thrilling. The preacher at Evensong was the Rev. Father Waggett, S.S.J.E. J. G. HALL.

THE EARLY COMMUNION.

The following, which was written first as a letter, has much in it to challenge our attention. May we all read and profit by it:

"Since you told me that you have never been present at an early celebration of the Holy Communion the thought of you has been ever present and of certain other dear friends whom I do not meet there.

"If it were possible to set before your eyes the picture that rises before mine!—the quiet of the early preparations in a house not yet astir, the issuing into the streets, silent, except for other worshippers moving to and fro; the rare beauty of the new day, fresh from the hand of God, undefiled as yet and unspoiled by the deeds of men—a wonderful revelation of serenity and peace—a revelation new every morning of this early pilgrimage to the house of God.

"And the arrival—the same, or rather a yet holier calm brooding over all things; no presence save that of those who are like-minded; no intrusion of curiosity or frivolity; no pang of regret at the departure of those who turn their backs on the altar and the command 'This do,'—nothing to come between the disciple and the Master. About you are those who are weary and heavy-laden, those who have climbed up hither out of a life so immersed in worldly cares or concerns that only this constant return to the mount of vision can keep in sight that which is invisible; the man of business and affairs, the woman whose daily cares and anxieties would dry up the springs of her life but for the never-failing fountain which fills and freshens her soul.

"Here are those whose hearts overflow with joy at the great deliverance that has been granted them, or the new happiness that crowns their lives; their feet have been turned hither to join in the sacrifice of thanksgiving that can best express their gladness.

"Those also are about you whose pathway is tangled, perplexed and dark; what lies before them, what course to choose, they cannot tell; they have come to inquire of the Lord—where else should they seek light and guidance but here?

"Here are those who are struggling in the net of a habit that has bound them so fast that by themselves they cannot get forth, and who seek the touch of the Divine Hand to break their bonds asunder; those who are fainting in the glow of a fierce temptation, and know that out of that furnace their souls can never come alive unless the Son of God walk with them in the midst of the fire.

"And here are those whose hearts bear the burdens of others—the need, the sorrow of some dear one, the unbelief of some noble soul whose strength is coveted for the Master's service, the darkness and wretchedness of a city, a nation, a world redeemed, but not yet made perfect in holiness. Such is the group that kneel here in sacred quiet to confess their unworthiness, emptiness, helplessness and need."—*Exchange*.

"IF EVER we are tempted to think that there is no use trying, that the forces opposed to us are too strong, that we had better do as some are doing and drift, let us renew our strength at the Source of strength, and persevere along the narrow way. There is no other road that leads to eternal life."—*Selected*.

TWO ANNIVERSARIES ON STATEN ISLAND

**Consecration of St. Paul's, Tompkinsville, and
Natal Day of St. Simon's, Concord**

WALLS OF OLD ST. THOMAS' BEING DEMOLISHED

Other News of New York City and Diocese

**Branch Office of The Living Church }
416 Lafayette St.
New York, July 5, 1910 }**

THE seventy-fifth anniversary of the consecration of St. Paul's Memorial Church, Tompkinsville, Staten Island, was appropriately celebrated on Sunday, June 26th. At 4 o'clock in the afternoon the attendance was unusually large and the regular choir was augmented by visiting choristers from St. Andrew's parish. The Ven. Charles S. Burch, D.D., Archdeacon of Richmond, preached the anniversary sermon.

St. Paul's parish is the second oldest on Staten Island, having been organized in 1833. The church was consecrated by Bishop Onderdonk in 1835.

The first rector was the Rev. F. H. Cummings. The first vestry meeting was held in the old Planters' Hotel and services were held in Nautilus Hall previous to the building of the church. The salary of the rector was \$300 per annum, with free ferriage for himself and his family to New York, where he resided. The church was built by Judge Albert Ward in memory of a blind sister. A beautiful stone altar was installed in memory of Dr. Francis Upton Johnson, several years ago. An organ costing \$5,000 was installed a few years ago.

In the evening of the same day Archdeacon Burch made an appropriate address at the fifty-fifth anniversary of St. Simon's parish, Concord, Staten Island. At the morning service the Rev. William G. Thompson celebrated the ninth anniversary of his rectorship and preached an historical sermon. There was an elaborate programme of music and large congregations at both services. The oldest parish on Staten Island, St. Andrew's Church, Richmond (Archdeacon Burch, rector), celebrated its 200th anniversary a year ago.

The walls of the old St. Thomas' church left standing after the fire and the old rectory are being torn down to make room

Demolition of Old St. Thomas' for the foundations of the new structure recently described in these columns. The congregation will worship in the temporary structure while the new building is erected outside the walls of the present church. The rector has removed from the old rectory into the house adjoining it on the west. Probably two years will be required for the completion of building operations.

The Rev. G. F. Adriance Moore of the clergy staff, St. Chrysostom's chapel, Trinity parish, has accepted a call from the trustees

The Work at Holy Cross Mission of Holy Cross mission, Avenue C and East Fourth Streets, Manhattan, to take charge of that work. The new rector will begin his duties

on or about September 15th. It is remarked that he will be the youngest rector in the city. In addition to the parochial engagement, he will also become chaplain to the Sisters of St. John Baptist. This community has for many years supported the mission work at Holy Cross on the East Side. About a year ago some guilds and other institutional work were given up to make room for a rescue work among women and girls. There is now room for forty inmates. Sunday services in the church have been maintained. About 600 communicants are enrolled; about one-half the number being active and regular. Altogether 2,000 names of persons more or less identified with the mission are on file. The new policy will be to develop parish growth by fewer institutional agencies, and to build up the rescue work for women.

The ninth annual commencement of the choir school at the Cathedral of St. John the Divine was held in Synod Hall on Saturday,

Choir School Commencement June 18th. The full choir of the Cathedral rendered part songs under the direction of Mr. Miles Farrow, the organist and choir-master. Archdeacon Nelson made an address and the canon precentor announced the prize winners. There were three graduates. About fifteen additional boys will be admitted this fall to fill up the enlarged complement for the services in the choir and crossing when opened.

The rector of Trinity Church, the Rev. Dr. Manning, has received from the British Consul General in New York a special letter of

Thanks from King George V. thanks for the "beautiful and impressive memorial service" for King Edward VII. which was held at Trinity church. He states that he has communicated to the British foreign office in regard to the services and the sympathy shown for the late king in this country, and has received in reply a request from King George to convey his thanks and sense of satisfaction for these expressions.

The annual farewell service for the twenty missionaries appointed this spring and ten returning to the foreign field after leave of absence will be held in the chapel of the Church Missions House on Wednesday, August 10th, at half-past 10. These missionaries are scattered all over the country and some have already proceeded to the field, but it is hoped that there will be a good representation of them present at the service. The Right Rev. Dr. Lloyd will be the speaker on this occasion.

General and Personal Notes With the approval of the rector and vestry of Trinity parish, a committee has been formed for the purpose of placing in St. Chrysostom's chapel a suitable memorial of the life and work of the late vicar, Rev. Thomas Henry Sill. It has been recalled that Father Sill hoped that in time a permanent stone altar and reredos might be erected in St. Chrysostom's, and the committee believes that with the cooperation of all members of the congregation past and present, as well as of his many friends, this wish may be speedily realized.

It is desired to have this Memorial Fund completed by Advent, 1910. Contributions will be received by Miss Esther A. Rolph, Assistant Treasurer, 550 Seventh Avenue, New York City.

The Rev. Alfred J. Derbyshire, for many years chaplain of the Home for Incurables, Fordham, read the report at the forty-fourth annual meeting. Addresses were made by Archdeacon Van Kleeck, the Rev. Dr. Geo. R. Van De Water, and Colonel F. C. Wagner, the new president of the institution. The inmates average about 300 a year; the expenditures are about \$140,000 per annum.

BETWEEN TWO MILLSTONES.

A SIMPLE, dignified, wooden church, seating some 300 people, stands on the best corner lot on the main street of one of our small New England cities, with its name and the hours of the services on the sign board, but no "Protestant Episcopal." It was the first church built in that half of the town, and the only cross there rises above the little belfry of our church. In it is held a hearty, reverent service with strong Catholic teaching every Sunday and holy day.

A block above and apart stand two large denominational churches, one brick, the other wooden. A few blocks below, in a hall, the newly formed Roman parish worships temporarily.

Fine Sunday mornings a stream of Christian people go up and down the street. On in every fifty enters our church, thus making a devout and devoted congregation, filling one-third of it. All the others either go up to the Protestant churches or down to the Roman services.

Why is it so few go into our church? Because the Protestants going by say, "Oh, that is a 'Catholic Church!'" meaning "Roman"; and the Romanists say, "Oh, that is a 'non-Catholic' Church," meaning "Protestant"! And so neither of them desires or dares to go in.

The rector earnestly desired to put on the sign board, "American Catholic," but was not seconded by the vestry or the diocesan authorities. If that true title of our beloved Church were there, then all Protestants would see that we are not "Roman," and all Romanists would see that we are "Catholic," and so all loyal Americans of both kinds might be attracted and won!

But—it is impossible until the Church's legislative body shall give us the authority. Is it worth while for us to continue to evade the question? S.

"IT IS ALMOST inconceivable," says the *Advance* (Cong.) of Chicago, "that so many and so great agencies and influences for good should bring forth such wretched results in the law-making body of the State. Does the preaching of righteousness in all the pulpits of the State mean nothing when law-makers get into action? Are the multiplied millions which we spend on education to produce good citizenship lost at the ballot box? Do all reform agencies and movements go into the 'jack-pot'? Are we all talking to kill time while the manipulators and the members of the Legislature get away with 'the goods'? Call this a dark view—it is no darker than the revelations. And everybody feels sure that more has been concealed than revealed. Would the *Chicago Tribune* be offering a big reward for more information if all had been made known? But the disgrace is deep enough to stir every citizen who has the slightest regard for the good name of the State or for the public welfare. And in this stir there must be more inquiry than that of the courts. We must ask how so great a State comes to be under so dark a cloud of political shame. Here we shall find causes close to the surface and others deeper down."

THE ONLY way to be patient, to be calm, to be ready for all effort and all endurance, is to hold in the soul the thought of the great truths of God, greater than any passing event or crisis. To live thus in the presence of eternal laws and lofty ideals is to have power and conquer.—*New Guide*.

PHILADELPHIA NEWS NOTES.

The Living Church News Bureau
Philadelphia, July 5, 1910

IT is pleasant to record that Bishop Whitaker's health is improving and that he is now better than he has been for some time past. He expects to go shortly to Ventnor, N. J., where it is hoped the sea air will prove highly beneficial to him and aid in restoring his strength after a trying year.

A benefactor who desires to remain anonymous has just given \$5,000 to the general endowment fund of the Philadelphia Divinity School. Another anonymous friend of that institution has just contributed \$500 for the purchase of books for the library. The school and the trustees have sustained a great loss in the death of Mr. Charles I. Whelen, who ably filled the office of treasurer. His successor has not yet been appointed.

The Rev. H. H. P. Roche, formerly rector of the Church of the Transfiguration and now of Deland, Florida, whither he went on account of his health, returned to Philadelphia for a few days last week. He solemnized a wedding on Saturday, and on Sunday preached at the late Celebration. After service he was warmly greeted by a large gathering of his former parishioners, who were gratified to find that he has somewhat recovered.

The services for motormen and conductors, held under the auspices of St. Andrew's Brotherhood at the various car-barns throughout the city, have now all been resumed. They were suspended during the car strike, and though most of them were taken up again after the settlement, in a few places there was a longer delay.

The death of the Rt. Rev. William N. McVickar, D.D., Bishop of Rhode Island, has cast the shadow of mourning over Philadelphia, with whose Church life he was for many years so closely identified as rector of Holy Trinity parish. His loss is severely felt here by his many friends, to whom he had endeared himself by his unflinching courtesy and kindness and by his ready sympathy in trouble or distress. The secular press has been unanimous in its tribute to his sterling qualities as a man and a priest.

The Rev. F. D. Ward, the rector of St. Elisabeth's, will take his choir boys and acolytes to Florence, N. J., on July 18th for several weeks, camping on a bluff overlooking the Delaware river.

The Summer School of the University of Pennsylvania opens on Tuesday and continues till the middle of August.

E. H. Bonsall, Esq., of the Standing Committee has gone abroad to be absent till September.

Before leaving Philadelphia for a two months' vacation, the Rev. Edward H. Earle, rector of the Church of St. John the Evangelist, Third and Reed Streets, was presented by his friends in the parish with a solid silver coffee service as a token of their regard and appreciation of his work in their midst.

NOTHING MORE surely wins recognition than a blameless life. Such a life is a man's surest and best possession. It is likewise a most valuable asset of the community. The strength of a nation is not so much in its material wealth as in the nobleness of its citizenship. It is a notable fact that an exemplary life in accord with the Christian faith and principles, appeals to the better judgment of saint and sinner alike. Though one treats religion with utter indifference, or even assumes an attitude of opposition and skepticism, yet he prefers the fruits of faith to a state of unbridled sin in the community. The strength of an exemplary life is manifest in the great breadth and force of its influence in society and in the state. A blameless life is a refuge in time of storm. The Master said, "Blessed are ye when men shall revile and persecute you, and shall say all manner of evil against you falsely, for My sake." The faithful one, the godly man, upright and blameless, is sure of shelter, even in the "secret of the Most High."—*Selected.*

PATRIOTISM is a sentiment that springs spontaneously in every right-thinking soul, says the *Christian Observer*. This proves it to be more than a sentiment. It is a profound principle which God has established as one of His eternal laws. Not to love one's country, not to cherish its welfare, not to desire its progress in all right ways, is evidence that the heart lacks one of the strongest and one of the sweetest influences of life. Jesus taught patriotism and His life was a clear illustration of the duty of the patriot. The man is more patriotic who seeks to lead his fellow men to righteousness than is the blatant boaster of his love of country whose personal influence destroys character, overturns righteousness, and perverts justice. Our country needs more pure patriots who recognize God's supreme sovereignty and who seek to establish His laws as the supreme laws of the land.

CHICAGO DIOCESAN NEWS.

The Living Church News Bureau
Chicago, July 5, 1910

THE children of St. Mary's Home left the city on Monday, June 27th, for their summer home in Kenosha, where they will remain until school opens in the fall. Thanks to the proceeds derived from "Tag Day," the "Holiday Shops," and other sources, the Sisters of St. Mary have been able to build a new infirmary at the summer home. This building will be used for the infants until the nursery can be completed. It was hoped that the nursery might be completed this year, but the plans could not be carried out. However, a part of the building has been erected and it is so constructed that another story can be added at any time and so give ample room for the nurses and nursery maids in training.

During the past year five young women have been training in the home nursery under the direction of the head nurse. Their instruction has been very thorough and practical. In September three of them will receive their certificates testifying that they have completed the course, and they will then be ready to accept positions as fully equipped and competent nursery maids. This is a new branch of the work at the Home for Children, and so far it has proved quite successful.

For the past thirty-seven years the Rev. Austin W. Mann has been conducting a vast work for the Church among the deaf-mutes in the Middle Western dioceses. Services are held at the schools for the deaf-mutes and conventions of the alumni; and wherever it is possible, missions are organized. All Angels' mission, whose meetings are held regularly in the Hibbard Memorial chapel at Grace Church, Chicago, is an example of this latter department of the work. The report of the Rev. A. W. Mann shows that services are held in 47 American, 3 Canadian, 5 English, Scotch, and Irish dioceses. In all, about 438 parishes are represented. Combined services have been held by the Rev. Mr. Mann at many of the larger churches in the city of Chicago, and also in Elgin, Aurora, Joliet, Dixon, and other neighboring towns.

The Rev. C. H. Young, Christ Church, Woodlawn, will spend the month of August camping on the shore of Georgian Bay. The Rev.

Work Among the Deaf-Mutes
Dr. Herman Page, St. Paul's, Kenwood, expected to leave about July 1st for the woods of northern Wisconsin. The Rev. S. B. Blunt, Church of the Redeemer, has gone to Saunderstown, R. I., where he will remain until about the middle of September. The Rev. Dr. L. P. McDonald, Church of the Epiphany, will spend the month of August at Saugatuck, Mich. The Rev. F. DuM. Duvall, St. Andrew's Church, will be in New Orleans, La., with his family until about September 1st. The Rev. Dr. De Witt, Dean of the Western Theological Seminary, has left for Wequetonsing Mich., where he plans to remain until the Seminary opens in September. The Rev. N. O. Hutton, St. Chrysostom's Church, has been at Beaver Lake, Wis., and expects to return to the city some time in July. Dean Sumner has left for the East, where he is to represent the Chicago Board of Education at the convention of the National Teachers' Association in Boston. During the month of August he is to be the guest of the Rt. Rev. Dr. White, Bishop of Michigan City, at his summer home on Lake Wawasee, Ind. The Rev. J. H. Edwards, Church of Our Saviour, sailed from Montreal on July 2d. He is to see the Passion Play at Oberammergau and to visit several of the larger cities of the Continent, returning to Chicago about the last of August. The Rev. T. B. Foster, Emmanuel Church, La Grange, also left on July 2d for Oxford, England. There he plans to meet his family and travel about Europe until some time in the fall. The Rev. A. W. Griffin, St. Peter's Church, is also spending the summer abroad.

The Rev. Daniel LeB. Goodwin, a member of the Cathedral and City Missions staff, was married on Wednesday evening, June 22d, to Mrs. Charlotte Schubert. The ceremony took place at the Cathedral of SS. Peter and Paul. Dean Sumner officiated, assisted by the Rev. C. A. Cummings. The Rev. and Mrs. Goodwin left immediately after the wedding for New York, sailing a few days later for a year's tour of Europe.

Various Notes of Interest
Mr. D. B. Lyman of La Grange, one of the deputies to General Convention, sailed with Mrs. Lyman from Vancouver, June 17th on the *Minnka* for a tour of the Hawaiian Islands, Mr. Lyman's birthplace. They are planning to return to Chicago some time in September.

A handsome new crucifix has recently been presented to St. Luke's Church, Evanston (the Rev. Geo. C. Stewart, rector). It is the gift of Mrs. Mead in memory of her mother. Beneath the name there is inscribed on the crucifix the words, "By Thy Cross and Passion, good Lord, deliver her."

The Church of Our Saviour (the Rev. J. H. Edwards, rector) has been presented with a new altar rail in memory of Emeline White Edwards. The rail is of heavy oak with substantial brass standards; in place of the gate, there is a sliding bar.

DEATH OF BISHOP M'VICKAR.

THE death of the Rt. Rev. William Neilson McVickar, D.D., LL.D., Bishop of Rhode Island, occurred at his summer home at Mingo Beach, Beverly Farms, Mass., at 4:30 on the afternoon of Tuesday, June 28th. Although he had been in bad health for a considerable length of time, his final illness was very brief and his death quite unexpected. The Bishop went to Beverly Farms early in the summer, but was in Providence on the 8th inst., where he delivered an address at the graduating exercises of the Nurses' Training School of the Homoeopathic Hospital of Rhode Island. This was his last public utterance. Returning to Beverly the next day, it was found that he had contracted a heavy cold. Bronchitis set in and spread to both lungs. Later pneumonia developed. A week later his condition became so serious that it was feared he could not live. He rallied, however, and continued to show gradual improvement until Monday, when he took a turn for the worse and became so ill that hope of his recovery was given up. He continued to sink gradually until death came.



THE RT. REV. W. N. M'VICKAR,
D.D., LL.D., LATE BISHOP
OF RHODE ISLAND.

Dr. Whitmarsh of Providence attended Bishop McVickar daily during his illness. It was his custom to make a trip to Beverly each evening to visit his patient. The Bishop's improvement was so marked that Dr. Whitmarsh expected to be able to discontinue making the daily trip. Then the turn for the worse came. Dr. Whitmarsh was at Beverly when Bishop McVickar died.

The Bishop's health had been excellent all his life until about three years ago, when he had a severe attack of illness. He recovered from this, but did not regain his full vigor, and about a year

ago, at the advice of his physician, he underwent an operation. Since that time his health had not been satisfactory.

William Neilson McVickar was born in New York City October 19, 1843. He was the son of Dr. John A. McVickar, who was a prominent homoeopathic physician in New York City for about fifty years. The Bishop's interest in homoeopathic affairs came as a result of his father's connection with that medical school.

The Bishop's great-grandfather was John McVickar, who came to this country from Scotland and settled in New York City, where he became one of the leading merchants of his day. He was a very philanthropic man. He was a vestryman of Trinity Church from 1801 to 1812. He married Anna Moore of Newtown, L. I. Of their children, James McVickar was the grandfather of the Bishop. Bishop McVickar's mother was Charlotte Neilson, daughter of William Neilson, president of the first Board of Underwriters in New York.

His early education was received in a private school, one of the first in the new order of education. He was graduated from Columbia College with third honors in 1865, with the degree of A.B., and in 1868 received the degree of A.M. He was tendered a tutorship, but declined in order to enter the Philadelphia Divinity School in the fall of 1865. After one year there he went to the General Theological Seminary in New York, where he completed his course. He became a deacon in 1867, and was graduated in 1868, becoming assistant to Rev. Dr. Stephen H. Tyng at St. George's Church, New York. In July of that year he was ordained priest and entered upon the rectorship of Holy Trinity Church, Harlan, beginning in a hall with eight communicants. Seven years later he left the parish with a large parish and Sunday school building, accepting the rectorship of the Church of the Holy Trinity, Philadelphia. He had prior to this time declined an election as rector of St. Paul's, Boston. He was consecrated Bishop Coadjutor of Rhode Island in 1898 and became diocesan on the death of Bishop Clark in 1903. He had been a member of the General Board of Missions and of the former Board of Managers, which preceded it, since 1877. In Rhode Island he took an active part in local movements for social advance. For six years he was president of the Rhode Island Anti-Saloon League. He was particularly interested in the Watch and Ward Society, whose work in this state is affiliated with the Anti-Saloon League. The Rhode Island Branch was founded while Bishop McVickar was president of the New England Watch and Ward Society.

Two years ago, when the temperance forces organized a committee of 100 to conduct the no-license campaign, Bishop McVickar accepted the chairmanship and took an active interest in pushing the cam-

paign. He was also an official representative of the Anti-Saloon League in the State Council of the Federation of Churches of Rhode Island. He was a member of the committee on marriage and divorce and was largely instrumental in securing the indorsement by the federation of the plan for a reform in the marriage laws, which later was adopted by the General Assembly. The legislation had for its chief aim the preventing of hasty marriages. Bishop McVickar was vice-president of the Rhode Island Branch of the Red Cross Society. He never was married, but lived with his sister, Miss Eweretta C. McVickar, who survives him. He also had a sister, Mrs. P. L. Hall of Ruddington Hall, Nottinghamshire, England.

THE FUNERAL.

The Rev. Levi B. Edwards, rector of the Church of the Transfiguration, Edgewood, who was formerly Dr. McVickar's curate in Philadelphia, was asked by the Standing Committee to take charge of the details of the funeral and act as master of ceremonies.

The Bishop's body arrived in Providence about 5 o'clock Thursday afternoon and was carried to the chantry of St. John's church, where it lay in state guarded by clergymen and laymen from 8 to 9 P. M. More than a thousand men and women passed the casket during the hour.

On Friday morning a requiem was celebrated at St. Stephen's Church at 9:30, the Rev. Dr. Fiske being celebrant and the Rev. E. R. Sweetland assisting.

From 12 noon to 2 P. M. the body of the Bishop, vested in rochet and chimere, lay in state in the chantry of St. John's, while thousands of people passed the casket. The clergy of the diocese in relays of four stood guard. At precisely 2 o'clock the doors of the chantry were shut and the body removed to the main entrance of the church. The pall was spread over the casket and on the top was placed the hood of the Bishop's degree and two simple wreaths. The service began at 2:30 o'clock. The pall-bearers were the Rev. Messrs. Appleton, Carpenter, Collins, Denfeld, Dickey, Hughes, Hilliker, Hobbs, Meader, and Pressey. The Bishops present were Bishop Gailor of Tennessee, Bishop Codman of Maine, Bishop Brewster of Connecticut, Bishop Hall of Vermont, Bishop Van Buren of Porto Rico, and Bishop Partridge of Kyoto. Bishop Gailor read the opening sentences, Bishop Burgess the lesson, and Bishop Codman the creed and prayers. Hymns 586, 375, and 121 were sung by the full vested choir of St. John's Church. In the procession were Governor Aram J. Pothier, Mayor Fletcher, clerical and lay members of the Standing Committee, and about 150 vested clergymen of Rhode Island and other dioceses. There was no sermon. The burial was at Swan Point cemetery on a beautiful site overlooking the Blackstone river. At the grave Bishop Hall said the committal, Bishop Gailor casting the earth and pronouncing the blessing. The service at the grave closed with the beautiful hymn, "Now the laborer's task is o'er." The church was packed to the sidewalk with the people who wished to take part in the service. The congregation joined in singing the hymns. But at the grave besides the family, the Bishops, and the clergy holding office in the diocese, were only a few who attended out of reverence and love.

THE HEART'S consciousness of God's love has a peculiar effect. Have you ever gone into a community, a home, or an assembly, where you knew yourself greatly beloved by all? Then you have experienced the sense of comfort, the joy, the freedom, the exhilaration love brings to you. It is as if the soul were released, and opening and swelling and blooming forth, as the dead branches of trees awake and bud out under the genial warmth and glory of the spring sun. So feels the man who believes in the love of God and walks in the realization that it is in him and under him and over him and round about him. It begets in him a gladness, a sense of safety, joy, hope, confidence; it helps him to do his best; it brings forth service and sacrifice. Furthermore, it sustains in sufferings and sorrows, and, come what may, we can always have the assurance that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.—R. H. BALL, in *Gospel Advocate*.

WE HAVE YET to see the fallacy in Canon Westcott's position, "The resurrection is a miracle or an illusion, there is no alternative and no ambiguity." Jesus died, His disciples and the soldiers knew He was dead. Two days later the lacerated body had changed into a powerful engine of faith. The resurrection of Christ was the resurrection of Christianity. Sin is historical and must be met by a historical remedy. They who are drifting out upon the barren sands of Pantheism have no relish for a religion of historic events. Dreamers may enjoy reveling in abstractions, but the rank and file of the Christian Church will continue to believe with the greatest thinkers of the past that the human soul, burdened by sin, perplexed, filled with remorse, needs something more than a formula for a respectable commonplace. The periods of great spiritual power in the past have been times when men were too serious, too much in earnest, for spiritual gymnastics. We need a brotherly Saviour, we must have a divine, an Almighty Saviour. The world is not to be converted by men who are in doubt about the Christ who is described as clothed with all power in heaven and earth.—GEORGE L. CLARK, in *Hartford Seminary Record*.

MONTANA DIOCESAN CONVENTION.

IN his address to his diocesan convention, held last week, Bishop Brewer commended the preamble, opposed the elective Presiding Bishopric, commended the system of Suffragan Bishops if it should prove useful for colored work, but not otherwise, commended the pending amendments relating to trial of a presbyter and to amendments in the Book of Common Prayer, and expressed the view that no official interpretation of Canon 19 by the House of Bishops is required. He acknowledged that the canon had been violated and said:

"Canons and rubrics are being broken all the time. I am sorry for it. But the Church does not die because of these violations. The violations are not confined to one class of Churchmen alone, and do not point in one direction only. I very often find some of my clergy allowing things that I should not feel justified in allowing myself, and doing things that I should not feel I had a right to do. Sometimes I tell them of it, and sometimes I hold my peace. I have in my convention address stated my wishes in regard to the use of the different services of the Prayer Book, and given my interpretation of its rubrics, and then I have found some of the clergy of parishes and missions doing just as they were doing before, and paying no regard to what I had considered a godly admonition given in my address. I tell them of it in what I mean to be a good-natured way, and I feel reasonably sure that they will continue to follow their own will. The fact of it is, a good portion of the clergy think they know as much as their Bishop, and some of them think they know a good deal more. And I suppose they do. Only, the Bishop is placed in a position of authority by the Church. But that authority to be efficient must be exercised as a moral force rather than with the hand of power. The Bishop must rule his diocese as a father, rather than as an over-lord, else his authority will not carry much weight. Therefore, I should doubt the wisdom of the House of Bishops attempting any explanation of the legislation enacted by General Convention." He could not see that in the permission granted by the late amendment any recognition of the validity of orders apart from those of the Church is involved, nor any surrender of our historic position. Treating then of the name of the Church, in which he said many held that a great step in the promotion of Christian unity might be made by a change, he recalled that he had previously said that he had "no love for the name 'Protestant Episcopal.'" and that he would "gladly see another name adopted when it could be done with practical unanimity. If I can be made to see that that time has arrived I shall be ready to vote for it next fall. But we must not divide our forces, nor sow the seeds of disension by acting prematurely. That would be to set back the cause that we wish to set forward. It seemed to me that there was more harmony, more unity of sentiment, more enthusiasm, and a larger vision in our last General Convention than in any of the nine in whose proceedings I have been a participant. I want to see the tide rise higher still. I hope nothing will come in to hold back the advance. We ought to begin now to pray God for guidance in all that will be said, and for His blessing on all its proceedings. If the whole Church will be instant in prayer, her representative council will be helped to act for the highest interest of Christendom."

The Bishop gave warm commendation to the work of the Laymen's Missionary Movement and spoke strongly on the necessity of self support on the part of churches within the diocese. Coming then to local matters, he wished that a chapter of the Brotherhood of St. Andrew might be formed "wherever three men or boys can be found, with the clergyman to form such a chapter. Then these lay readers and Brotherhood men might be trained to help the rector in all his work." He had licensed more lay readers the past year than ever before, and hoped that he might license still more during the coming year. Two churches have been built within the diocese during the past year and one rectory is now in course of erection, while the first parish house within the diocese has been put up, being at Dillon and built by one of the parishioners, Mrs. Philip Lovell, as a memorial of her husband, who died two years ago. There are also plans for a number of new churches and other equipments to be erected during the coming year. A new memorial building was opened in March for St. Peter's Hospital. In conclusion the Bishop recalled that on the first day of July he would have completed forty-four years of his ministry, and by December 8th, thirty years of his Episcopate. "Wonderful developments have taken place in this mountain state during the almost thirty years that we have worked together as laborers for God. Still more wonderful developments seem to be on the eve of accomplishment to-day. We want the Church to keep even pace with the state in her growth and progress. The faith that we proclaim is the faith once, and once for all, delivered to the saints. The kingdom that we represent and present to the world for acceptance is the kingdom founded by our Lord and Saviour Jesus Christ, and organized by His chosen apostles. While we live we must work for it. When we die we shall still be a part of it. And we know that in the end all the kingdoms of this world shall become the kingdom of our Lord and of His Christ."

THE ELECTIONS.

Deputies to General Convention: Rev. Messrs. S. D. Hooker, Dillon; F. B. Lewis, Bozeman; F. J. Mynard, Great Falls; F. R.

Bateman, Helena; and Mr. J. Henry Longmaid, Helena.

Alternates: Messrs. W. C. Messias, W. A. Beard, and R. A. Harlow.

Standing Committee: Rev. Messrs. S. C. Blackiston, S. D. Hooker, F. R. Bateman; and Messrs. J. N. Kennedy, W. C. Messias, and A. H. Bowie.

CONVOCAION OF AMERICAN CHURCHES IN EUROPE.

THE ninth Convocation of the American Churches on the Continent of Europe was held June 15, 1910, at Christ Church, Lucerne, pursuant to the call of the Bishop in charge, Rt. Rev. Thomas A. Jaggar, D.D. The Holy Communion was celebrated by Dean Adamson, assisted by Rev. C. M. Belden and Rev. W. H. Williams. The Bishop not being in Europe at the present time, his address was read by the dean. He reported, for the period of his episcopal charge and his year of residence abroad, eighty-four persons confirmed and forty sermons and addresses delivered. All the churches had been visited, and on Easter Day, 1909, the tower of the Church of the Holy Trinity, Paris, had been dedicated. The Bishop stated that he had been requested by the Presiding Bishop to accept the commission of Bishop in charge for another term of three years, and that if he should do so, he would give his whole attention to the interests of the churches in Europe, making his residence at some convenient point on the Continent and beginning his visitations after the General Convention in October. The Bishop reminded the European churches of their privileges and responsibilities as an integral part of the American Church, constituting as they do the "government and jurisdiction of the Presiding Bishop."

A majority of the churches being represented, the convocation was organized by the reelection of the Rev. W. S. Adamson as dean, Rev. C. M. Belden as secretary, and Mr. J. T. Bates as treasurer.

The Rt. Rev. Dr. Paret, Bishop of Maryland, and the Rev. Dr. S. Snively being present, were invited to seats in the convocation. The following elections were made:

Clerical Deputy to the General Convention: Rev. J. F. Butterworth, D.D., of Dresden. Alternate, Rev. Walter Lowrie of Rome. Lay Deputy, Mr. Charles C. Haight. Alternate, Mr. Jay O. Moss.

Council of Advice: Rev. W. S. Adamson, Rev. J. F. Butterworth, D.D., Rev. C. M. Belden, Rev. J. B. Morgan, D.D.; Dr. Thomas Linn. Mrs. Franklin Towey, Mr. F. B. Keene, and Gen. Edward F. Winslow.

Acting upon the recommendation of the Presiding Bishop, the convocation resolved to raise an annual sum of \$400 from the several churches towards providing for the travelling and other expenses of a Bishop in charge when making his visitations. The reports from the constituent churches, of which there are only eight, showed a generally satisfactory condition. Upon motion the convocation adjourned, subject to the call of the Bishop in charge.

THE ETHICS of aestheticism is the growing cult of our times. The modern cry is, "Culture not Creed." It treats sin as a "soft infirmity of the blood;" the doctrine of sin has no place in modern thought. St. Paul taught it; St. Augustine emphasized it; but St. Paul and St. Augustine are but relics of a faded age. And right here is the point of cleavage: The world principle is Hellenistic; the Church principle is Hebraic. Hellenism would elevate man by the evolution of life; Hebraism, which finds its perfect expression in Jesus Christ, loses the life to save it. Modernism uses religion for culture's sake; in strict sense, therefore, it is not religious, it is aesthetic. The Church uses Word and Sacrament for the renewal of our natures and the sanctification of our lives; it aims to make men new creatures in Christ. It does not work by evolutionary processes: the old man must die; the new man must come forth and rise. The Hellenistic idea is a heathen one, pure and simple. It did not save Greece, with all her culture; it will not save these United States. Let the arts flourish; but let them flourish as arts. Let science do her best; but let science keep within her proper sphere. And let it be understood that we must die unto sin before we can truly live unto Christ. Christianity is not an evolution: it is a new birth. It is not culture; it gives culture. It is not aestheticism; it makes aesthetic. It is not a whitewash; it washes white. It works by spiritual processes: it kills in order to make alive.—*Lutheran.*

IF WE COULD only rise into the heavenly atmosphere of souls awake to the reality of God's love and the wisdom of His will, we should have a peace that the world could not give, no matter what treasures or pleasures it bestowed upon us—a heart brimming over with joy that no tumult or disaster of time could disturb.—*Selected.*

THE BI-CENTENARY OF THE CANADIAN CHURCH

BY REV. C. W. VERNON,

General Organizing Secretary of the Bi-centenary Celebration and Canadian Church Congress.

Tuesday the 10th (October, 1710), was solemnized as a day of thanksgiving for the success of Her Majesty's Arms in reducing Port Royal, etc., being so appointed by the general. After divine service, which was performed in the chapel by the Rev. Mr. John Harrison, chaplain to Commodore Martin (and now left chaplain to the Garrison by commission from the general), a sermon was preached by the Rev. Mr. Samuel Hecker, chaplain to the Hon. Col. Reading's Marines."—*Extract from the Journal of Colonel Francis Nicholson.*

THE service of thanksgiving, thus briefly described, held upon the final capture by the British of Port Royal in the province of Acadie, one of France's fairest possessions in the New World, marked the beginning of regular services according to the English use in what is now the great Dominion of Canada. The Canadian Church, acting through its highest legislative body, the General Synod, has decided that the two hundredth anniversary of that first service, coming as it does in this year of grace, 1910, should be fittingly celebrated.

Annapolis Royal, as Port Royal was rechristened after its capture in honor of good Queen Anne, is in the diocese of Nova Scotia, the oldest overseas diocese of the Anglican communion; and arrangements for the celebration are being worked out at Halifax, the see city of the diocese, by a central executive committee with the energetic Bishop of the diocese, Dr. Clare Lamb Worrell, at its head. Plans for the celebration include special services of thanksgiving for the many mercies vouchsafed to the Canadian Church during the two hundred years of her history, to be held in all Anglican churches of the Dominion of Canada; the opening of a stately Cathedral at Halifax, to stand as a monument in stone and a permanent thanksgiving; the holding of a three days' Canadian Church Congress; a visit to the university town of Windsor, the seat of King's College, the Empire's oldest colonial university; special commemorative services at Annapolis Royal; and services at Fredericton and St. John, the capital and see city, and the commercial capital, respectively, of the province of New Brunswick. Many Bishops from England, Scotland, and the United States, as well as the whole Canadian episcopate, have signified their intention of being present. The speakers at the congress will include some of the best known clergymen and laymen of the English, American, and Canadian Churches.

Port Royal, as Annapolis was called when the golden lilies waved over it, was founded as far back as 1605, and is thus the oldest town in America, save St. Augustine in Florida. From its foundation until its final capture by the British in 1710, it was captured and recaptured no less than fourteen times. The province of Acadie, claimed by England in virtue of Cabot's discovery in 1497, was given its present name of Nova Scotia by James I., who granted it to Sir William Alexander in 1621. Sir William settled a few Scotch colonists on the northern shore of Annapolis Basin. Charles I., to further the settlement, created Knights Baronet of Nova Scotia, whose duty it was to bring out a certain number of settlers. Little, however, was done till the final capture of Port Royal closed the period of French rule in the province by the sea, and Acadie became henceforth Nova Scotia, the golden lilies were replaced by the cross-marked flag of England, and with the coming of the English came England's Church to minister to their needs.

When the Sieur de Monts, himself a Huguenot, came to Acadie, he brought a Roman priest and a Huguenot minister to care for his colonists. A little later Jesuit missionaries did splendid work among the native Micmac Indians. As early as 1610, on the Feast of St. John Baptist, one of their number, Pere la Fleche, baptized on the shores of the beautiful Annapolis Basin twenty-one Indian converts to the faith, including

the old chief Membertou, and then, to the reverent wonderment of the half-clad natives, solemnly chanted a *Te Deum* of thanksgiving. The little chapel at Port Royal was dedicated to St. Anne, always regarded as the patroness of the Micmac Indians, and thus ecclesiastically Port Royal's later name of Annapolis was in some sort foreshadowed. It was in this little chapel of St. Anne, when the half-starved and tattered troops of France, with flying colors and all the honors of war, were led out of the fort by their gallant leader, Subercase, and the British sailors and the New England troops of Col. Francis Nicholson marched in, that the first service according to the use of the Church of England took place, thus happily connecting the old order and the new, and teaching us that though Gallican had given place to Anglican, as, in things of the civil life, French had to English, the faith of Christ remained.

The responsibility that the capture of Annapolis, and with it of Nova Scotia, in 1710, had placed upon the Anglican Church, was heroically taken up, and to-day, two hundred years after, the little chapel of St. Anne is represented by All Saints' Cathedral and 2,261 other churches; the Rev. John Harrison, chaplain to Commodore Martin, and the Rev. Samuel Hecker, chaplain to the Hon. Col. Reading's Marines, are replaced by twenty-two Bishops and 1,420 other clergy; the little band of worshippers at Annapolis by 550,000 souls, and their offerings by total yearly contributions of over six and a half millions of dollars. Truly, "a little one hath become a thousand, and a small one a strong nation."

Annapolis Royal itself has had an interesting ecclesiastical history. To it in 1720 the Rev. Richard Watts was sent as the first schoolmaster in Nova Scotia at a salary of ten pounds a year by the Society for the Propagation of the Gospel. At Easter of that year he is said to have opened what was practically a Sunday school, and also to have built a schoolhouse at his own expense. He seems also to have been assistant garrison chaplain. The present

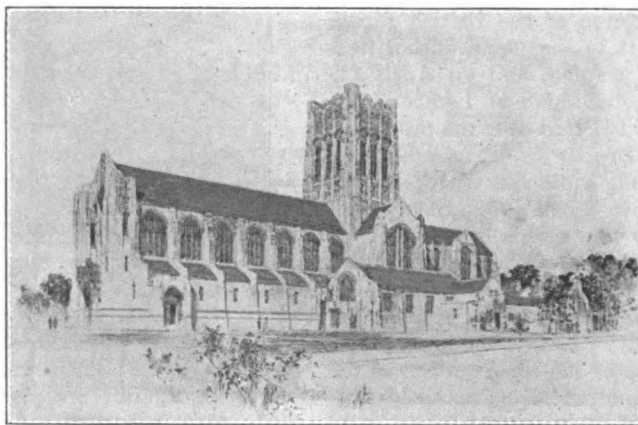
church at Annapolis dedicated to St. Luke was created in 1815, and nothing remains of St. Anne's; while of the fort itself comparatively little trace is left.

Halifax, the see city of the diocese of Nova Scotia, as well as its capital, was founded in 1749 at the expense of the British government and under the direction of the Lords of Trade and Plantation, and called after the Earl of Halifax, at that time the head of the board. The first expedition included 1,176 settlers and their families and was commanded by Colonel, the Hon. Edward Cornwallis. Through the Society for the Propagation of the Gospel two clergymen, Mr. Tutty and Mr. Anwell, and a schoolmaster, accompanied the first settlers.

Halifax has since grown to a seaport of considerable importance, standing as it does at Canada's eastern gateway.

To a Churchman the most interesting place in Halifax is St. Paul's church, the oldest non-Roman church edifice in Canada. The first services at Halifax were held in the open air, and during the winter in the governor's dining-room, where the Holy Eucharist was first celebrated on Christmas Day, 1749, with 30 communicants.

In the following year St. Paul's Church was built at the expense of the government, the frame and other material being brought from Boston, and in 1759 the parish was organized by an act of the first General Assembly of the province, and was thus the first parish legally set apart in Canada. By a deed of endowment dated January 4, 1760, King George II. designated the church as "A Royal Foundation and of Exempt Jurisdiction." The church is of wood, and being of the well-known Georgian style of architecture has no pretensions to beauty, though it has a certain quiet dignity and stateliness of its own, the effect of which is heightened by the numerous mural tablets,



ALL SAINTS' CATHEDRAL, HALIFAX.

memorials, and hatchments placed upon its walls in memory of some of the leading citizens of the province in by-gone days. It has on this account not inaptly been styled "The Westminster Abbey of Nova Scotia." The Sunday school was founded in 1783, eight years before the first Sunday school in the United States, and is the oldest Sunday school with a continuous history on the American continent, and one of the oldest in the world. St. Paul's is not only a church with a past history of surpassing interest, but is one of the most active to-day in its efforts for the spread of the Kingdom of God. It is, *par excellence*, the institutional church of Halifax, having a parish hall, a mission hall, and a shelter on one of the worst streets in the city, a home for girls, a junior and senior chapter of the Brotherhood of St. Andrew, men's and women's Bible classes, band of hope, senior and junior branches of the Woman's Auxiliary to Missions, a branch of the Church of England Temperance Society, Girls' Friendly Society, Church Lads' Brigade, savings bank, and sewing school, and a Sunday school with an enrolment of 1,434 scholars.

The arrival of the Loyalist refugees in 1776 gave a great impetus to Halifax. On March 30th the British troops having evacuated Boston, three men of war and 47 transports came with troops and many inhabitants of Boston, and on April 1st nearly 100 transports arrived with the remainder of General Howe's army and thousands of Loyalists. Amongst the refugees were many clergymen, most of whom had lost their all, and some barely escaped with their lives, as a result of their loyalty to their earthly sovereign.

The coming of the Loyalists undoubtedly led to the establishment of the Colonial Episcopate. On March 21, 1783, eighteen clergymen met in New York and discussed the probability of obtaining a Bishop for Nova Scotia. The outcome was a petition sent to Sir Guy Carleton of the British forces in North America, who forwarded it to the home authorities. After much delay the request was granted, and on April 12, 1787, the Rev. Charles Inglis was consecrated at Lambeth the first Bishop of Nova Scotia, with jurisdiction over the provinces of Upper and Lower Canada, New Brunswick, Prince Edward Island, Bermuda, and Newfoundland, a diocese truly colossal in its extent. The stuff of which Nova Scotia's first Bishop was made is well illustrated by the story told of his bravery in the stormy days of the American Revolution. When stationed at Trinity Church, New York, one of the Revolutionary generals had sent word to him requesting that "the violent prayers for the king and royal family be omitted." To this the loyal priest paid no heed, and great was the alarm of the congregation when, one Sunday morning, "about one hundred rebels marched into the church, with drums beating and fifes playing, their guns loaded and bayonets fixed as if going to battle." Dr. Inglis took no notice of them, and repeated the customary state prayers in a slightly higher voice than was his wont. The congregation feared that he would have been shot down at the reading desk, but nothing happened.

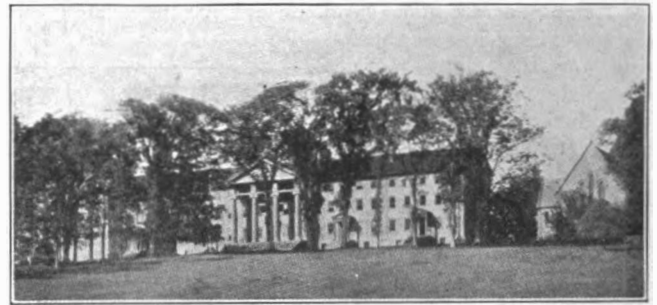
The coming of the Loyalists not only led to our premier colonial bishopric, but also to the establishment of our oldest colonial university. It was in 1783 that five of the same clergy who had memorialized Sir Guy Carleton respecting a plan for the episcopate, sent him a "plan for founding a seminary of learning at Windsor in Nova Scotia." It was not until after the arrival of Bishop Inglis that the matter was taken up in Nova Scotia, when at the Bishop's request the House of Assembly passed a series of resolutions for the "speedy establishment of a public school in some commodious and central situation in the province for the purpose of instructing the rising generation in the principles of sound literature and the Christian religion," and voted liberal grants towards its maintenance. On the Feast of All Saints, 1788, the academy at Windsor was opened by the Bishop; his nephew, Mr. Archibald Paine Inglis, being the first principal, and his son John, afterwards the third Bishop of Nova Scotia, the first scholar enrolled. In 1789 the legis-



CHARLES INGLIS,
First Bishop of Nova Scotia.

lature passed an act establishing and endowing a college, and in 1790 Rev. William Cochran was appointed the first president. The British parliament made generous grants amounting to £4,000, and by 1794 the governor reported to the Duke of Portland the erection of the college building, which is in the old-fashioned German style, of wood, with brick or stone nogging between the studs. The estate of 69 acres in which both college and collegiate school stand was purchased in 1790, and received a royal charter as "the mother of an university for the education and instruction of youth and students in arts and faculties to continue forever and to be called 'King's College,' and to have and enjoy all such and the like privileges as are enjoyed by our universities in our United Kingdom of Great Britain and Ireland." King's College has since then been a little Oxford on Nova Scotia soil, and in spite of many difficulties and discouragements, has done noble service not only in supplying men for the priesthood, but for other walks of life. Last year King's sent its first Rhodes scholar to Oxford. The royal founder is still commemorated in the students' Latin grace, as are its patron, the Archbishop of Canterbury, and the other benefactors of the college: *Laudamus Te, Pater Coelestis, pro Serenissimo Rege, Georgio tertio, hujus Collegii funditore munificentissimo, pro reverendissimo Patrono, caeterisque benefactoribus nestris.*

The jurisdiction of the present Bishop of Nova Scotia, the sixth in order, extends only over the province of Nova Scotia (including the Island of Cape Breton), and of Prince Edward Island, containing a mere trifle of 23,612 square miles. It has



KING'S COLLEGE, WINDSOR, N. S.

100 clergy, who minister, a few in city and town, the rest to widely scattered parishes of farmers, lumbermen, miners, or fisherfolk, few having less than three churches, and some as many as six or seven in their parishes. A Sunday for them means three or four services, taken unaided, probably one attendance at a Sunday school, and anywhere from twelve to forty miles of driving.

Although the oldest colonial see, the diocese has had no Cathedral, the wooden parish church of St. Luke in Halifax serving as a pro-Cathedral until its destruction by fire in 1906 afforded an opportunity to the Bishop to revive and press on to completion a long planned but dormant scheme for an adequate Cathedral. The plans for the Cathedral of All Saints were prepared by the well-known firm of church architects, Cram, Goodhue & Ferguson of New York. At present only the chancel, transepts, and six bays of the nave have been built, and the great tower is not to be carried much above the apex of the roof.

Its pulpit and altar are to be gifts commemorative of the Right Rev. Hibbert Binney, fourth Bishop of the diocese, while its silver, gilt, and jewelled paten and chalice are the personal gifts of Right Rev. Dr. Courtney, the fifth Bishop, now rector of St. James' Church, New York. Its window scheme, when completed as the years go by, will illustrate its title of All Saints', depicting the blessed saints of ancient and modern days, culminating in the magnificent window over the high altar, which will show the King of Saints reigning in glory.



JOHN INGLIS,
Third Bishop of Nova Scotia.

THE IDEAL OF THE DIACONATE.

FROM A SERMON PREACHED AT THE ORDINATION OF DEACONS, IN THE CHURCH OF THE HOLY TRINITY, MIDDLETOWN, CONN.

BY THE REV. JOHN J. MCCOOK, D.D.,
Rector of St. John's Church, East Hartford, Conn.

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word."—Acts 6:3, 4.

WE have here an account of one of the most momentous events in the history of religion, and therefore of the world. The ministry up to this moment was twelve men. There is no record that they were expecting to perpetuate themselves, much less to evolve other orders; and there is much to suggest that they rather supposed the whole thing would end with their lifetime. When suddenly we find a new office created with seven new officers in commission; to be followed four or five years later with another office of missionary birth, the presbyterate, and lo! the embryo of the Day of Pentecost has become the organism; the apostolate has developed into the priesthood fit for all work, for all time. . . . These first guardians of the poor offered every guarantee in respect to certain objections. First, they were taken direct from the common people and bore testimonials from them. This was their *prima facie* title to common sense; the primary endowment for such work. Second, they were full of the Spirit, that is, they had piety, earnestness, and religious inspiration. Third, they were full of wisdom—they knew things in general, they had specific knowledge of the work in hand; they were what we should call scientific, or trained, charity-workers. And in all these things they furnish an example to us in respect to the more restricted duties of the diaconate, and also in respect to the office as it almost developed and as it continues to this day.

For it might as well be remarked here that, whatever may have been the previous record of the original deacons, they are quickly found in the front rank of the evangelistic work, St. Stephen's sermon that brought on his death being the longest discourse reported in the New Testament, and the account of St. Philip's conversion of the Ethiopian treasurer being one of the most circumstantial and dramatic on record.

Let us pause then for a few moments to examine more particularly the qualifications of these deacons. The first may be summed up in one phrase: They were laymen with testimonials from laymen. That is what is meant by the expression "of honest report." . . . I return now to the remaining qualifications of the young clergymen. They are partly intellectual, partly spiritual. "Wisdom" may transcend knowledge, but surely includes it. And knowledge assumes instruction, and instruction means education. Now of course it must be conceded that there are many kinds of education and no one way has the monopoly of communicating any one kind. There is no university greater than the world itself rightly used, and the higher ranks of literature and science are bristling with the names of its graduates. . . . We rightly, I think, give decided preference to candidates for the ministry of formal and conventional education. . . . For, as the diaconate has come to be practically only a stepping-stone to the next order, there being few parishes which exhibit the ideal of organization by having both, so every pastor must be his own deacon or else have none, and must do the deacon's work or see it go undone. Now this work covers peculiarly the whole class of things lumped to-day under the name sociological; social hygiene in its two great branches, reformation of drunkards and impurity; education, charity organization, the care of the sick and the poor, the prevention of crime—all of them part of a priest's duty in so far as his office includes the deacon's, and demanding thought, study, investigation, assimilation of the wisdom of others of whatever nationality, and greatly aided in this polyglot country by knowledge of foreign tongues, and by the keenness that comes of constant use of the intellectual faculties.

And if anywhere, surely here is room for the deacon's last specified qualification, fulness of the Spirit. To lift him out of himself, to transfigure base details, to make temporal want and ignorance and shortcoming the way to eternal brightness and fulness—such, to the worker in these foundations, often so far from the upper air and light, such is the use of that Breath from on High which the apostles asked for and got in their first batch of deacons.

And now I have really used up my time upon a single part

of my text, happily the most important for this occasion. But I have not entirely neglected the other, since I have considered the diaconate as wrapped up in the more advanced grades of the apostolic priesthood. "We will give ourselves continually to prayer and the ministry of the Word." . . . And that is the life we once imagined for ourselves! O why must the picture fade? Why must we find ourselves again the busy, bustling, modern clergyman, with time for everything but quiet prayer and quiet study of God's Word? Young men, waiting for the solemn moment when God shall claim you entirely as His own, I do not envy you so much the years that are ahead of you, though life is sweet and work is good and death is hateful. What I chiefly envy you is the vision. Keep it as long as you can. It is more than vision, it represents a fact. For even in your deacon work you will discover that there is one thing over everything else—God, Spirit; that there is just one thing that counts toward permanent improvement of social evils, because these in their ultimate analysis spell moral deterioration—defect in character, partly inherited, partly cultivated—what our less sociological ancestors called sin original and sin actual. And there is only one way of getting rid of sin—repentance that shames and pains and humbles, until one "hates the very garments spotted by the flesh," and seeks for pardon and for inward holiness and strength to do better where alone they are to be had, in prayer and self-distrust, and self-discipline, in the presence of the invisible God, in the ministries of His Word.

Trust one who has tried.

WATERING FLOWERS.

BY MARIE J. BOIS.

THE sun is going down; a cool evening breeze is rising, bringing relief to the tired men and women who have been toiling all day long in the fields and in the houses. Dusty and lusterless, the poor flowers stand in their parched beds. Now is the time to water them. How beautiful and fragrant they become under the first shower; how quickly they regain their natural brilliancy, and what satisfaction it brings to the heart of the worker! But, it is not enough to sprinkle away the dust and to moisten the surface of the soil. Pull up a weed after the first can of water has been used and see how dry the ground still is, immediately beneath the surface. The roots have not been reached as yet, they are still vainly seeking food for the plant. And so, the worker who has learned the need of going to the root of things gives abundantly and unsparingly the refreshing water to the thirsty plants, taking care at the same time to pull up all the weeds and to stir the soil where he sees the need of it.

Already the reader has seen the lesson to be drawn from that simple, every-day task, for more than once the comparison between the human heart and earthly soil has been used, since our Lord Himself graciously told the parable of the Sower; but the beauty of these natural and simple lessons lies in the very fact of our applying them to our own hearts and, as it were, discovering for ourselves their profound truth.

Let us, then, open our hearts to God's showers of blessing; let us look to it that we not only desire to sprinkle away the dust of sin, but let us ask Him to help us see the need of deep stirring of the soil and of weeds to be uprooted, so that whether it be a simple, unnoticed flower, or a glorious one adorning His garden, it may be in very truth that which He Himself has planted in us and watered with His own precious Blood.

THE TEST of any civilization might be found quite accurately in its treatment of women and children. The difference between paganism and Christianity was never more startlingly exhibited than when Jesus said, "Suffer the little children to come unto Me and forbid them not," and when He took them into His arms and blessed them. Fathers and mothers in all ages have loved their children. But in Rome the weak or crippled children were often exposed for death; orphans were abandoned. The law regarded the father as the absolute master of the child, whom he might sell into slavery or scourge to death. The education of children was frequently committed to slaves, and those the least useful and least moral. The religious instruction of children was confined to their going through some ceremonial altar services. The child was regarded as of worth to the parents or as an asset to the State, but the infinite value of its own proper personality, of its immortal soul, was not recognized. What a vast and merciful change has been effected by Him who came to earth as the Babe of Bethlehem!—Selected.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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

"O. HENRY."

SOcial reform loses a valiant champion in the death of O. Henry (William Sidney Porter), whose marvellously effective short stories brought home to thousands, yes, one is perhaps justified in saying hundreds of thousands, the conditions under which so large a proportion of the army of workers, especially women workers, live in our great cities. As one of his friends and eulogists pointed out, with bitter humor he once wrote that when he came to St. Peter's gate he should inform the guards that he had burned an orphan asylum and murdered a blind man for his pennies, but that he had never forced shop girls to work for four dollars a week. When he comes there, indeed, it will be remembered that he fought with all his wit and power for these pitiful children, and that perhaps some things he wrote saved one of them from the road that ends in sorrow. And surely it will be recalled that into the darkest corners of this world he let the sunshine of his mirth.

To quote further from the same appreciative admirer, he reflected the jesting, hurrying, hectic spirit of the times, and ably he interpreted democracy. For he wrote not only of the young man at the drug-store soda fountain, but of the white-shirted clubman as well; and lo, when he had finished, the same emotions, the same soul, was shown to lie beneath the white shirt as lay beneath the ninety-eight cent pink negligee of the drug store soda boy. To him a man was a man, and all, regardless of tailors, played the same parts in the comedy or tragedy of life.

THE DIOCESE OF HARRISBURG AND THE BOYS.

The diocese of Harrisburg is circulating throughout the state of Pennsylvania a leaflet with the caption "Save the Boys!" from which we quote these stirring words:

"The Church is trying above ground to care for the miners in body and soul. She wishes to aid the laborer and his family not only on Sundays, but on every day of the week. Most mining towns are very dreary places. After working in blackness all day, lighted only by his lamp, the miner comes up at night to a village often without a painted house on any of its streets, and all the dwellings covered with black coal stain of many years' accumulation. In the whole settlement no one owns a foot of ground. The dwellings are only for rent, not for sale, and so no one spends anything upon them for appearance or repairs. It is a good place for employment, but not for enjoyment. Without trees to shade its board or earthen walks, without lights after 8 o'clock on the streets, except the luring lights of liquor saloons which tempt from home to dissipation, what wonder if many of these cheerless mining villages breed anarchists? The Church, by gymnasiums, reading rooms, free baths, men's and boys' clubs, mothers' meetings, and girls' guilds, with popular lectures during the week, and warm, helpful services and sermons on Sunday, can put a longing for better things into the hearts of these discouraged men, women, and children. Look at the pictures of these little and large mine workers and see if you do not feel you ought, *nay, want*, to help teach them about Christ, and by filling their minds *with hope, save them from drunkenness and despair.*"

WHAT A SERMON DID.

THE REV. EDWARD HENRY ECKEL, rector of Christ Church, St. Joseph, Mo., recently preached a sermon calling upon the chief of police in that city to exercise censorship over the penny arcades and urging the extension of the censorship to the moving picture shows. The city attorney, the police board, and the chief of police at once took up the cause; Judge Ryan of the Juvenile court was aroused to express himself on the demoralizing effect of the cheap shows; the county court became interested, so that its officers will act against the evil pictures at a popular amusement resort just outside the city; the chief of police declares he will rigidly enforce the ordinance, and "he is a man to carry out his promises." The ordinance referred to was passed two years ago at the instance of "Brother" Emery of the Christian Brothers College, Mr. Samuel Stone, a Jew, and Mr. Eckel, and was prepared by Judge Ryan before his elevation to the bench.

This incident illustrates several things—but one especially.

No matter how good a law may be, it needs public sentiment behind it to make it effective, and the clergy, *if they are sure of the facts*, as Mr. Eckel was in this instance, can arouse that public sentiment by a forceful presentation.

SALOONS ARE DECREASING.

ACCORDING to E. H. Maling, one of the division chiefs in the Bureau of Census, in 1907 (the last year for which figures are available), the number of saloons decreased 6 per cent, the decrease being general in nearly every section except in the Southwestern and Rocky mountain sections. More than 25 per cent of the saloon keepers in the 158 largest cities were reported from New York and Chicago; the cities of over 300,000 population with the smallest number of saloons were Washington (521) and Pittsburgh (818); the largest number of saloons in proportion to the population being in Milwaukee and New Orleans. In the former there was one dealer selling liquor by the drink to every 142 inhabitants, and in the latter, to every 200 inhabitants. The number of inhabitants to every dealer in Philadelphia was 761, and in Boston 738. The other cities having less than 200 inhabitants to each dealer were: Galveston (134); East St. Louis (143); Mobile (153); Houston (158); Hoboken (168); Sacramento, Calif. (188); San Antonio (179); La Crosse, Wis. (183); Springfield, Ill. (188), and West Hoboken (191). The smallest number of saloons in proportion to population is shown for the states of Pennsylvania and Massachusetts, and the largest for those of Texas, Ohio, and Wisconsin.

THE CHURCH AND DELINQUENCY.

TRINITY CHURCH, Rochester, N. Y., maintains a place for delinquent boys to meet for recreation. The rector, the Rev. Charles R. Allison, in a recent address explained what the parish was doing. Its parish house, costing \$16,000, containing an assembly hall, gymnasium and baths, library and reading rooms, he said, was offered for the purpose. A clothing bureau is maintained where whole families are fitted out for a nominal sum. The parish supplies a parish nurse and doctor, and if the sum of \$600 can be raised, a man to take charge of the athletic and social sides of the undertaking will be installed in the fall.

Mr. Allison said that through the public schools in the vicinity, workers expected to learn who were the truants and those who were neglected in their homes, and to place them in more pleasant surroundings and under influences that might aid in keeping them out of the paths that lead to the juvenile court and the probation officers. A visitor and two assistants, the speaker said, would help him to look up the children that needed help and who might be kept from being added to the roster of the "Oak Street Gang."

THE BUFFALO SEMINAR.

"THE BUFFALO SEMINAR, 1909-1910: A Social Study of Buffalo—Its Conditions and Needs" is the title of an intelligent effort which Buffalo social workers have been making to find out about the actual conditions in that city. It is a precedent worth studying and following. Group Ten has published as part of its work a striking statement of "The Decencies Which a Laborer's Wage in Buffalo Forbids."

A COMMISSION on Social Service has been appointed by the General Convention of Universalists. Its first tentative report recommends a campaign of education, to urge more accurate information on local social activities and needs by ministers and congregations, and the training of theological students in applied sociology. It recommends that the discussion of topics relating to social service be promoted among men's clubs and women's and young people's societies. Special classes for study and discussion, and the use of specialists on social service as speakers at Sunday evening services, are recommended. The churches are urged to take out life memberships, and to do active work, in other social organizations, and its general conventions are urged to send fraternal delegates to the conventions of philanthropic organizations, particularly to the National Conference of Charities and Corrections.

ACTIONS to recover damages for personal injuries consume more space in the current law reports than any other class of cases, and a Massachusetts legislative commission reports that accident claims against street railways consume three-fourths of the time of the juries in Boston.

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.

SUNDAY OBSERVANCE.

To the Editor of The Living Church:

I AM surprised to read in your columns for June 25th an argument by one of your correspondents in favor of a Sunday holiday and an editorial in approval thereof.

The writer, presumably a Churchwoman, advocates a 9:30 service in summer in order that business people can go to the parks and country. It is untrue that "Sunday is the only day" for such recreation. A large proportion of the business people can go on Saturdays, beside the secular holidays which occur. In view of the fact that making the Lord's Day a holiday is an increasing sin, it is hardly edifying for Church people to neglect ways and means in order that people "may not be debarred from their holiday." Going to the parks and country is not essential to the salvation of the human soul. "To know Thee, the only true God, and Jesus Christ whom Thou hast sent" is essential. That knowledge is more surely gained by keeping the Lord's Day holy than by trying to effect a compromise between religion and physical recreation. There are already many breaches in the walls of Zion which would better be repaired than to open the gates so that the enemy may be spared the burden and heat of the day.

Bound Brook, N. J., June 25, 1910.

A. S. PHELPS.

WHITSUNDAY.

To the Editor of The Living Church:

AMONG the persons who fell into the "singular delusion" that *whitsun* is the equivalent of the German *Pfingsten* was no less a person than Dr. John Mason Neale. I have his words before me as I write, and I am inclined to think that it was he who gave authority for the derivation. Dr. Neale was no mean scholar; quite as eminent as some others who make a varying explanation. He says, "it is curious how the name could be so mistaken—it is simply by the various corruptions of the German *Pfingsten*, the Danish *Pintse*, the various patois *Pfinsten*, *Whingsten*, etc., derived from Pentecost."

I am, however, rather inclined to believe that Dr. Neale was wrong. Yet the name is a hard one to account for. *Whit* is not difficult, but how can you account for *whitsun*?

I possess a great treasure, a genuine Elizabethan Prayer Book, dated 1601. It lies open here now, and I read *Whitsunday*, and *Munday in Whitsun weeke*, and *Tuesday in Whitsun weeke*. It does not give the complete collect on those two days, but merely the opening clause, with the note "as upon Whitsunday." You see there is no capital letter for Sunday, but the word is given without division. So is it in the table of Proper Lessons, in which Sunday (alone) invariably has the capital, as it ought to have if the name was Whit Sunday, Whit Monday, etc. It is Whitsunday also in the table of Proper Psalms.

And then we have also the word "Whitsuntide," and "the Whitsun holidays."

If it comes, then, so easily and naturally from the Anglo-Saxon *hwit* (white), where does the rest of it come from?

It looks, then, as if Neale's words, "as it is not Easter Sunday but Easter Day, so it is not Whit Sunday but Whitsun Day," had a good deal of truth in them.

There is a principle of textual criticism which may, perhaps, apply here. It is this: that between variant readings the more difficult rather than the easier ones are chosen, other things being equal. Thus *whit* being easier is to be discarded for *whitsun*, not (be it noted) exactly because *whit* comes directly from *hwit* and *whitsun* from we know not what, but because the *whitsun* prefix accounts in itself for the whole system—for Whitsun Week, for Whitsuntide, as well as Whitsunday.

I have a question: Would it not have been worth while when the American Prayer Book was under revision to have added a second title to the name Whitsunday? Such an one as "or Pentecost, the Festival of the Holy Spirit," would have made it quite clear that what is commemorated on the seventh Sunday after Easter is precisely the descent of the Holy Spirit, which took place on the day called in our English Bibles "the day of Pentecost." Some such identification is necessary. "Whitsunday" is a good deal more "Greek" to the American than Pentecost itself! Tell the first Presbyterian or Methodist you meet that such and such a Sunday was Whitsunday, and ask him if he knows what mystery was commemorated by such a festival, and observe what he says!

Tokyo, June 11, 1910.

CHARLES F. SWEET.

PRIVATE ENTERPRISE OR CORPORATE BUSINESS?

To the Editor of The Living Church:

THE arrival of another of the pathetic letters of our missionary treasurer ought to rouse the clergy and people of our Church to serious searchings of heart. Mr. King writes under date of June 21st that \$531,000 still remains to be found if we are to close the year September 1st without deficit.

The "Apportionment Plan" was inaugurated, if we remember rightly, at the General Convention in San Francisco in 1901. Last year, in spite of the efforts to make the year's offerings meet the entire apportionment as a grateful memorial to our beloved Mr. Thomas, a deficit of \$33,000 was carried over. This year, after applying every probable and possible and expected resource in addition to offerings, there remains in prospect a shortage of \$59,600.

What do you think we ought to do about it?

"What is everybody's business is nobody's business." The "Apportionment Plan" is an attempt to distribute fairly over the various parts of the Church the amount of the annual bill incurred in our missionary operations; regarding these operations as the business of the whole Church, and of the Church officially. And then the official representatives of our Church—for such the Board of Missions is—come before us in the attitude of entreaty and appeal: "Please give your generous offerings to the cause, so that we may meet your obligations." Why does not the incongruity strike us with its entire grotesqueness? This is precisely making everybody's business the business of nobody in particular. The plan either assumes too much, or it requires too little.

We have heard a great deal about "every baptized member of the Church a member of its Missionary Society." Passing from the atmosphere of idealism into the realm of pure business, let us set down the more moderate statement that every enrolled communicant is a responsible member of the Church, with the ordinary obligations of membership; an individual stockholder in the Church's common business. If the Church followed the methods of our fraternal orders, every member would be assessed *per capita* to meet the year's expenditures of the central organization. Such a *per capita* tax of seventy cents from each member of our Church would this year have met our whole apportionment. Think of it! Six cents monthly dues! Or, if you wished to levy it only upon adult communicants, say ten cents monthly! And the Church cannot get it!

Is it not time we considered the situation, in the next General Convention? Who is engaged in this missionary business, anyway? Is this a voluntary matter, a pet interest of some enthusiasts to whom one may say, "If you believe in this kind of thing, pay for it yourselves, or find the money as you may"? Or is it not rather the corporate and official action of our Church, which has put every Missionary Bishop, priest, and deacon, and every missionary teacher, doctor, and nurse into the field, employed these workers, and undertaken their support? Fancy a city or state government, after certain improvements or developments had been authorized in due form, or after certain officers and employes had been engaged for public service, sending out by its treasurer appeals and entreaties to the people to make contributions, so that bills incurred might be paid!

Perhaps, however, it was an error to assume officially that missions are the business of the whole Church. Then let the General Convention reopen the whole question. Doubtless there will be among its deputies some whose parishes have not met their apportionments; there will certainly be in both houses representatives of dioceses that have not done so. Let us secure a definite decision, voicing the mind of the whole Church: Shall, or shall not, this Church continue to assume official responsibility for its so-called Domestic and Foreign Missions?

If "yes," then let us collect the amount determined by our official representatives to be necessary, by some assessment or tax. How would it do to disqualify by canon any deputy-elect whose parish had failed during the previous three years to pay its annual apportionment? Since the lower house is growing so unwieldy, how would it do to disqualify any diocese which had refused to pay its apportionment? Would it be any more drastic than the canons which govern some (if not all) of our diocesan conventions?

A great deal of the best missionary work of the world has been carried out by voluntary and unofficial societies. When this is the policy, appeals for voluntary contributions are in order. Appeals for voluntary contributions for "specials" are always in order, under whatever system. When, as with us, missions are the official creations of the Church, the failure of dioceses and parishes to pay their "apportionment" simply spells *delinquency*; and a refusal to make any effort to pay, after repeated notice, looks to the plain man like sheer *dishonesty*. The Church that tolerates it is wanting in self-respect.

June 28, 1910.

WILLIAM FREDERIC FABER.

TEACH THE CATECHISM.

To the Editor of The Living Church:

AS I move about from place to place and assist in the work of the different Sunday schools I find that there is no one thing more needed than more and better instruction in the Church Catechism. It is almost unaccountable why the Catechism should fall

into such neglect, containing as it does the Creed, the Lord's Prayer, and the Ten Commandments, the chief things which a Christian child ought to know and believe to its soul's health. The condition is no better in a parish where emphasis is laid on Catholic practice and ceremonial. In a more recent case of this kind I found a boy in the rector's confirmation class who, the Sunday before he was confirmed, was utterly unable to say the Lord's Prayer; and the Sunday after he was confirmed he could not say it even with great assistance. The rector in this case would regularly spend considerable time each Sunday instructing the children about symbols and Church symbolism. It seems to me high time that laymen take a more active and helpful interest in Sunday school and Church work.

How this condition of affairs can exist is all the more strange when the Prayer Book puts so great emphasis on instruction in the Church Catechism. It may be the rector's work to see that this instruction is given, but it is especially the work and task of the sponsors of each child baptized. The baptismal service says: "Ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments"; and again: "Ye are to take care that this child be brought to the Bishop to be confirmed by him so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments." And the rubric at the end of the Catechism says: The minister of every parish shall diligently, "openly in the church instruct or examine so many children . . . in some part of this Catechism." And parents and masters are ordered to cause those children to come to the minister for this instruction who have not otherwise learned it. And the next to the last rubric again speaks of the children learning these chief things in the Catechism.

Then the Confirmation service says: "The Church hath thought good to order, that none shall be confirmed but such as can say the Creed, the Lord's Prayer, and the Ten Commandments."

In summer, when the children have a vacation from their ordinary studies, it seems that we might well take advantage of it and put all the more stress on learning the Catechism. It can even be done with few teachers if need be, for one person can instruct all the children in this one subject fully as well as could be done in any other. Only put stress on it, and follow St. Paul's example when he says "This one thing I do."

God never intended that the laity should leave everything to the clergy, nor that one should usurp the functions of the other. The element of common sense is not to be left out, nor common interest and common helpfulness. It is largely a question of both the clergy and laity doing their full Christian duty.

LEWIS OSTENSON.

ANOTHER WORD ON CANON NINETEEN.

To the Editor of *The Living Church*:

AMIDST all the voluminous correspondence concerning Canon 19, I have watched in vain for the view that I myself have taken, which will induce me to vote against any amendments which are intended to widen its limits. Had such an opinion been broached I should not have troubled you with this article, and I only do so now because I feel that we ought to go to the Convention with some forethought upon the subject, and not give an *ad captandum* vote.

We will agree that the Church is the Body of Christ. Now, what is a body? I know no better definition than—an assemblage of members. Each church is a member and as such has an assigned function to fulfil. No member, as a rule, can perform any office assigned to another member. This was evidently the view in the mind of St. Paul when he said, "If the whole were hearing, where were the smelling?" It is quite possible that the Apostle included in his thought not only individuals, but communities which we call churches. That in Christ's forethought there should come into existence churches, I think, cannot be doubted; not only did He say "Other sheep I have which are not of this fold, them also must I bring and there shall be one flock," indicating that at present the flock is shepherded in many folds, but in the two miracles of the draughts of fishes, the one when He was with the ministers on these waters of time, the other when He had passed beyond this present and was standing on what represented the eternal shore, He evidently intimated that there were many nets now to be used in capturing fishes, whereas at the end of all things there will be but one net, which will enclose the elect and land them at His feet on the other shore; the nets representing many churches, the one net representing Christ's Church; and although He and the disciples He had gathered about Him might well be considered the Church of Christ, yet He found nothing to blame in the man who followed not with them but cast out devils in His name. And it is not a little remarkable that St. Paul in that celebrated passage so often quoted in the interest of visible unity, "One Lord, one Faith, one Baptism, etc," seems purposely to abstain from saying one Communion.

Of course, it is true that it is scandalous that present day Christians should be divided into 174 communions by differences which in many cases have no existence, except in ignorance and prejudice; still their right to separate existence they may well plead is authorized by appeal to the only test the Lord left of the validity of any following of Him—"by their fruits ye shall know them"; and if the majority of these Christians are existing contrary to the Divine mind, then why should the Divine blessing accompany their ministrations?

The missionary whose work appealed to me most strongly in its self-sacrifice and results at the L. M. M. Conference in Chicago was a Quaker who had neither orders or sacraments.

Out of 149 million Protestants, 114 million have no Bishops; then who dare say that a Bishop is an essential factor to a Church?

I can see no other reasonable theory than that each of these communities are members of the Body; each of them has a special function to perform. Our Church is the home of learned piety. We attract into our community a certain class of mind. I am in no sense disparaging other Christian bodies when I say that to use our Prayer Book with its full intention requires a higher class of intellect than to appreciate and assimilate the order of service of any other community; and the consequence is that the very large majority of theological works of anything like a standard nature emanate from the Anglican Church; but to say that our form of service is applicable to the whole community is asserting what experience has disclaimed. We minister to a certain class, the other churches appeal to other classes.

The open pulpit has been one of their institutions in all non-conforming bodies and it has proved to be no agent of unity; they are just as separate from each other as they ever were. I therefore shall raise my voice against lowering the fence of Canon 19; and let us keep to our proper work by that form of Church government which we believe has been handed down to us from primitive times as the best. Let us make up our minds that in the Providence of God we are called upon to minister to a certain class of mind and personality and accept the evident fact that other churches can present "the doctrine of Christ" to other forms in the great school in a way more acceptable to them. In other words, let us mind our own business, see that we effectively perform the function we are intrusted with, and not hanker after the time which shall ever find the Church one great amorphous body which, like the amoebae, can put out an arm or a leg as occasion requires.

On all hands, it is agreed that the number of members possessed by an organism indicates its position in the scale of creation; the greater the number of members the higher its position in the scale; and it is not impossible to believe that our universal knowledge and extraordinary intellectual activity since the Renaissance has produced a condition which has demanded a multiplication of churches.

If we accept this fact, which is prominent before our eyes, we shall arrive at a more rational solution of this vexed question, and let Canon 19 alone.

The Deanery, Denver.

Very faithfully yours,
H. MARTYN HART.

BISHOP STEVENS' TESTIMONY.

To the Editor of *The Living Church*:

THAT the late Bishop Stevens was a defender of the Catholic name and claim of the American Episcopal Church may be seen by reading the powerful sermon he preached at the consecration of Bishop Paddock of Massachusetts in 1873.

Though almost a Puritan himself in some of his ideas of public worship, he realized the arrogance of the Puritan separatists, and refers to it in a passage in which are these two words:

"Would that there had been truth as well as beauty in the favorite lines of Mrs. Hemans:

'Aye! call it holy ground;
The soil where first they trod,
They have left unstained what there they found,
Freedom to worship God.'

"But history, written by one of the Puritans' most favored sons, refuses to endorse this assertion."

He quotes from Bancroft on the religious persecution of adherents to Episcopacy, concluding his quotations with these words of the historian: "Thus was Episcopacy first professed in Massachusetts, and thus was it exiled. The blessings of the promised land were to be kept for Puritanic dissenters."

Bishop Stevens said:

"In the Holy Catholic Church of to-day, we find the same names, the same duties, the same responsibilities, which marked the Apostolic age; because the Church of the Unchanging God cannot change. Its faith, its polity, its functions, were settled at its organization; and what Christ and the Apostolic College have ordered and arranged, man cannot, dare not, alter."

In another part of the sermon he says:

"In an age when Romanism, dislodged from its ancient strongholds by European revolutions, is pouring its emissaries and its treasures upon our shores, in the hope of establishing here what is so tottering there; he [the Bishop] must stand fast on the foundation principles of Scripture and antiquity, of council and creed, of liturgy and sacraments, of Apostolic doctrine and fellowship, on which our Church rests its credentials, and vindicate its claims to be holy, Catholic, and Apostolic."

Truth lives though its advocates die in its defence; and the Church shall live, as we know from the promise of our Blessed Lord. The Church was called Catholic in early days in the city of Antioch, where the disciples were first called Christians. It has had a continued existence. We humbly claim a share in that continuity. Let the people know that we have a claim to both of the names, Christian and Catholic.

F. W. BARTLETT.

Rockport, Mass., July 1, 1910.

Literary

COMMISSION GOVERNMENT.

The Dethronement of the City Boss is the title of a well written description of the Des Moines system of municipal government by John J. Hamilton, who for years has been closely identified with the movement for cleaner politics and more efficient administration in his home city. Students of municipal affairs will welcome this volume of 285 pages because it gives in concise form and clear language the facts about the adoption and the operation of the charter, which has attracted so much attention that 50,000 copies of it have been distributed in pamphlet form.

Mr. Hamilton gives an analysis of the population of Des Moines and some of the pertinent facts about the city, although he omits to describe the basis of suffrage; he describes the initiative of members of the Iowa bar in introducing the commission form of municipal government into that state, and gives a good account of the two elections so far held under the system. In an appendix are given the text of the charter and of the amendments to the recall provision, the ordinance under which the first administration was organized, the full text of the charter that was defeated, and the opinion of the court upholding the constitutionality of the law.

Objections to the plan are considered and answered and the modifications of it in other places described, although too briefly for the student, yet sufficiently for the average reader. In his account of the growth of interest in "Commission Government" Mr. Hamilton points out (page 21) that "in April, 1904, when the National Municipal League assembled in Chicago, knowledge of the successful operation had become general," and that by 1907 six Texas cities had fallen into line. Since then the growth of interest has been phenomenally large and at least eighty cities have some form of commission government, although the mistake must not be made of supposing that all so-called commission governments are by any means alike. There are almost as many modifications as cities, although there are certain general features which the author points out.

Mr. Hamilton writes as a strong believer in home rule in municipal affairs. "Whatever may be the capacity of our great, heterogeneous urban population for self government, it cannot be developed to its highest possibilities," he points out, "so long as there is no basis for the self-respect and self-reliance which, in communities as in individuals, go with a reasonable degree of command over their own destinies." Moreover he writes as a democrat and a philosopher: "And these few simple powers are ample so far as establishing and maintaining a democratic regime are concerned. They make the people as fully dominant in the city as Rockefeller, Harriman, or Morgan ever was in a private corporation" (page 71). And again: "The highest praise that can truthfully be given to the Des Moines plan is that it renders it easier for the people to secure the services of faithful and capable men, and for those so chosen to make a good record of service. It is not a political cure-all which, once obtained, protects the possessor from all future aches and pains" (page 79).

The book is a good one, and will unquestionably help forward the cause of democracy and efficiency in the government of our cities, because of its sanity and clarity. It is published by the Funk & Wagnalls Co., New York, at \$1.20 net.

ANOTHER new book on this subject has just been published by the H. W. Wilson Company of Minneapolis in its *Debaters' Hand Book Series*, under the title of *Commission Plan of Municipal Government*. It is compiled by E. Clyde Robbins of the University of Iowa, who received honorable mention for his essays submitted for the Baldwin prize offered by the National Municipal League. It consists of a series of articles describing the various phases of commission government, and a fairly complete bibliography arranged under these heads: General Discussion, Affirmative Discussion, and Negative Discussion. It contains a number of articles from the *Proceedings of the National Municipal League*, which, by the way, are recommended for purchase. The handbook will unquestionably serve a useful purpose to those wishing to debate the subject, but it is not sufficiently full, nor is the bibliography, for the student or publicist, and there are a number of inaccuracies in references such as are unfortunate in any volume, and especially in one like this.

RELIGIOUS.

The Gospel and the Modern Man. By Shaller Mathews. New York: The Macmillan Co. Price, \$1.50 net.

Students of the New Testament who have been looking forward to the present work and hoping to see the teachings of Christ and especially His eschatological sayings brought into relation with the questions and problems uppermost in our time, will not be disappointed. Dr. Mathews begins by pointing out that there are certain controlling conceptions which render it difficult for the modern man to receive the statements of Christian truth which have been formulated in the language and under the world-view of past generations. After having illustrated the altered thought of to-day, he declares: "It is

this fourfold attitude of mind with which the Gospel must be shown and can be shown to be consonant. If we are to bring the Gospel to the modern man we must set forth the permanent values of the Christianity of the New Testament, and above all of the historical Jesus Himself, in the light of evolution, Divine immanence, social solidarity, and a sense of reality born of scientific method and a perception of worth."

This programme, and the accompanying refusal to accept the creeds or to allow the orthodoxy of the past to condition the statement of the Christianity of to-day, may awaken anxiety as to what this Gospel may be which is to commend itself to the modern man. The result is reassuring, and not greatly different from the articles of the rejected creeds. The Gospel documents are examined critically and candidly, the Pauline letters are brought into comparison, and the conclusion reached is substantially summed up in the following passage: "Many questions as to the person of Jesus must be held open as long as they wait upon the researches of honest criticism, but they cannot invalidate the conviction that, however futile and inadequate our vocabularies may be, we have in Jesus God redemptively revealed to us, in an individual personality. The modern man has assured himself that Jesus is man of very man, but in his surrender to Him through faith, he will be restless until he also feels in Him God of very God." After this, and the clear-sighted discussion of the term "consubstantial" on pages 122 and 123, we are less disquieted by the frequent slighting allusions to creeds and dogmas and come to recognize that, though at times he includes the Nicene Symbol, the author has chiefly in mind the elaborate Confessions and Articles of the Reformation period.

The discussions which follow, and which endeavor to set forth the paramount elements of the Gospel in the equivalent language of the present day, are frank and sincere, showing a perfect understanding of and sympathy with the viewpoint of the modern man. It is impossible to do them justice within our necessary limits, but we must invite especial attention to the long and valuable chapter on the Forgiveness of Sin. The author is not one of those who would reduce sin to a mere failure or even regard it as a necessary step in the ethical development of mankind. The treatment of sin as the survival of animalism warring with the upward struggle of the spirit is especially interesting and should be compared with that of Dr. F. J. Hall in his lately published Paddock Lectures. The discussion of the nature of forgiveness is equally instructive.

Under the heading of "Deliverance from Death" our author urges several considerations (among them the phenomena under investigation by the Society for Psychical Research) as making for the modern man the *a priori* objections to the Resurrection, and points out the quality and force of the evidence remaining after all deductions necessitated by modern criticism are made.

There are many things in the book with which the Churchman must disagree, but it does not follow that it is unwholesome for him to read them and reflect upon the occasion for them. Moreover, although the Faith is one and the same for all ages, it must be brought home to the mind and consciences of each generation. To do this for our times means that it must be stated under the categories of modern thought. Too many preachers are still using the weapons put into their hand by the apologetes of the eighteenth century—excellent for their day, as was the smooth-bore, flint-lock musket, but, like that, ineffective under present conditions. We urge all who desire stimulating reading to add Dr. Mathews' recent work to their libraries.

C. C. E.

The Historians and the English Reformation. By the Rev. J. S. Littell, M.A. Milwaukee: The Young Churchman Co. 1910.

The purpose of this book, evidently, is not only "to meet a difficulty which regularly confronts teachers of history and teachers of religion," but to supply the method by which this difficulty can be overcome, to point out the way to ascertain the truth of the matter. There is no subject in which prejudice so darkens the mind as the study of the history of the Christian Church; and there is no study which requires as judicial an attitude as the study of history in general. Because of prejudice and its result, the biased mind, there is no true conception of what the English Reformation really was, even among great historians, much less among the ordinary compilers of text books of history. To point out the errors of the historians and to eradicate from the text books the erroneous teachings, is the task that Mr. Littell has undertaken in this book. Because of the avowed purpose of the author, we have read this book with keen interest, an interest that grew as we got into the book. We therefore recommend it to all the clergy and teachers, especially those who teach history in our schools: it will throw light on a very much disputed period and will without doubt show them that what they have accepted, because it was in their books, has at least another side to it. If the book will lead them to the further investigation of periods by the study of the sources and authorities, we are just as sure as the author is that they will no longer be content to teach that Henry VIII. founded the Church of England and other like errors. The footnotes furnish a very fair bibliography. We trust also that the book will be read by our thinking laymen, for, if the laity can ever be gotten to realize the amount of false teaching their children get in our schools, there will be hopes of its eradication therefrom. More than this, an interest may be developed in them to know something of their own Church of which they are a body ignorant.

THE IDEAL OF CHRISTIAN CHARACTER.

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

MEDITATION I.—LIFE AS A RESPONSE TO DIVINE VOCATION.

PRELUDE.

LET us picture to ourselves the baptism of our Lord in the river Jordan.—St. Matthew 3:13-17.

2. Consider how this was our Lord's dedication to His vocation. During the years of His preparation He became fixed in the belief that He had been sent into the world by God to work out the Divine purpose of redeeming Israel, and through Israel the world. This belief is the ruling principle of His life. He was to fulfil the Scriptures by being the Messianic King of the Servant of the Lord, and thus redeem humanity. Consider how this conviction must have given strength and coherence to His life.

3. Let us pray that each one of us may have the same conviction of a Divine vocation.

Collect for I. Epiphany.

MEDITATION.

If we would understand the life of our Saviour at all we must get hold of this idea of His vocation. From early childhood He had the firm conviction that God had sent Him into the world for a definite purpose. That purpose was to fulfil the Scriptures by being in a unique, spiritual sense both an anointed King and a suffering Servant of the Lord. He was to look forward to the exercise of sovereignty over all the members of His kingdom; but He knew that He must win men to His kingdom by being the servant of all and giving His life as a ransom for many. He was to redeem humanity through suffering, and then was to be the King of redeemed humanity forever. He never lost sight of this supreme purpose of His life. How it must have braced Him and inspired Him in moments of weakness and darkness! In the agony of the crucifixion it was still in His mind as He breathed out those last words, "It is finished."

Our Lord is our example, and His life furnishes us with the ideal of Christian character. We must try to imitate His example in this respect of responding to our Divine vocation, as well as in other respects. Are we doing so?

It is to be feared that the people are very few who regard their lives in the light of a response to a call from God. The clergy, the members of religious orders, and all who are exclusively engaged in religious work, do for the most part of course regard their lives in this way. But how many others do? Is it not the ordinary view that life is something we cannot help, and we had best get through it as well as we can, at any rate, as comfortably as we can; that after all, money is the great thing, and should be our chief concern? It is no wonder that many people who take this view of life, and are not able to get money, and have found life painful and intolerable, end by committing suicide.

As Christians we are pledged to believe in Divine vocation, to believe that God has put each one of us where we are, with our particular talents and equipment, to do a definite work for Him. The teacher has an opportunity to mould the youth of to-day into the Christian citizens of to-morrow; the writer may persuade men to face the truth and strive for righteousness; the artist may exert a purifying, inspiring influence over the souls of men; the merchant may see that people get good measure and good quality, and his employes work under human conditions; the manufacturer may so conduct his business as to make Christians out of the men who work for him, even though he does not make an abnormal fortune; the wife may make the home a place of contact with heavenly influence; and the mother may regard her children as arrows to be shot at the mark God meant them for. The people we are daily meeting, in our homes, among our friends, in our Church, may be regarded simply as thrown in our way to be brought into the kingdom through our efforts and example. Or it may be one's vocation simply to suffer for many long, weary years. The point is that if we believe in Divine vocation, we will take our life as a whole and regard it as an opportunity to do the will of God.

Consider the pragmatic value of this belief that God has assigned to each one of us a definite task. It would give us courage to meet and vanquish opposition and persecution. It would give us stability of purpose, persistency of aim, through all the changes and chances of this mortal life. It would help

us to bear our sufferings more bravely and uncomplainingly. Moreover, it would give us the assurance that God is working with us; and that would add prestige to our influence and aggressiveness to our work. "If God be for us, who can be against us?" Above all, it would be a powerful safeguard against falling into sin.

It makes a vast difference in our conduct which view of life we take; whether we view life as an opportunity for selfish enjoyment, or an opportunity to perform a God-given work. An illustration will help us to see how great a difference it does make. There would surely be a great difference in the daily lives of two Englishmen travelling in this country, one of whom came over here simply to roam around for pleasure, and the other of whom had been sent by the British king as chairman of a royal commission for the investigation of American railroads. The latter would certainly be more active, would keep better hours, would take better care of his health, and would more easily resist temptations.

Let each one of us face the question of vocation. What am I here for? What is the work God has given me to do? It is never too late to face these questions. It is better to face them late in life, than to be compelled to make the shame-faced confession, on the great day of reckoning, that we have simply digged in the earth and hidden our Lord's money. Happy are they who were taught to face the question of vocation in childhood! Samuel was but a child when God called him to perform a great work for Him as a prophet. Our Lord was a boy of twelve when He told His mother that He must be about His Father's business. God still calls His workers from the ranks of children. Would that more might have ears to hear, and that more who hear might have strength to persevere!

CHRIST'S KNOWLEDGE.

BY C. H. WETHERBE.

HOWEVER men may speculate concerning the measure of divinity which was possessed by Christ, it is certain that He gave proof of having a degree and extent of knowledge which was far in excess of any knowledge in possession of all other men of His day. The New Testament records give instances in which He displayed knowledge of an extraordinary character. Here is one instance: "Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?" What man, other than Jesus, could have truthfully said that he knew the very thoughts of the men to whom he was speaking? There was not an apostle who had the temerity to say such a thing. Not one of them presumed to say that he could discern the thoughts of anyone who was secretly thinking about a certain matter at a given time. No man was able to look into another man's mind, at any time that he chose, and discern the very character of his thoughts, pronouncing them either good or evil, just as they really were.

The Apostle Paul, with all of his mental ability and keenness of observation, never for a moment assumed that he knew the secret thoughts of other people. He knew men only as they revealed themselves through their words and their outward conduct.

But Jesus knew the very thoughts of the most secretive and self-guarded men. He knew the unexpressed thoughts of every apostle and disciple, and also the intents of the hearts of scribe, Pharisee, and hypocrite. He amazed all of them by His accurate knowledge of their inmost thoughts, intentions, and purposes. He knew the secret plottings of every enemy of His. Not a scheme that they concocted was unknown to Him; and it was for this reason that He was never taken by surprise. No combination of the shrewdest of men could spring a trap upon Him. Their most cunning arguments and devices were anticipated by Him, even before they were uttered. What a unique Man He was among men! Verily He was the Christ from heaven!

THIS LIGHTER side of sobermindedness is a great corrective of egotism. It is a mirror of the soul, which now and then exaggerates, indeed, but rarely in the way of flattery. When a Christian is tempted to neglect the windows of his soul, it shows him his distorted image. When he looks in and not out and only lends himself a hand, the spirit of humor comes with a scourge of small cords in her hand and throws down the shrines of self-esteem and self-worship. Until a man has learned to laugh at himself he has not adjusted his thought to the reality of this most serious, most humorous world where we are sent as scholars in God's school.—*Congregationalist*.

A PSALM OF PRAISE.

- I praise God that He gave man breath
To breathe the mountains and the seas;
I praise Him that He sends us death
To give us solitude and ease.
- I praise God that He gave man sight
And knowledge of the lakes and streams;
I praise Him that He sends us night
And blinding mystery of dreams.
- I praise God that He gave man speech
And thoughts that lap the world with fire;
I praise Him that He orders each
To set a bound to his desire.
- I praise God that He gave man love
And faith and truth and simple joys;
I praise Him that the stars above
Are not subservient to our noise.
- I praise God that He built man's brain
Wide-open to the senses' thrill;
I praise Him that He sends us pain
To break the thralldom of the will.
- I praise God for the darts that sting.
The age-long toil, the ceaseless strife;
I praise God that He made man king
To choose in freedom, death or life.
- Frederick George Scott.

"LIVING UP TO THE COLLAR."

BY LILLA B. N. WESTON.

IT is a fearful and wonderful thing, this "living up to the collar." In these times a clergyman does not belong to himself or to his Church or even to his God: he belongs to the people, usually to his particular congregation, but frequently to everybody who conceives for him a dislike or a liking and who has the time (and who has not?) to pass an opinion upon him. He is public property. His manners, his clothes, his wife, his education, the magazines he does or does not read, his general bearing, his peculiarities of speech (if he has any, and the lack of them, if he has not), his visits to the dentist, his walk, and what he eats—all are talked over and commented upon by his "loving (?) friends."

If he is successful in his appointed work, there are always those who stand by to take at least two-thirds of the credit for it; if he fails—on account of his unfitness for that particular parish, on account of overwork, or on account of anything else under the sun—there are always people who delight in coming forward (after his departure) and giving their version of "why he left." And be it said that it is seldom a sweet and charitable tale. Such small matters as his manners, his clothes, his wife, his education, etc., *ad infinitum*, are brought out and aired anew. Such is the preparation for the reception of his successor.

"O wad some power"—but it never occurs to these people that the minister himself has eyes, and that they themselves have visible faults. That the minister usually has sufficient common-sense to keep his own counsel is beside the question. He has faults of his own, besetting sins of his own, which he strives daily to overcome with prayer and noble courage. When he succeeds in overcoming them, he does not go about crowing over the victory; he quietly thanks God for the additional strength, and begins upon another shortcoming, the same as the most humble of us other mortals. If he fails to come forth victorious he is, after all, only a man; he is human and imperfect, albeit striving devoutly after good with the rest of God's refractory children. We say that his calling fits him to be just a little better, a little holier, a little purer, a little nearer the Divine Example, than the rest of mankind. True enough; but are we not all very frail and dependent? Also, if we properly attend to the fighting of our own personal battles, we will have our hands full without the additional obligation of criticising the minister.

If we were held up to the light and scrutinized, would we bear examination any better than the minister? There are those of us who, if we had our ideal of what a clergyman ought to be, would come face to face with the Christ. We somehow overlook the very important fact that every priest is like ourselves in that he is of the earth, earthy; he is not a sage; he is not infallible; he is not an archangel; and he ought not to be made a martyr.

It is safe to assume that nine clergymen out of every ten

are hard-working, poorly-paid, self-sacrificing, unselfish servants of the Blessed Lord. They have not only to attend to the spiritual needs of the parish, baptize the young, counsel the growing, marry the happy, comfort the aged, soothe the dying, bury the dead; they have also the very sordid task of getting together sufficient funds to meet the demands of the hour, to see that the Altar Guild does not neglect a single detail, to make social calls so that Mrs. Smith may not feel slighted because Mrs. Jones has already been called upon, to settle family disputes, to smoothe out petty disagreements, to hear miserable confessions, to smile always, to complain never, and to attempt perfection in the thankless business of trying to please everybody all of the time.

And yet if he fails in the performance of even a few of the thousand and one details which he has to face every day of his life, how ready everybody is to condemn him as a hypocrite who preaches a great deal and practises very little! Oh, shame upon those who so glory in a man's defeat! Shame upon the cowardly lot who refuse to take the trouble to recall the numerous good traits of the man! It was this sort for whom He prayed upon the bitter cross, "Father, forgive them, for they know not what they do!"

The average person is not a backbiter. Yet the minister is so in the nature of a public possession that every one, or nearly every one, feels at perfect liberty to express himself upon the subject of the minister's frailties. 'Tis like a game—priest and parish—shuttlecock and battledore.

And yet there are no grounds for such a notion. Since a man must have bread to eat, clothes to wear, and a roof over his head, a priest is paid a salary for his services. But in paying him this money (paltry sum that it generally is) we do not buy his body, or his soul, or his disposition, or his individuality, or his feelings. We do not buy his liberty to live and move and have his being, nor do we purchase his independence or his right to be the man God created him to be. Neither do we buy the right to predict for him disaster, to gloat over his mistakes, to tell abroad his little weaknesses, to belittle his best efforts, and to pick to pieces his aspirations for the advancement of the parish work.

Certain individuals announce that they do not go to church because they "do not like the minister." Poor unfortunates—since when have we attended Divine service in order to worship the minister? Besides, it is entirely possible that they do not please God any better than the minister pleases them; yet God has perforce to cast His eye upon them every day, to guide their foolish feet, to guard their petulant souls, and to shelter them from the wrath of the storm, the tongue of the lightning, the fury of the waves, and the hurt of the sun. Whereas, the minister need be seen by those who dislike him, but once a week.

Good people, do not hinder him; help him! Of all the parish, he is the most alone, the farthest removed from sympathy, the first to deserve straightforward kindness and the last to receive it. We rush to the aid of the poor and the lame and the halt and the blind, but we hesitate about holding out an encouraging hand to the minister.

Do not make his "living up to the collar" a dreaded career, a hateful experience, a past misery. Do not make his collar a yoke. Do not assume that because he has undertaken to further the teachings of Christ, it is up to him to rise seven leagues above his collar and be a demi-god.

Do not expect him to be a paragon and then advertise him as a monster. He is probably more perfect and more genuine than we suspect, in any case. And if he is not, if he is a flatterer and a hypocrite and a coward and a degenerate, doubt not that God can punish more thoroughly than we can. Besides, it is His place, not ours.

Undeserved reproach has sent many a weak man to destruction, and goaded many a strong man to desperate measures. We are none of us models of perfection. Let us remember that to pull together is to accomplish the greatest work in the world. Let us try sympathy and loyalty. And above all, let us bear in mind that he was a great and wise and far-seeing man who said, "If we would mend the world, we should mend ourselves."

THERE ARE persons who cultivate the habit of searching for flaws in the character and conduct of their fellow-beings. And, verily, they have their reward. They find what they look for. They more and more approach the point where they can see nothing else but the seamy side of human nature; they become more and more morbid, suspicious, and misanthropic. They sow as they reap. How deep is the meaning of that saying of the apostle, "Whatsoever a man soweth, that shall he also reap!"—*Southern Churchman*.

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. 27—Conf. of Church Workers Among Colored People, Cleveland.
 " 28—Nat'l Conv. B. S. A., Nashville, Tenn.
 Oct. 5—Opening Session General Convention, Cincinnati.
 " 11—Meeting of the Sunday School Federation, Cincinnati.
 " 12—Opening of the Sunday School Convention, Cincinnati.

MISSIONARIES HOME ON FURLOUGH.

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

SHANGHAI:

The Rev. 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 REV. GEORGE W. ATKINSON, JR., of St. Paul's Church, Washington, D. C., will have charge of the Church of "St. John-in-the-Wilderness," Eaglesmere, Pa., diocese of Harrisburg, during the month of July.

ALL communications for the Rev. WILLIAM HENRY BARNES, parochial missionary of the diocese of Pennsylvania, should be addressed to St. Michael's Mission House, 612 North Forty-third Street, West Philadelphia, Pa.

THE address of the Rev. C. A. BREWSTER and family is changed for the summer from 88 Madison Avenue, New York City, to the Minot House, Asbury Park, N. J.

THE REV. JOHN H. BROWN took charge of Christ Church, Pensacola, Fla., on July 1st.

THE REV. GEORGE F. BURROUGHS, rector of St. Andrew's Church, Milwaukee, has resumed his duties after a year's vacation, taken for the benefit of his health, which was spent in European travel.

THE REV. EUGENE N. CURTIS, curate at Calvary Church, Summit, N. J., has resigned to become rector of St. Thomas', Newark, N. J., about September 1st, in succession to the Rev. EVERARD P. MILLER, resigned on account of ill health.

THE REV. SIDNEY H. DIXON of the diocese of Connecticut, for the past two years curate at St. Augustine's chapel, New York City, will terminate his connection with Trinity parish on July 31st, and has accepted an appointment to St. Philip's, Putnam, Conn.

THE address of the Rev. J. W. O'DONNELL is changed from 1023 Cherokee Road to 901 Baxter Avenue, Louisville, Ky.

THE REV. JAMES E. FREEMAN, rector of St. Mark's Church, Minneapolis, Minn., has resumed charge of his work at the Church of the Redeemer, Sorrento, Maine, which will be his address until September 1st.

THE REV. H. K. GARNIER resigned the charge of St. Paul's, Montvale, N. J. (diocese of Newark), on July 1st.

THE REV. DWIGHT W. GRAHAM, formerly of the Bronx Church House, New York City, has taken charge of the new St. Mark's mission in the Forest Hill section of Newark, N. J.

THE REV. GEORGE A. HANNA has become rector of the Church of the Holy Communion, South Orange, N. J. (diocese of Newark).

THE VEN. WILLIAM HEAKES, Archdeacon of Williamsport, Pa., and rector of the Church of Our Saviour, Montoursville, has accepted a call to St. Mark's Church, Lewistown, Pa., and entered upon his work the first Sunday in July.

THE REV. JESSE HIGGINS of St. George's, Utica, to relieve the possible anxiety of friends, would state that he has not "lost his voice," but is forbidden to use it until the end of July. The Rev. GEORGE D. ASHLEY is supplying services.

THE address of the Rev. WALTER S. HOWARD has been changed from 716 West Colfax Avenue, South Bend, Ind., to 114 Franklin Place, in the same city.

THE REV. FLOYD KEELER has assumed charge of Holy Trinity Church, Belding, Mich.

THE REV. J. J. LANIER of the diocese of Atlanta has accepted a call to the rectorship of Grace Church, Woodlawn (Birmingham), Ala., and is now in residence at the rectory.

THE address of the Rev. Dr. T. G. LITTELL, Mrs., and the Misses Littell will be care of the American Express Co., No. 6 Haymarket, London, until September 20th.

THE REV. WILLIAM F. LIVINGSTON, priest in charge of St. Barnabas' mission, Augusta, and of St. Matthew's mission, Hallowell, Maine, and secretary of the diocesan convention, has sailed for Naples, Italy, for a three months' tour in Europe.

THE REV. CHARLES W. NAUMANN, rector of St. James' Church, Brooklyn, N. Y., sailed Saturday, July 2d, via steamship *Caledonia* to spend the summer months in an extended trip abroad, expecting to visit Scotland, England, Belgium, Holland, Germany, Austria, and Italy, returning by way of Algiers and Tangier.

THE REV. W. H. OVERS, in charge of St. Luke's, Mechanicsburg, and Mount Calvary, Camp Hill, diocese of Harrisburg, has accepted a call to St. Paul's Church, Wellsboro, Pa.

THE REV. ELMER N. OWEN has become rector of St. George's Church, Maplewood, N. J. (diocese of Newark).

DURING July the Rev. EDMUND PHARES will be in charge of St. Paul's Church, Springfield, Ill.

THE REV. DR. J. NEVETT STEELE has been transferred to the diocese of Newark. His address is 170 Irving Avenue, South Orange, N. J.

THE address of the Rev. FREDERICK THOMPSON, rector of St. John's College for Postulants, Uniontown, Ky., during July and August, will be 515 East Erie Street, Albion, Mich.

THE REV. CHARLES TOWNSEND has accepted the rectorship of Christ Church, Bordentown, N. J., and will take charge July 15th.

THE REV. CLIFFORD G. TWOMBLY, rector of St. James' Church, Lancaster, Pa., will spend two months this summer at Lake Asquam, New Hampshire. His assistant, the Rev. EDMUND M. FREAR, will be in charge of the parish during the rector's absence.

THE REV. CAROLUS R. WEBB has become priest in charge of St. John's mission, Bergenfield, N. J. (diocese of Newark). Mr. Webb was graduated in May at the General Theological Seminary, and was ordained deacon May 14, 1910, by Bishop Lines.

THE address of the Rev. GEORGE E. WHARTON of Glenwood Springs, Colo., will be Mancos, Colo., until the end of August.

THE summer address of the Rt. Rev. ARTHUR L. WILLIAMS, Bishop of Nebraska, is Elrona Cottage, Richards Landing, St. Josephs Island, Ontario, Canada.

DEGREES CONFERRED.

DICKINSON COLLEGE.—D.D., upon the Rev. THOMPSON P. EGE of New York.

ST. STEPHEN'S COLLEGE.—D.D., upon the Rev. FRANCIS C. STEINMETZ, rector of Christ Church, Norfolk, Va.

CAUTION.

BOND.—Caution is suggested in dealings with a plausible young man of seventeen who gives the name of FRED H. BOND, and who refers freely to the family of the Bishop of Olympia. Information may be obtained from the Rev. JOHN H. HOUGHTON, rector of St. Mark's Church, Denver.

ORDINATIONS.

DEACONS.

HARRISBURG.—On Trinity Sunday, May 22d, in St. Paul's Church, Columbia, Pa., by the Bishop of the diocese, JOHN FORRY HAMAKER and GEORGE DAVID GRAEFF. The candidates were presented by the Rev. G. F. G. Hoyt, and the sermon was preached by the Rev. J. A. Montgomery, D.D., Ph.D., of the Philadelphia Divinity School.

KANSAS.—At Grace Cathedral, Topeka, on the Fifth Sunday after Trinity (June 26th), by the Bishop of the diocese, FREDERICK CHARLES RUFLE. The sermon was preached by the Bishop, and the candidate was presented by Very Rev. J. P. deB. Kaye, Dean of the Cathedral. The Rev. Mr. Rufe will minister at Holton and Horton.

LOUISIANA.—On St. Peter's Day, in Christ Church Cathedral, New Orleans, by the Bishop of the diocese, REGINALD IRVING RAYMOND. The candidate was presented by the Rev. Arthur R. Price, and the sermon was preached by the Rev. Byron Holley.

MARYLAND.—In the Church of St. Michael and All Angels, Baltimore, on the Fifth Sunday after Trinity, June 26th, by the Bishop Coadjutor of the diocese, JOSEPH TODD HUNTER WARE of the Church of St. Michael and All Angels and HENRY PINDELL MANNING of St. Mark's Church, the presenters being respectively, Rev. Charles Fiske, rector of the Church of St. Michael and All Angels, and the Rev. W. D. Gould, Jr., rector of St. Mark's. The sermon was preached by the Rev. Edwin B. Niver, D.D., rector of Christ Church. The Rev. Mr. Ware will take charge of the Chapel of the Redemption at Locust Point, Baltimore, and the Rev. Mr. Manning becomes assistant to the Rev. C. P. Sparling, vicar of the Chapel of the Advent, Baltimore.

PRIESTS.

WESTERN NEW YORK.—On St. Peter's Day, in the Chapel of the Holy Innocents, Buffalo, by the Bishop of the diocese, the Rev. WILLIAM GUY RAINES. Archdeacon Ayres presented the candidate and Rev. Edward M. Duff was the preacher. Other clergy assisting were Rev. G. F. J. Sherwood, Rev. John C. Ward and Rev. F. A. Ransom. The newly ordained priest will be in charge of St. Paul's Church, Angelica, and Grace Mission, Belfast, in which he has served his diaconate.

ALABAMA.—The Rev. CARL HENCKELL was ordained to the priesthood in St. Mary's Church, Birmingham, on the Fourth Sunday after Trinity, by the Bishop of the diocese. The sermon was preached by the Rev. Horace W. Jones, rector of Trinity Church, Demopolis, the Litany was read by the Rev. T. J. Beard, D.D., and the candidate was presented by the Rev. W. N. Claybrook, rector of St. Mary's Church. The Rev. Mr. Henckell was led into the ministry through lay work under the Rev. J. W. C. Johnson, former rector of St. Mary's. He opened a Sunday school and with the faithful cooperation of a few ladies of St. Mary's Church succeeded in founding All Saints' mission, which in five years has had a remarkable growth, the Sunday school now numbering nearly 200 and the communicant list having grown to 100. Mr. Henckell has been placed in charge of All Saints' Mission and Christ Church Avondale (Birmingham).

MARRIED.

MILWARD-BURTON.—At Christ Church Cathedral, Lexington, Ky., on June 20, 1910, by the Bishop of Lexington, assisted by the Very Rev. W. T. Capers, Dean of the Cathedral, SARAH LOUISE, daughter of the Rt. Rev. and Mrs. Lewis W. BURTON of Lexington, Ky., to HENRY KAVANAUGH MILWARD, son of Mrs. Kate Adams and the late Colonel Hubbard Kavanaugh Milward of Lexington, Ky.

DIED.

POST.—At her home, *Bergendaal*, at Topanga, in the heart of the Santa Monica mountains, Los Angeles county, Cal., on June 22, 1910, MARY ELIZABETH POST, beloved wife of the Rev. Frederick H. Post. Burial in Hollywood cemetery, Los Angeles, Cal., on June 24th.

RUSSELL.—Entered into eternal life on June 22, 1910, at her late residence, 1937 Chestnut Street, Philadelphia, Pa., SARAH EYRE, daughter of the late William Forster Fotherall, and widow of the late Winfield S. RUSSELL. The burial service was held at her late residence on June 25th. The committal was in Laurel Hill cemetery.

"When the ear heard her, then it blessed her: and when the eye saw her it gave witness to her; She delivered the poor that cried, the fatherless, and him that had none to help him. She put on righteousness, and it clothed her. Kindness, meekness, and comfort were in her tongue.

If there was any virtue and if there was any praise, she thought of those things."
 —M. F.

MEMORIAL.

RT. REV. WILLIAM N. M'VICKAR, D.D., LL.D.

MINUTE ADOPTED BY THE STANDING COMMITTEE, JUNE 29, 1910, UPON THE DEATH OF BISHOP M'VICKAR, PROVIDENCE, R. I., JUNE, 1910.

The Standing Committee of the diocese of Rhode Island is again mysteriously called upon, after a brief interval of less than seven years, to make, in the recess of the Convention, official announcement of the death of its Bishop, and to bear witness to the profound grief of the diocese in the loss of its beloved head.

The Rt. Rev. WILLIAM NELSON M'VICKAR, D.D., LL.D., consecrated January 27, 1898, as Bishop Coadjutor, and since September 7, 1903, third Bishop of Rhode Island, rested from his labors at Beverly, Mass., on June 28, 1910. The life thus closed on earth has been one of manifest grace and power. Called from a wide and conspicuous field of parochial experience to the exalted station of the Episcopate, Dr. M'Vickar was amply and eminently prepared to maintain the work and traditions of one of the oldest dioceses of the American Church. He proved an efficient and congenial helpmate to the venerable Bishop Clark through the closing years of the

life of that great prelate, whose mantle fell upon his coadjutor as upon a worthy successor.

The fame of Rhode Island under the brilliant chieftainship of Bishop Clark, had become fair and far-reaching, and it suffered no eclipse nor wane under Bishop McVickar, who entered at once into the spirit and interests of the commonwealth and of the diocese. He won, rapidly, popular respect and affection on every side, until as he passes from us, it is not too much to say of him that he was our first citizen. In the councils of the Church, both in the United States and in England, he was eloquent and forceful. In the great causes of Evangelization, Philanthropy, and Social Reform he was a recognized leader, whose advice and advocacy were eagerly sought. In the Board of Missions, and as a trustee of Hampton Institute, he occupied positions of national importance.

Our Bishop's life has been all too brief for our hopes and expectations. His sun seems to have gone down while it was yet day, but little past meridian. We confidently looked for him to guide and tend his flock for many years to come in those pleasant ways of truth and peace, which have marked his gentle sway. Yet the Episcopate which now appears to have ended so abruptly, has already had its harvests, and will yet yield others as the fruit of his patient serving. The people of Rhode Island, of all sorts and conditions, of all creeds and of none, have seen a vision of the Good Shepherd, reflected in Bishop McVickar, and the effects of that vision will be realized for many years to come. The institutions of the diocese have been fostered by his loving care, and he leaves them in growing strength and vigor, while above all, the Cathedral idea and organization, the initiative of which was his, will in the future be an enduring monument to William Neilson McVickar, who will stand out in our diocesan history as its founder.

Nobler, however, will be that monument of loving-kindness which his life and character have reared in human hearts, an ever-living memory of one who loved the souls of men. Priest! Pastor! Bishop! Father in God! Friend, "tender and true"! farewell, until we greet thee with the "Good Morrow of Eternity"! Meanwhile, God grant thee His eternal rest, and cause to shine upon thee His perpetual light!

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.

POSITION: OFFERED.

WANTED: A young man to help in parish work, while studying for Holy Orders: To have complete charge of Sunday school and work in chapel of ease, and to help in training of parish choir. References given and required. Address Rev. FRANCIS S. WHITE, rector of Trinity parish, Atchison, Kansas.

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.

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.

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NOTICES.

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BROOKLYN: Church of the Ascension.

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

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BALTIMORE: Lycett Stationers, 317 North Charles Street.

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

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

"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 dis-

cussed. 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 WESTMINSTER PRESS. Philadelphia.

The Historic Episcopate. By Robert Ellis Thompson. M.A., S.T.D., LL.D. of the Presidency of Philadelphia. Price \$1.50.

LAIRD & LEE. Chicago.

The Soul of a Serf. A Romance of Love and Valor Among the Angles and Saxons. By

J. Breckenridge Ellis, Author of *Twin Stars, Stork's Nest*, etc. Price \$1.50.

PAMPHLETS.

Annual Report of the Girls' Friendly Society in Western New York. 1910.

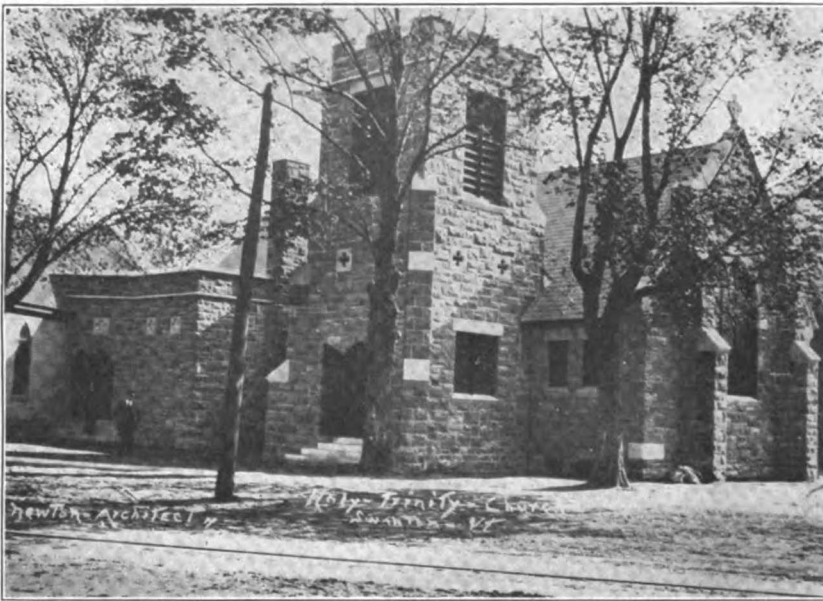
Tract No. 92. *The Proposed Preamble. Reasons for Its Rejection.* By the Rev. Philip W. Fauntleroy, rector of Mt. Calvary Church, St. Louis, Mo.

Society of the Cross and Passion. *Cross Bearers.* Dr. W. Thornton Parker, S. C. P., Springfield, Mass.

Sermon, Preached at the One Hundredth Anniversary of the Consecration of Trinity Church, Newark, N. J. (Second Edition), on Trinity Sunday, May 22d, 1910. By the rector, Louis Shreve Osborne.

Home Training Bulletin No. 5. *A Better Crop of Boys and Girls.* By William A. McKeever.

The Church at Work



HOLY TRINITY CHURCH, SWANTON, VT.
[See LIVING CHURCH, June 4, Page 189.]

GUILD OF ST. BARNABAS FOR NURSES.

REPORTS indicating marked progress and active work during the last three years are expected at the Triennial Council meeting of the Guild of St. Barnabas for Nurses, which is to be held in Pittsburgh immediately before the General Convention in October.

This organization is nearly twenty-five years old. It has a membership of about two thousand, and is under the control of the Church. Patterned after an English organization of the same name, its constitution recognizes the following objects: (1) Religion—To assist its members in realizing the greatness of their calling, and in maintaining a high standard of Christian life and work. (2) Social—By associating nurses together, and with them, other women, as friends, to provide under God's blessing some of the comforts and power gained by such an association.

There are thirty-one branches of the Guild in as many cities of the United States. The largest is in the diocese of Newark, located at Orange, N. J., with a membership of 294; the Rev. Dr. F. B. Reazor is chaplain. Another is at Paterson, N. J., numbering 50; the Rev. D. Stuart Hamilton is its chaplain. St. Barnabas' Guild has for some years supported (through the Board of Missions) a

nurse in the missionary field Miss Bolster is now at work in Alaska.

Local branches are in Boston; Charleston, S. C.; Chicago; Cincinnati and Dayton, Ohio; Duluth, Minn.; Evanston, Ill.; Hartford, Conn.; Lynn, Mass.; McKeesport, Pa.; New Orleans; Newport, R. I.; New York City; Orange, N. J.; Omaha, Neb.; Paterson, N. J.; Philadelphia; Portland, Me.; Providence, R. I.; Redlands, Calif.; Salem, Mass.; San Diego and San Francisco, Calif.; Seattle, Wash.; St. Louis, Mo.; Syracuse, N. Y.; Washington, D. C., and Wilmington, Del.

NEW PARISH HOUSE AT FAIRBURY, NEB.

ON JUNE 26th the Bishop of Nebraska visited Fairbury and opened the new parish house. At 7:30 o'clock the Bishop celebrated the Divine Mysteries, assisted by the general missionary, who has been in charge of the mission since its inception seven years ago. At 11 o'clock there was a simple service of blessing, followed by a choral celebration of the Holy Communion, and Evening Prayer was read at 8 P. M.

In July, 1903, the general missionary visited Fairbury and found six resident communicants. Monthly services were held in a hall for two years, but when the opportunity arose the little congregation purchased an old Bap-

tist church building for the sum of \$1,200. This building was furnished in a churchly manner and, the congregation continuing to increase, plans were undertaken to secure a permanent location better suited for future purposes. Two years ago two fine lots were purchased, costing \$4,000, and last year the old property was sold at an advance of \$1,100. Mr. John Sutcliffe of Chicago was engaged to draw plans for a complete plant, including church, parish house, and rectory, and early this spring work was begun on the parish house, which has been completed at a cost of \$3,700. This building is 65x25 feet, and has a fine room on the main floor which is to be used for services until the church is erected. The foundation is solid concrete. The sanctuary is commodious, and the chancel and nave will accommodate 24 and 125 people, respectively. The building is heated by steam and lighted by both gas and electricity.

During the seven years 42 adults and 32 infants have been baptized, 80 persons have been confirmed, and there are now 63 resident communicants. The mission pays its share of the general missionary's salary and has always paid all assessments and missionary apportionments. As soon as possible the rectory will be built and it is hoped that the church will be erected in the near future.

CORNERSTONE LAID AT HARRISBURG, PA.

THE CORNERSTONE of the new St. Paul's church, Harrisburg, was laid on Sunday afternoon, June 26th, at 4:30 o'clock. Rev. E. H. Oxley of St. Augustine's Church, Harrisburg, read the 132d Psalm, which was followed by the Apostles' Creed, the Lord's Prayer, and appropriate collects. The stone was formally laid by the Rev. John Mills Gilbert, the rector of the parish, who also made a brief address and closed the service with prayer and the benediction.

ANNIVERSARY OF ST. JOHN'S, HASBROUCK HEIGHTS, N. J.

THE FIFTEENTH anniversary of the first meeting for organization was fittingly celebrated in the Church of St. John the Divine, Hasbrouck Heights, N. J., on Sunday, June 26th. The priest in charge, the Rev. Bruce V. Reddish, officiated and preached an historical sermon. The mission work has been prosperous and a handsome chapel with complete equipment is one of the fruits. During the past year the offerings have been \$1,800. There are 170 communicants and 101 names on the Sunday school roll.

INTERNATIONAL CLERICAL CONFERENCE.

THE INTERNATIONAL conference of the dioceses and districts of Columbia, Kootenay, New Westminster, Caledonia, Oregon, East Oregon, Spokane, and Olympia held its annual meeting in Seattle June 21st-22d, in Tacoma on the 23d, and in Seattle on the 24th. The conference has been growing in its importance and influence. The work and lives and thought of the clergy who have been able to avail themselves of the privilege of attendance have received such help and encouragement from it that this year the conference took a step towards a more complete organization. Hitherto the conference, each year, has been a unit in itself; this year will stamp it with continuity. The secretary will retain a record of each session and before the election of a

treath, gave specially useful hints and suggestions on "Parochial Missions in Towns." "Modernism" was freely threshed out in a paper by Rev. F. K. Howard, which showed deep thought and care in its making. It produced a lively discussion. The Rev. E. A. Silva White read a paper on "Ecclesiastical Ways and Means," which will appear in the next issue of *St. Mark's Rubric* (Seattle), and the conference was brought to a close by the Rev. William Carson Shaw's splendid paper and address following it on the "Work of the Church Among Children."

Every diocese and missionary district was represented by the forty-two Bishops and clergy. The social features were not overlooked—breakfast together each day after the corporate Communion; boat to Tacoma; luncheon at Commercial Club; automobile

of years, was made the rector. The church was incorporated as a separate parish in March of the present year. The edifice accommodates over 500 people, and has facilities in the chapel and gallery for seating 100 more.

There are many handsome memorial gifts. The altar, recently erected, is made of three kinds of marble, is Gothic in design, and there is a memorial tablet at the base of the reredos in memory of the late Rev. P. A. H. Brown. The font, which stands on a marble base, is the gift of Mrs. Tuner. The pulpit is the gift of Mr. Samuel B. Richards, treasurer of the church. The lectern is in memory of Mrs. Kerr, and is the donation of Walter Kerr and his family. Other memorials and gifts are: balustrade and choir stalls, Mrs. Brock and Miss Gibson; altar cross, Miss Isabelle Schell;



BISHOPS AND CLERGY IN ATTENDANCE AT THE UNITED CLERICUS IN SEATTLE.

successor will read the minutes of the last. The abundant helpfulness, good attendance, and marked importance of the subjects of the papers, together with the able discussions upon them have been of incalculable value to the Church on the North Pacific Slope, especially so when the laity were present in large numbers as at St. Mark's, Seattle, on the opening evening, at Trinity Church, Seattle, Thursday evening, and on Friday morning.

Bishop Scadding of Oregon presided (in the unavoidable absence of the Bishop of Olympia) and, on Thursday evening presented an inspiring address on "The Social Teaching of Jesus." The Rev. Simon E. Owens of St. John's, Seattle, presented a remarkably fine paper on "Psychological Terminology and the Sacraments." The rector of St. Mark's, Seattle, the Rev. E. V. Shayler, read a brilliant paper on the "Church in the Life of To-day." The Lord Bishop of Columbia and the appointed speaker, the Ven. Archdeacon Pen-

trips for all; all "on" the clergy of Tacoma, headed by the genial Dr. Webb of St. Luke's, Dr. Nevius, the senior priest of the territory, and Archdeacon Grimes. The Rev. H. H. Clapham was very much missed and a vote of sympathy in his illness was tendered.

DEDICATION OF ALL SAINTS' CHURCH, ATLANTIC CITY.

WITH IMPRESSIVE ceremonial All Saints' church, Atlantic City, N. J., was dedicated on Sunday, June 26th, by Bishop Scarborough. The edifice has just been rebuilt and ornamented with many valuable memorial gifts and it is one of the most handsome places of worship in the city. The church property represents an expenditure of at least \$40,000. A few months ago All Saints', originally founded by Rev. J. H. Townsend, was organized into a separate parish and the Rev. John W. Williams, who has conducted the affairs of the church for a considerable number

processional cross, Miss Sarah H. Fullom; Bishop's chair and *prie Dieu*, the Misses Hare, in memory of the late Bishop Hare of South Dakota; credence table, in memory of Mrs. Joseph Wilcox; book rest, Miss Cousland, in memory of Eliza Leadbeater; two hymn boards, Mrs. Rowley, in memory of her mother and father. Two windows for the baptistery and a large window for the nave of the church have also been given by Mr. John Scott in memory of his father and mother. These windows are being made in London, England, by Heaton, Butler & Bayne. They will be in place in a month or six weeks.

NEW CHURCHES AND OTHER IMPROVEMENTS.

ON JUNE 9TH Bishop-Coadjutor Nelson visited St. Luke's Church, Cambridge, N. Y., administered confirmation to a class of eight and blessed the transepts, organ, and windows. The service was choral and a large congrega-

tion was in attendance. The windows complete a very instructive and symbolic series of the glass from the Tiffany studios given during the last few years by Mrs. Granville Wright. In the west porch the window which the worshipper faces on entering represents our Lord in the act of blessing, while a window with the figure of the Angel of Peace is faced as one leaves the church. In the west wall immediately over the baptismal font are the two tall lancet windows appropriately figuring the mystery of the incarnation by the annunciation to the Blessed Virgin Mary and the baptism of the Saviour, between which in a carved Gothic shrine is the Oriental "sacred ikon" or picture of the "Blessed Theotokos," the infant Saviour in the arms of his blessed mother, the gift to St. Luke's of the Russian Bishop Innocent (then) of Alaska. On the left of these three scripture scenes so appropriate to a baptistery has now been placed the very beautiful window of St. Luke, in whose honor the church is dedicated, while on the right is the new window of St. John the Evangelist to whose care the blessed mother was left. Heads of St. Matthew and St. Mark have been placed in two windows in the center of the church to complete the four evangelists. In the priest's sacristy are three very fine windows, the designs, respectively, being the Oriental form of the cross, the episcopal mitre as used in the West, and a charming group of childish faces of cherubs, thus symbolizing the Church of the East the West, and the Church Triumphant.

THE CHURCH of the Ascension, Montgomery, Ala., is a new parish made up of communicants of the parishes of St. John's and the Holy Comforter, but has not yet been admitted into union with the council. The congregation upon organizing, began at once to plan for a church building. Plans were secured from the Boston architects, Cram, Goodhue & Ferguson. The church, which is to cost \$60,000, will be cruciform, with tower crossing, Gothic architecture, and will seat 900 people when completed. The nave has been completed, and a temporary chancel erected in the east end; the permanent choir, transepts, and tower will be built later. The material used in the building is Indiana limestone of a superior quality.

THE CONGREGATION of All Saints' Church, Mobile, Ala., has purchased a fine corner lot on Government Street at a cost of \$10,000, upon which a handsome church will be erected in the near future. All Saints' is less than two years old, but is a vigorous and growing parish of more than 200 communicants, and, owing to its location in the best residence section of the city is destined to have a rapid growth. The Rev. T. H. Johnston recently accepted the rectorship.

THE WORK of excavation and preparation for the new Grace Cathedral, San Francisco, Cal., is now being vigorously pushed. It is hoped to have the crypt ready for use at the time of the diocesan convention in January, 1911.

AT THE morning service on the Fifth Sunday after Trinity at the Church of the Ascension, Baltimore, a handsome stained glass window, presented by his widow, was unveiled as a memorial to Mr. James B. Smallwood.

ARCHDEACONRY MEETINGS.

A MEETING of the Archdeaconry of Cumberland, Md., was held at St. Paul's church, Sharpsburg, Washington county, June 20th to 23d. The opening service was held on Monday evening, June 20th, with a sermon by Rev. C. L. Atwater. Tuesday from 9 A. M. to 12 M. was spent as "quiet hours," conducted by Rev. F. M. C. Bedell. At the business meeting which followed Bishop Coadjutor Murray presided.

The Rev. J. Poyntz Tyler was elected Archdeacon, the Rev. George W. Thomas, secretary and treasurer, and Col. J. Clarence Lane of Hagerstown lay delegate to the committee of missions. At 7:30 P. M. there was a service, with "reports from the field," at which Bishop Murray presided and made the introductory address. Following this service there was an informal reception by St. Paul's parish to the delegates and visitors of the Archdeaconry. At 7:30 on Wednesday after the Holy Eucharist, Morning Prayer, and the business meeting, the Sunday school institute was held, with Rev. F. M. C. Bedell as chairman. Addresses were made by Rev. G. W. Thomas on "The Place and Importance of the Sunday School"; by Rev. T. G. Hill on "Sunday School Methods and Management"; on "The Country Sunday School," by Miss Bertha Trail; on "The Primary Department," by Deaconess Deborah Payne of Hagerstown; on "Instruction of the Teacher," by Rev. J. E. Carteret; on "Instruction of the Class," by Mr. Adrian Onderdonk; on "The Object and Aim of the Home Department," by Rev. George C. Shaw, and on "How to Inaugurate and Maintain the Home Department," by Rev. W. C. Hicks. At 7:30 P. M. there was a missionary service, with addresses by Rev. W. C. Hicks on "Church Extension in the Diocese of Maryland"; "In Our Own Land," by Rev. J. S. Alfriend, and "In the World at Large," by Archdeacon Tyler. The closing service was the Holy Eucharist on Thursday, June 23d, at 7 A. M., with Archdeacon Tyler as celebrant. Afterwards the members of the Archdeaconry were the guests of St. Paul's parish in a visit through the Antietam battlefield.

A CONVOCATION of the Archdeaconry of North Louisiana was held in Christ Memorial church, Mansfield, on June 28th and 29th. The programme was opened with a celebration of the Holy Eucharist, the celebrant being Archdeacon Carson and the preacher the Rev. Sydney Dixon. "The Call of the Church," for men and for means was discussed by the Rev. Sydney Dixon, Mr. Thomas Chase, and the Rev. Charles Thorp. On St. Peter's Day the Rev. Charles Thorp was instituted as rector of Christ Memorial Church by the Archdeacon, and in the evening "The Church's Opportunity" was discussed from various standpoints by Judge E. W. Sutherlin, the Archdeacon, Mr. C. W. Elam, and the Rev. C. C. Kramer of Marshall Texas.

OTHER CLERICAL GATHERINGS.

THE ANNUAL meeting of the Convocation of New Brunswick was held in Trinity church, Asbury Park, on Tuesday, June 23th. The Bishop and the dean were present and about twenty-five of the clergy. The dean of the Convocation of Burlington also attended. The Rev. August E. Jensen, in charge of the park, gave an essay on enthusiasm. The Bishop reappointed the Rev. Alfred B. Baker, D.D., of Princeton dean. The Rev. William N. Baily and Mr. Augustus A. DeVoe were reelected, respectively, secretary and treasurer. Work in the diocese for colored people, and reorganization of the missionary methods of the diocese were considered, and committees were appointed on both these matters. At the missionary service in the evening addresses were made by the Rev. Howard E. Thompson of Freehold and the Rev. John R. Atkinson of Elizabeth.

THE JUNE meeting of the Buffalo Clericus was held at the Church Home on Monday, June 20th, Rev. Jesse Brush, D.D., chaplain, being the host of the day. Twenty or more were present, the Bishop of the diocese presiding. After luncheon Bishop Walker and Rev. Dr. Register spoke of the excellent work of the home and its needs, congratulating the city clergy upon the success of their recent efforts to secure sustaining annual pledges sufficient for its maintenance.

DEATH OF THE REV. S. S. CHAPIN

THE Rev. SETH SMITH CHAPIN passed away at Lansing, Mich., on June 30th. He was one of the oldest priests resident in Michigan, having spent over forty years in that state. Several years ago he retired from the active work of the ministry and made his residence at St. Johns. He was ordained deacon in 1851 by Bishop Brownell and priest the year following by Bishop Williams. Nine years of his active work were spent in the diocese of Connecticut.

MISSIONARY MEETINGS IN THE FIFTH DEPARTMENT.

A SERIES of missionary services and meetings was held during the first three weeks of June in the dioceses of Fond du Lac and Marquette, in connection with the travels of the Rev. Dr. John Henry Hopkins, secretary of the Fifth Missionary Department, who was throughout accompanied by Mrs. Hopkins. The following cities and towns were thus visited: In the diocese of Fond du Lac: Green Bay, Menasha, Neenah, Fond du Lac, Sheboygan, Manitowoc, Appleton, Ashland, Rhinelander, Wausau, Grand Rapids, Stevens Point, Waupaca, and Marinette. In the diocese of Marquette: Menominee, Escanaba, Iron Mountain, Crystal Falls, Calumet, Houghton, and Marquette. Much interest was shown all along the line in the missionary message, and in several places the contributions in offerings and pledges far exceeded anything heretofore recorded. The diocese of Fond du Lac, by June 1st, had increased its contributions for general missions by more than 100 per cent and the diocese of Marquette had increased by about 300 per cent over the offerings of last year by the same date. After about a week in the diocese of Milwaukee, at Beloit, Janesville, Lake Geneva, and Oconomowoc, early in July, Dr. and Mrs. Hopkins will go to their summer bungalow at Grand Isle, Vt., to remain until the first week in September.

ANNIVERSARY OF THE CONSECRATION OF BISHOP NICHOLS.

ON THE Feast of the Nativity of St. John Baptist the Bishop of California celebrated the twentieth anniversary of his consecration. During the last diocesan convention in January, at a moment when the Bishop was temporarily absent from the house, a committee of fifteen was appointed to arrange for the proper observance of this anniversary. This committee consisted of five clergymen, five laymen, and five women, under the chairmanship of Archdeacon Emery.

The celebration was the Holy Eucharist without sermon, the Bishop being celebrant, the dean of the pro-Cathedral, Rev. J. Wilmer Gresham being gospeller, the Rev. D. O. Kelley epistoler, the Rev. W. M. Bours acting as deacon, and the Bishop's son, Rev. J. W. Nichols, assisting his father in the distribution of the elements. The service was held in Grace pro-Cathedral, San Francisco, and the reception of the Sacrament was limited to the Bishop's family and the clergy, of whom about forty were present. At the close of the service the Bishop was seated at the front of the chancel, and the Archdeacon, standing on the floor of the church, addressed the Bishop, rehearsing the history of the diocese for the twenty years of this episcopate, dwelling on the many and marked successes, and passing rapidly over the trials and perplexities that have marked this score of years. Among these successes may be mentioned: the establishment of the Church Divinity School of the Pacific; the rehabilitation of several diocesan institutions; the mission to Honolulu for the delicate diplomacy required for the transference of that missionary jurisdiction from the Church of England to this American Church; the bring-

ing of the General Convention to San Francisco in 1901; and all the remarkable administration that has carried this diocese safely through these later years since the disaster of 1906. All this and much more the Archdeacon enlarged upon, and closed his address by presenting to the Bishop an album, bound in vellum, and with a seal and key of California gold, in which were inscribed some 4,000 names of communicants of the diocese and personal friends of the Bishop, together with the earnest request that the Bishop, for the first time in twenty years, take a real vacation of six months' duration.

The president of the Standing Committee, Rev. Dr. Bakewell, then read the formal action of the Standing Committee, repeating the request that the Bishop take a vacation, and granting the necessary canonical permission.

The president of the House of Churchwomen, Mrs. George Herbert Kellogg, then read an address, expressing the love, appreciation, and veneration the women of the diocese feel for the Bishop, and presenting a cancelled mortgage and paid-up insurance on the episcopal residence. Mr. William H. Crocker, on behalf of the laymen of the committee, then presented a further address to the Bishop, expressing the profound satisfaction and thanksgiving of the diocese for the personality and work of the Bishop, and stated that a few of the Bishop's personal friends, representing some of the old Church families of the diocese, being anxious to relieve him in part of his obligations as a corporation sole for debts on certain institutions, viz., the Seamen's Institute, the Good Samaritan mission, the True Sunshine mission, and the Japanese mission, and to restore the Randolph Fund to its original amount, and also wishing to increase the endowment fund of the diocese, have subscribed the sum of \$92,000, to be paid in ten annual instalments, which should, at the end of ten years, reduce the indebtedness of the above-named institutions by \$25,000 and so increase the endowment fund that, with the annual Whitsunday collections, it should by 1920 amount to \$100,000.

ALBANY CATHEDRAL SUMMER SCHOOL.

THE FIFTH annual session of the Albany Cathedral Summer school, held June 27th-July 1st, in the buildings of St. Agnes' School, was attended by sixty of the clergy, from no less than seventeen different dioceses, and was marked by great interest and enthusiasm. The Bishop of Vermont and the Rev. Dr. Henry S. Nash of the Cambridge Theological School, who have contributed so much to the success of the school in former years, were again among the lecturers. Bishop Hall dealt with St. John's teaching on the Incarnation in three most helpful lectures, and conducted a conference on Parochial Problems, and Dr. Nash gave four lectures on New Testament ethics, distinguished by the same wide learning, stimulating freshness of thought, and fascinating interest of presentation.

Prof. Richard M. Hodge of Columbia University spoke with authority of Child Psychology, in three lectures, and applied its principles in an interesting conference on "The Religious Instruction Required for Children." The Rev. Philo W. Sprague of Charlestown, Mass., whose paper on socialism attracted much attention at the recent Church Congress, gave three lectures and a conference on Social Problems, and Professor Scratchley of the General Seminary treated the Gallican Conception of the Church, with thorough knowledge of a period of Church history which is little known. On the first evening, according to the custom of the school, there was a conference on missions, conducted by the Rev. Arthur Mason Sherman of Hankow.

It is significant that a number of the men present had attended the majority of the

former sessions, and that nearly thirty pledged themselves to subscribe ten dollars apiece toward the expenses of next year. The Rev. Oliver Shaw Newell, chairman of the Executive committee, and the Rev. Guy Harte Purdy, secretary and treasurer, have given an extraordinary amount of care and thought during the year to plan for the school, and to their interest and efficiency is due a large share of the credit of its undoubted success.

CHIEF JUSTICE FULLER.

THE LATE Melville W. Fuller, Chief Justice of the United States, who died suddenly on the morning of July 4th, was a Churchman of distinction and had several times been elected to General Convention, first from Chicago, his home diocese, and afterward from Washington. In an ecclesiastical way he first acquired distinction as counsel for Dr. Cheney in the ecclesiastical and civil litigation which attended the deposition of that presbyter, one of the founders of the Reformed Episcopal Church. Mr. Fuller

practised law in Chicago until 1888, when he was named by President Cleveland as Chief Justice.

MEETING OF THE WYOMING WOMAN'S AUXILIARY.

A MEETING of the various parish organizations for women throughout the district was called by Mrs. N. S. Thomas, to assemble at the time of the Convocation in the Cathedral in Laramie. There was a very gratifying response, and, after joining with the delegates to the Convocation in the service of Holy Communion on the 22d the members retired to the Cathedral chapel and proceeded to organize under the chairmanship of Mrs. Thomas. The secretary and treasurer's report was given by Mrs. Tancock of Douglas. In the afternoon the discussion of such topics as "What Is the Woman's Auxiliary?" "What Is the United Offering?" "What Is the Junior Auxiliary?" presented respectively as these were by Mrs. Thomas, Mrs. Burrage, and Miss Bode, aroused a keen interest among the



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delegates, and many good intentions for the future were spontaneously expressed. At the close of the session the ladies were taken out for a ride in automobiles provided by the residents of Laramie.

On the 23d, at 10 A. M., the Rev. G. C. Rafter, served by Rev. J. McVickar Haight, celebrated Holy Communion at the United Offering service, the Rev. C. C. Rollit preaching the sermon. The offering amounted to \$105. In the afternoon the various branches of parish and diocesan work were considered under the heads of "Woman's Auxiliary," "Junior Auxiliary," "Little Helpers," "Daughters of the King," and "Guilds." Mrs. Verling Hart of Cheyenne was appointed district chairman of the Little Helpers.

CONFERENCE OF COLORED CHURCHMEN.

THE TWENTY-SIXTH annual conference of Church Workers Among Colored People will convene at St. Andrew's Church, Cleveland, Ohio, September next. The initial service will be held on the evening of the 27th in Trinity Cathedral, and welcoming addresses will be made by Bishop Leonard and the dean of the Cathedral.

This will be the first meeting of the Conference held on the soil of Ohio. There is a bit of history which renders such a meeting most significant. Of all the theological seminaries of the Church, Kenyon, in the state of Ohio, was the first to throw open her doors to, and to graduate, a black man. The late Rev. William Johnson Alston, born in Warrenton, N. C., graduated from Kenyon in 1859, and was ordained to the diaconate by Bishop McIlvaine in June of the same year.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLES, JR., D.D., Bp. Coadj.

News Notes of Antigo and Crandon.

THE VICAR, warden, and vestry of St. Ambrose's Church, Antigo, have put in operation a plan whereby the debt on this church shall be cleared off in five years, and with the hearty coöperation of the congregation, expect that 1911, the Silver Jubilee of the founding of this mission, will be signalized by a substantial lightening of the heavy burden.

AT THE REQUEST of the Bishop Coadjutor, the vicar of Antigo has re-opened St. Clement's mission hall at Crandon, Forest County, which has been closed for more than a year, and the congregation will have a weekly Thursday night service with an early Eucharist on Fridays.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.
Chaplain Assured at the State College.

THE APPOINTMENT of a chaplain to minister to the members of the Church among the students and faculty at the Pennsylvania State College is now assured. Promises have been given on behalf of the Pennsylvania dioceses of a sufficient sum from each to make up an adequate salary. During two and a half years just past the Rev. John Hewitt, rector of St. John's Church, Bellefonte, twelve miles distant, has been serving as chaplain. He will now retire, but will continue his efforts to secure the erection of a much needed chapel hall and chapel. There is a small sum of money on hand to begin with, most of which was contributed by members of the college faculty, and preparations are being made for laying the foundation of one of the buildings this summer. The Bishops of all the dioceses in the state are in hearty sympathy with the undertaking.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.
Improvements to the Cathedral and to the Church of the Epiphany, Louisville.

THE INTERIOR of Christ Church Cathedral is being thoroughly cleaned and redecorated, the side walls and ceiling being done over in a most pleasing color scheme and artistic ecclesiastical designs, while in the chancel the walls are to be of green with gold fleur-de-lis. The work, which is the generous gift of Mrs. Thomas Underwood Dudley, is progressing favorably and it is hoped will be completed in the early autumn; in the meanwhile, the Sunday and week-day services are being held as usual.

THE Church of the Epiphany, Louisville, was reopened on Sunday, July 3d, after having been closed for several weeks owing to repairs. The interior has been redecorated and extensive improvements made as the gift of the local branch of the G. F. S. and of the Rector's Aid Society. In connection with the reopening, a special musical service was held there on Sunday evening, the choir being assisted by the boys and men of St. Paul's Church, the Rev. Charles H. Mockridge, rector of St. Peter's Church, officiating, and the sermon being delivered by the Rev. John Mockridge, rector of St. Paul's.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.
Brotherhood Gathering at Creedmoor—Marriage of Rev. F. H. Handsfield.

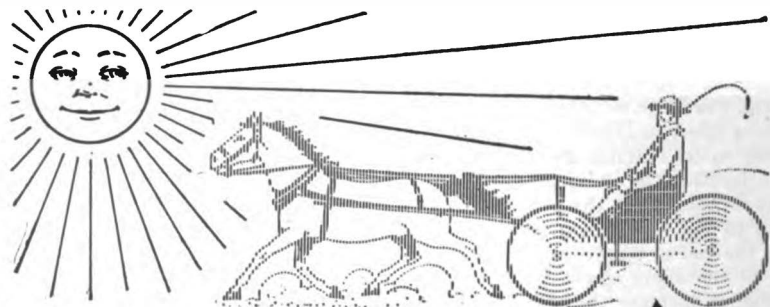
THE ANNUAL meeting and service of the Brotherhood of St. Andrew was held at St. Andrew's mission, Creedmoor, on Saturday, July 25th. The delegates from various Long Island chapters crowded the church. A business session was held in the afternoon. Archdeacon Duffield of Garden City preached at the evening service.

ON JUNE 22d, at St. Ann's Church on the Heights, Brooklyn, the Rev. Frederick Hugh Handsfield, rector of the Church of the Atonement, Brooklyn, was married to Miss Edwina Howard Hamblet, daughter of Mrs. James Hamblet of Brooklyn Heights. The ceremony was performed by the Rev. C. Campbell Walker, rector of St. Ann's.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
JOHN G. MURRAY, D.D., Bp. Coadj.
Summer Vacation School at Baltimore—Other Diocesan News.

AT THE Memorial Church, Baltimore (Rev. William M. Dame, D.D., rector), a most worthy innovation has been undertaken in the form of a summer vacation school in



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behalf of little children. The school is to be opened on July 8th at 9:30 A. M. There will be Bible stories, singing, games, basket and hammock making, sewing, etc. Excursions also will be given. The school will be in session daily for six weeks, and will be in charge of trained kindergartners. All children will be welcome, and no charge will be made. This should prove a boon to the many little ones whose vacation days are to be spent in the heated districts of the city.

THE REV. OLIVER J. WHILDIN, priest in charge of the deaf-mute mission of Grace Church, Baltimore, on a recent missionary trip visited and held services for the deaf in Atlanta, Talladega, Birmingham, Montgomery, Mobile, New Orleans, Baton Rouge, Jackson, Memphis, and Knoxville, with large congregations at each place.

THE REV. C. P. SPARKLING, vicar of the Chapel of the Advent, Baltimore, who celebrated the eleventh anniversary of his ordination to the priesthood on St. John Baptist's Day, June 24th, was recently presented by the Men's Guild with a purse of money, which enabled him and his family to spend ten days in their old home in Toronto.

THE COLORED Methodist congregation which had agreed to buy St. Peter's church, Baltimore, and take possession of it July 1st, has asked for an extension of time in order to complete the payments contracted for. Arrangements have been made to continue the services in St. Peter's church during July and August, after which the congregation will probably join with that of St. Bartholomew's.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.
Summer Services at Nahant.

ON SUNDAY, June 26th, the church at Nahant, Mass., was opened for the summer Sunday services. This is the seventy-ninth year of services, and of the twelve preachers to be heard seven of them are of the Church.

NEBRASKA.

ARTHUR L. WILLIAMS, D.D., Bishop.
Death of Mrs. Adaline Williams.

MRS. ADALINE (D'OR) WILLIAMS, mother of the Rev. John Albert Williams, priest in charge of the Church of St. Philip the Deacon, Omaha, died suddenly from heart failure at the rectory Tuesday afternoon, June 28th. She was born in St. Thomas, Ont., and was in the 79th year of her age, having been a widow for twenty-three years. Besides her son in the priesthood she is survived by another son, Henry W., and a daughter, Mrs. S. B. Cauty. The funeral was held from the Church of St. Philip the Deacon, with a requiem celebration, Friday morning, July 1st. Bishop Williams, assisted by the Rev. W. H. Moor and the Rev. T. J. Collar, officiated.

NEWARK.

EDWIN S. LINES, D.D., Bishop.
Personal Mention.

THE REV. W. D. P. BLISS has temporary charge of the Chapel of the Holy Innocents, West Orange. This church was established about forty years ago. On account of changes in population it was closed for some years until Trinity Sunday this year, when it was reopened for regular services after repairs and betterments.

MARY LUCRETIA H. MILLER, daughter of the Rev. and Mrs. John S. Miller, and Mr. Albert Livingston Faux were married in the House of Prayer, Newark, N. J., on Wednesday, June 29th, by Bishop Lines, assisted by the Rev. Dr. J. S. B. Hodges of Baltimore. Mr. and Mrs. Faux will reside in New London, Conn., where he has become organist and choirmaster of St. James' Church. He will be succeeded at the House of Prayer by Mrs.

John Keller of Newark, who studied with S. Tudor Strang, a pupil of M. Guilmant of Paris.

NEW YORK.

DAVID H. GREER, D.D., Bishop.

Gift to the Rev. J. H. Ivie—Bequests of Mrs. Mary E. Leavitt.

ON THE Sunday evening following his farewell sermon as vicar of St. Bartholomew's chapel, New York City, the Rev. J. H. Ivie was presented by Mr. J. C. White, representing the congregation, with a handsome gold watch and chain, suitably inscribed.

BY THE WILL of Mary E. Leavitt, who did June 20th at the Waldrof-Astoria, St. Luke's Hospital, New York, will receive \$7,500 and the Sheltering Arms, \$3,000, each sum to endow beds in honor of her mother, Mrs. Elizabeth Bell Barker.

TOKYO.

JOHN MCKIM, D.D., Miss. Bp.

Sickness Among Wives of the Clergy—Personal.

THERE HAS been considerable sickness among the wives of the clergy, but so far happily without serious results. Mrs. R. W. Andrews has undergone an operation in a hospital recently, followed by Mrs. A. W. Cooke and Mrs. McKim, the last named being still detained at this writing.

BISHOP MCKIM did not go to the Edinburgh Conference. He will, it is expected, leave in August to attend the General Convention.

VERMONT.

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

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versity of Vermont was this year held in St. Paul's church, Burlington, on Sunday evening, June 19th, for the first time in the history of the institution. Evensong was said by the Rev. Dr. Bliss, rector, and a forcible sermon on the necessity of faith in the intellectual life was preached by Rev. S. H. Watkins of St. Albans.

BISHOP HALL acted as chaplain at the exercises in connection with turning the first sod for the new dormitories for young women at Middlebury College on Tuesday, June 21st.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Vacation Notes and Other Items.

BISHOP HARDING will spend his vacation at Haven, Maine, where he has rented a cottage. He will have as one of his neighbors Rev. Herbert Scott Smith, D.D., rector of St. Margaret's Church, Washington, who has built himself a home there.—FOR HIS vacation the Rev. J. J. Dimon, the new rector of St. Andrew's Church, Washington, will be with his family in Ohio. He has been here alone for some weeks past.—THE RECTOR of St. John's, Georgetown, Rev. Frederick B. Howden, will go about July 15th to Twilight Park, in the Catskill mountains. Mrs. Howden is already there.—THE REV. J. H. HENNING NELMS, rector of Ascension Church, Washington, leaves on July 13th for Europe, and will see the Passion Play while away. He is due to return by the second Sunday in September.

IN THE ABSENCE of Rev. Dr. McKim the Rev. G. Freeland Peter is in charge of the Church of the Epiphany, Washington. On July 31st Mr. Peter is the preacher on Sunday afternoon at 4 o'clock at the service in Franklin Park.

THE PLANS of the Rev. Mr. Stoner have been changed whereby instead of becoming assistant to Rev. F. B. Howden at St. John's, Washington, he will probably be placed in charge of one of the vacant Southern Maryland parishes.

THE SUNDAY SCHOOL teachers of Washington parish (Rev. A. S. Johns, rector), had a most enjoyable excursion to Marshall Hall as their annual summer festival.

WESTERN MASSACHUSETTS.

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

Personal Mention.

AFTER A service of thirteen years as rector of the Church of the Reconciliation, Webster, the Rev. M. E. Mott has taken hold of his new parish, St. John's, at North Adams, and at a farewell gathering of the parishioners the Rev. and Mrs. Mott were made the recipients of a number of pieces of solid silver.

WESTERN MICHIGAN.

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

Enlargement of Akeley Institute — Notes.

AKELEY INSTITUTE, the diocesan school for girls, is rejoicing over the purchase of a large piece of property adjoining the present school grounds. On this new acquisition is a fine residence which can be utilized for school purposes, and thus make possible a provision for the larger number of pupils who are constantly applying for admission. During the past three years the school has been taxed to its full capacity, and only a limited number of the applicants could be provided for, as the school, under the direction of the Misses Yerkes, is securing a fine reputation for good work all through the diocese and neighboring states.

DURING THE summer months the Church at Ludington will be in charge of the Rev. Franklin Davis of Mt. Sterling, Ky., who is spending his summer vacation there. It is

hoped to have in the autumn a resident clergyman to take charge of this and adjacent fields where the Church is acquiring a foothold.

THE PARISH at Muskegon has put its guild hall in a most excellent and attractive condition. The walls have been decorated in oils in harmony with the decoration which three years ago was put on the church interior. Stained glass windows have been placed throughout the rooms of the guild hall. Through much effort the rector has secured photographs of all the preceding rectors of the parish and of laymen prominent in the parish history in its early years, these being neatly framed and artistically hung in the various rooms. Most prominent of the new wall decorations is a very massive water color reproduction of Hoffmann's Christ in the Temple which a devoted parishioner has had painted and enclosed in a rich frame as a gift to the parish.

CANADA.

News Notes from the Eastern Provinces.

Diocese of Fredericton.

THE SUMMER school and conference for teachers and others interested in Sunday (Continued on page 368.)

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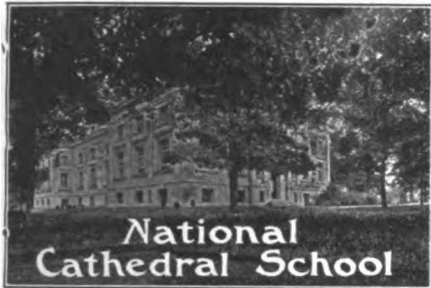
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CANADA.

(Continued from page 366.)

school work was formally opened at Rothesay on Tuesday, June 21st; the inaugural address was delivered by Bishop Richardson. The Bishop was followed by Rev. Dr. Rexford of Montreal Diocesan College, whose subject was "The Child as a Factor in Sunday School Work." Dr. Rexford was presiding officer at the conference. The attendance throughout was very large. The work of the commission is to further Sunday school work and arouse greater interest, training teachers and preparing lessons, lesson helps, etc. The summer schools are among the latest developments in their work and were agreed upon at a meeting held in St. John last fall. From Rothesay Dr. Rexford goes to Toronto, where another school will be held in Trinity College. In August a third school will be held at Knowlton, Quebec. The general plan includes instruction and lectures in the morning, recreation in the afternoon, and illustrated lectures in the evening. Between fifty and sixty were in residence at Rothesay and many more attended the evening sessions. Each day there was held a conference in the interest of the department. The afternoons were devoted to recreation. The school and conference was a great success.

Diocese of Nova Scotia.

THE ORGANIST of All Saints' Cathedral, Halifax, will be Mr. George F. Austen, A.R.C.O., of London, England, who is very highly recommended both as an organist and choir director.

The Magazines

A FEATURE of the June magazine number of the *Outlook* is an article on "Milwaukee, a Socialist City," by Frederic C. Howe, which is illustrated with several pictures, including those of Mayor Seidel and of Victor L. Berger. "A Violin Village" is described by Louise E. Dew, and "Royal Exiles," the said exiles being wild animals in captivity, are pictured by Joseph M. Gleeson.

THE SECOND paper by George Kennan on "The Reaction in Russia" is a notable feature in the *July Century*. Under the title "The New Fourth of July," Percy Mackaye offers practical suggestions for patriotic pageants which shall help to make the national holiday commensurate in beauty and dignity with the idea for which it stands. "A Garden of the Imagination," by Hildegard Hawthorne, is interesting and instructive reading. A feature in the numerous illustrations is a portrait of King Edward VII., printed in color from a miniature on ivory painted from life, by Alyn Williams.

Educational

ON MONDAY afternoon, June 6th, the annual commencement of Harcourt School for Girls took place in Gambier, Ohio. Miss Harriet Merwin, the principal, graduated eight young women, one of whom enters Vassar College on the certificate of the school. A small programme was delightfully rendered by the students, and the vocal work of the Glee Club was of a superior character. The address to the graduates and assembled friends was made by Miss Small, M.A., president of Lake Erie College, and was of a high and intellectual quality. President Pierce of Kenyon College delivered the diplomas to the graduates, and the invocation and benediction were given by the Bishop of Ohio. A reception to those present immediately followed the exercises.

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