

# The Living Church

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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

THE CHOICE of hymns is a question that is now occupying the minds of many of the clergy and laity on account of the proposed new Mission Hymnal. Whether we look at it from the point of view of the missionary or of the parish priest the subject is a complex one of wide dimensions.

In this column the stand has always been taken that there are too many hymns and tunes in use, and that as far as congregational singing is concerned, it is advisable to reduce the vast amount of material at hand to its lowest and most valuable limits.

The London Church Times points out some interesting facts relative to the number of hymns in use in England. We are told that a modern hymnal consists in reality of several books in one. The 643 hymns of the new Hymns Ancient and Modern, or the 744 of the English Hymnal, cannot all be used in a year by any one church. It is contended that hymnals are entirely too large; that the whole field has been explored with extraordinary diligence by hymnologists, and that there are no less than eight hymnals published, not counting certain compilations by "Free Churchmen." Among those mentioned are The Yattendon Hymnal, the Public School Hymn Book, the English Hymnal, Hymns Ancient and Modern, Church Hymns, the Hymnal Companion, Worship Song, and the Canadian Hymnal. Regarding the choice of hymns, attention is called to the fact that Office Hymns, those that have been traditionally associated by the Church with her seasons and festivals, are too often neglected. There is a frank admission that plainsong pleases a "tiny section" (we quote literally) of the English people, and that it is a mistake for clergymen to force congregations to listen to what they do not like. Modern tunes are advocated where plainsong is not acceptable.

In regard to the so-called "depravity of taste" of average congregations the blame is laid upon the clergy. "Popular taste is what the clergy and their predecessors have made it. People have sung what was given them, and have got to like it because it has come to have strong associations, so that even men who are sensible about other things have often extraordinarily vile taste about poetry and music when used in church.

The clergy have a clear duty to give the people only what is good and worthy to be offered to God. It is morally wrong to continue the degradation of religion by continuing to provide stupid words and demoralizing music. But it is furthermore a mistake to suppose that popular taste is inherently bad, or that the public prefers bad music to good.

Mention is made of the experiments of Mr. Henry Wood, the orchestral conductor, in giving classical music at the promenade concerts in London. Mr. Wood, it appears, was warned by those interested in his success that he would fail unless he gave distinctly "popular" compositions. He persisted in educating the public to appreciate what he selected, and success crowned his efforts.

THE Times also quotes Mr. Chesterton, who says in his celebrated work on Charles Dickens:

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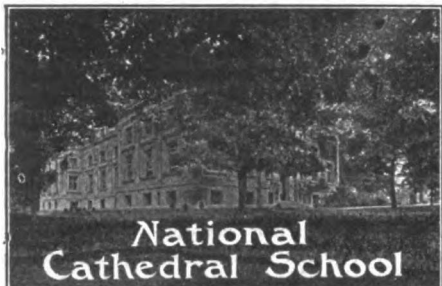
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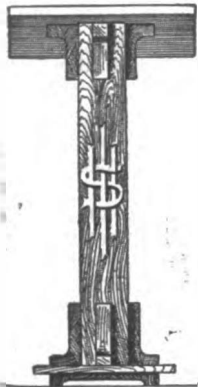
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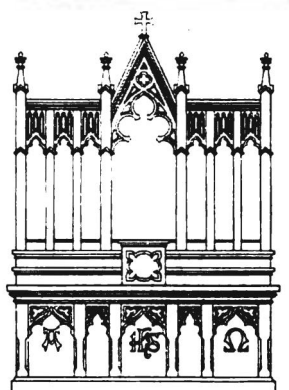
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VOL. XLIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 13, 1910.

NO. 15

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LITTLE SELF-DENIALS, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Dean Farrar.

## FORGIVING US THOSE THINGS.

FOR THE TWELFTH SUNDAY AFTER TRINITY.

"Get me a standing there, and place  
Among the beams that crown the Face  
Of Him who died to part  
Sin and my heart."

—George Herbert.

WHAT are those things "whereof our conscience is afraid," and what are those "good things" that we desire to receive? The human heart alone knoweth its own bitterness, and what secret sins known only to God and himself lie hidden in the very depths of the soul. What are the sins people most dread to have found out by those whose love and respect they crave? Each must answer for himself these questions.

In times of great spiritual uplift, when men learn to love Christ, then they see the darkness of their own lives and the hideous blackness of their sins. The nearer the Christian comes to the Blessed Jesus, the more fully does he realize his own faults, and the more eager he is to be cleansed from them and to receive the good things for which he prays, pardon, peace, and sacramental joy.

Who is there whose baptismal robe has not been spotted by pride, anger, and all the other deadly sins in some form or other? Bishop Patteson said that a wrong thought in a carefully reared Churchman was fully equal to a flagrant, outward sin in one of his dear Melanesian people, for whom he laid down his life.

A guilty conscience weighs upon the physical health, and before our Lord healed the palsied man He forgave him his sins. "If there be any of you," says one of the Prayer Book exhortations, "who by this means cannot quiet his own conscience, let him come to me, or to some other minister of God's word, and open his grief." Yet people hesitate, and go through life with the burden of their sins, while the Church holds open to them the door by entering which they may find pardon and peace. The man who came into the feast without the white wedding garment of penitence had no excuse to offer, and was speechless when asked, "Friend, how camest thou in hither, not having a wedding garment?"

In the words of a prominent priest, "Great blessings flow from the use of confession, how great only those can tell who have used it faithfully. Even the smallest sin is displeasing to God and alters our relation to Him. If we have realized what sin is, the shame and disaster of it, no difficulty in the method will deter us from seeking relief from it in God's appointed use."

King David pictures the joy of absolution: "Thou hast girded me with gladness," "My heart danceth for joy," "Thou hast encompassed me about with songs of deliverance," and "Mercy embraceth me on every side."

Of self-examination he says: "I called mine own ways to remembrance; and turned my feet unto Thy testimonies" (sacraments). "I made haste, and prolonged not the time: to keep Thy commandments."

Surely, as the Epistle for to-day says, "We are not sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

Those sins from which we have been absolved here cannot condemn us at the judgment, for the inspired word says, "I will confess my sins unto the Lord; and so Thou forgavest the wickedness of my sin."  
C. F. L.

THERE IS a perennial nobleness and even sacredness in work. Were a man ever so benighted or forgetful of his high calling, there is always hope in him who actually and earnestly works; in idleness alone is there perpetual despair.—Thomas Carlyle.

## "WHO'S WHO IN GENERAL CONVENTION" ANALYZED.

HERE is completed in this issue a series of brief memoranda which have been printed during the past five weeks under the heading, Who's Who in General Convention. It is the first attempt, so far as we recall, to analyze the membership of the House of Deputies in any General Convention. That House will consist, if it be full, of 260 clerical and 260 lay members representing the 65 dioceses of the Church, 23 in each order from the domestic missionary districts and the European convocation, and 8 in each order as delegates from the foreign districts—a total of 291 clerical and 291 lay members with the right to seats. Of these the deputies from the dioceses have full rights, those from the domestic missionary districts and from Europe are entitled to vote except where a vote is taken by dioceses and orders, and the foreign delegates have seats by courtesy without votes. A few members, particularly in the missionary districts, are yet to be chosen, and one diocese has elected only three clerical deputies. In Who's Who in General Convention some information is presented concerning 271 clerical and 155 lay members, nearly all of which is received from the members themselves, blanks for the purpose having been sent to each elected deputy.

The full roster of deputies so far as elected was printed in THE LIVING CHURCH of July 2d with additions two weeks later. It appears that 131 of the clerical deputies served in 1907 and 141 are newly chosen; and 155 lay deputies served in the former convention, while 121 are new; but a number of the deputies had served in earlier conventions than that of 1907, so that the total membership is not quite so untrained in legislation as these figures would indicate. Still, after making all allowances, the number of new deputies is very large.

Oldest of these in point of years is the venerable Judge Andrews of Central New York, whose term in General Convention began in 1898, so that he will now sit for the fifth term. He is 83 years of age and was judge of the New York court of appeals for nearly thirty years. Senior in years among the clerical deputies is the Rev. J. S. B. Hodges, D.D., of Maryland, 80 years of age, who also has the record of seniority in service, though not continuous. Dr. Hodges first sat in the General Convention of 1865, and was a member also of the Conventions of 1868, 1886, 1892, 1895, 1898, 1901, 1904, and 1907. This, therefore, will be his tenth convention. The Rev. Dr. Beard of Alabama is a veteran, having been a member of the Convention of 1871; but he did not sit thereafter until 1883, and was again a deputy in 1886, 1901, and 1904.

For longest continuous service the Rev. Dr. Battershall of Albany and Hon. L. Bradford Prince, now of New Mexico, formerly of Long Island, are tied, each having served continuously since 1877, so that they have now been chosen for their twelfth term. So also has Judge Stiness of Rhode Island, who first served in 1871 and who has been a member of every succeeding convention except those of 1886 and 1889. The Rev. Dr. Leffingwell's name has been enrolled as a deputy from Quincy in each Convention since 1877, but two of these he did not actually attend. The Rev. H. L. Jones, D.D., of Bethlehem has served continuously since 1880, and is thus about to enter his eleventh convention.

Two lay deputies began service in 1883, and having served continuously ever since, now enter upon their tenth terms. These are W. Bayard Cutting of New York and Col. Z. D. Harrison of Atlanta. A like record has been made by Edward L. Davis of Western Massachusetts, except that he missed the Convention of 1889. Serving continuously since 1886 are the Rev. Dr. Carey of Albany, Rev. Dr. Eccleston of Maryland, Messrs. Joseph Packard of Maryland, John N. Carpenter of New Jersey, J. Pierpont Morgan of New York, Charles E. Hay of Springfield (a brother of the late John Hay, secretary of state), A. D. Parker of Colorado, and Judge Miles F. Gilbert of Springfield. The Rev. Dr. Winchester of Tennessee began his service as deputy at the same time but did not serve in 1892, as also did Francis L. Stetson of New York, who, however, missed the Convention of 1889. These, then, are the veterans of the House of Deputies. In the House of Bishops where, once entering, a Bishop retains his membership normally until death, the Presiding Bishop has been on the roll of every General Convention since 1868, the Bishops of Albany, Pennsylvania, and New Hampshire since 1871, the Bishops of Dallas, New Jersey, and Bishop Jaggard since 1887, the Bishop of West Virginia since 1880.

The youngest member of the coming General Convention, in either house, is the Rev. Charles Clingman, 27 years of age,

who will represent the diocese of Lexington, and whose home town, Newport, Ky., is directly across the Ohio river from the convention city.

And this suggests a curious fact. The average age of the clerical deputies who have confessed to their years is a trifle under 48, while the average of the lay deputies is a trifle over 58 years. As a body, therefore, the lay deputies are much older men than the clerical. This results from several causes, of which permanent residence and therefore continuous influence in a diocese on the part of laymen is an important factor. But does it not also suggest that the Church does not sufficiently appreciate her elder clergy? On the other hand, the clerical vote is almost invariably more progressive in a Catholic direction than the lay, thus showing that the teachers, who must ultimately leave their impress upon the taught, represent newer ideals more fully than do the lay members. It may almost be said that the clerical vote tends to set forth the average ideal of educated Churchmen of the present generation, and the lay vote that of the past generation; for nearly a majority of the lay members have passed sixty years of age. Where, therefore, a clerical vote represents an ideal in advance of the lay vote, it may approximately be said that the lay vote will catch up to that ideal in ten years. Many interesting calculations growing out of votes in which there is a non-concurrence of orders might be based upon this condition.

WHEN WE analyze the clerical membership we find it thus distributed among the different classes of the clergy:

Rectors of parishes.....	211
Rectors emeritus.....	2
Deans of Cathedrals.....	19
Vicar of Cathedral.....	1
Canon (resident) of Cathedral.....	1
Archdeacons (solely).....	9
General Missionaries.....	2
Educators— theological.....	8
Other Educators.....	5
Missionaries.....	7
Dept. Missionary Secy.....	1
Associate Mission Priest.....	1
Travelling Sec. Clergy Pension Fund.....	1
Curate.....	1
No stated work.....	2

271

It will be of interest to analyze these deputies—the chosen representatives of the Church—with respect to their academic and theological training:

College and Gen. Theo. Sem.....	52
College and Va. Theo. Sem.....	18
Univ. of South, college and sem.....	17
College and Berkeley Div. Sch.....	16
College and Cambridge Theo. Sch.....	12
College and Western Theo. Sem.....	8
College and Seabury Div. Sch.....	7
Kenyon College and sem.....	7
College and Phila. Div. Sch.....	6
College and Nashotah Sem.....	4
College and non-Church sem.....	3
College and Ch. Div. Sch. Pacific.....	1
College, no seminary.....	45
General Theo. Sem., no college.....	2
Va. Theo. Sem., no college.....	9
Berkeley Div. Sch., no college.....	1
Cambridge Theo. Sch., no college.....	1
Western Theo. Sem., no college.....	1
Seabury Div. Sch., no college.....	6
Phila. Div. Sch., no college.....	1
Nashotah, no college.....	4
Ch. Div. Sch. Pacific, no college.....	2
St. Andrew's Div. Sch., no college.....	1
Canada, England, foreign.....	18
No college nor sem. stated.....	29

271

Thus the theological seminaries are represented in the membership of the House of Deputies as follows:

Gen. Theo. Sem.....	54
Va. Theo. Sem.....	27
Berkeley Div. Sch.....	17
Univ. of the South.....	17
Cambridge Theo. Sch.....	13
Seabury Div. Sch.....	13
Western Theo. Sem.....	9
Nashotah Theo. Sem.....	8
Phila. Div. Sch.....	7
Kenyon College.....	7
Ch. Div. Sch. of Pac.....	3
St. Andrew's D. S.....	1
Non-Church sems.....	3
Foreign.....	18

197

Thus we find that among 271 clerical deputies analyzed,

214 have been college students, 197 have studied at theological seminaries, and 29 have had neither advantage. Incidentally it would seem that but few of the clergy who come to us in such large numbers from other religious bodies are elected to the House of Deputies, for only three were trained in seminaries not connected with the Church; though a few may, after being received, have taken a course in one of our seminaries. Surely the table shows, too, that men who have had the best educational opportunities will naturally gravitate to the representative positions in the Church, as, indeed, they ought to. A considerable proportion of those ordained have not had the advantage of college life. Many of these do excellent work in the ministry, and we could ill afford to be without them; but only a small number of these are elected to General Convention.

OF THE LAY deputies we have been able to chronicle information concerning 155. According to their professions or business calling these are divided as follows:

Judges and ex-Judges .....	21
Other lawyers .....	40
Bankers .....	19
Manufacturers .....	15
Merchants .....	10
Insurance .....	8
Educators .....	6
Retired or no occupation .....	6
Editors .....	5
Lumber .....	4
Railway officials .....	3
Miscellaneous .....	18

155

[Two each accountants, physicians, real estate, trustees; one each farmer, mining, dentist, builder, manufacturer's agent, architect, civil engineer, consulting engineer, retired army officer, manager for R. G. Dun & Co.; total, 18 miscellaneous.]

The position of these laymen in the nation and in their respective communities is shown by the detailed information in each case. We shall not pause here to direct attention to individuals of particular renown, though very likely we shall present a special article on the subject somewhat later. It is sufficient now to point out that they are men who are selected because they are recognized as leaders of thought. They constitute, with the Bishops and clergy, a very dignified assembly.

To what extent these distinguished laymen have qualified themselves to serve as legislators for the Church is not so clear. A man may be an admirable judge, a thoroughly trustworthy leader in national or civic movements, a financier capable of holding up the world upon his shoulders, and yet be wholly out of touch with the progress of thought within the Church. To legislate intelligently for the Church requires the same degree of preparation that is needed in legislating for the nation. A member of Congress who never read a political paper would be treated with contempt by his associates and his constituents alike; do all these legislators on behalf of the Church read the Church papers? Are the standard works of Church defense upon their shelves, and can they turn to them instantly to clarify a question that may arise in conversation? Are they adequate exponents of Churchly thought? One is not certain that affirmative answers can always be given to these questions; and yet for a person, be he clergyman or layman, to accept an election to General Convention without having been in touch with the thought of the Church as expressed in its representative papers during at least the three years next preceding, is an impertinence and an insult to the Church. It is to assume that her problems are not worthy of the best thought which the best minds can give to them, and they themselves unworthy of the honor of representing the Church.

THE VIEWS which are recorded by deputies in this department should be interpreted by reference to the explanation printed in the issue of July 23d. Two of the questions deal with exact concrete issues upon which each deputy will be called upon to vote. These are the constitutional amendments providing a Preamble to that instrument and allowing the election and consecration of Suffragan Bishops. These amendments must be ratified or rejected precisely as they stand, without amendment. The presumption is that they, and the arguments for and against them, are familiar to every elected deputy. Certainly they are to those who are regular readers of the Church papers.

The third question is so framed as to be purely academic. In the blanks sent to the deputies it read thus: "Is it your present desire (not to be construed as binding your action)"—that being the style in which each of the questions was sub-

mitted—"to permit non-Episcopal ministers to preach in our churches?" For the sake of brevity we have, in printing the replies, adopted the popular term "Open Pulpit" as the equivalent of that question. It should be understood that those who are quoted affirmatively on that proposition have in many, perhaps in most, instances, qualified their affirmative answer by stating conditions under which alone they would be willing to admit such ministers to the Church's pulpits, as by episcopal license; few, perhaps none, stand for unconditional permission. Yet those who are recorded as favoring the Open Pulpit have expressed themselves as ready, under some conditions, to admit "non-Episcopal ministers to preach in our churches," and those who are recorded as opposed to it do not favor such permission. We believe this expression on the purely academic question is of much more value than would be any attempted classification of views relating to Canon 19. The question submitted to deputies is not what permission is accorded by the present canon, but rather what, in principle, they would like to have.

With this foreword we are ready to analyze the views which deputies have submitted.

On the Preamble: clerical, ayes 24; nays 86; lay, ayes 24, nays 26.

On Suffragan Bishops: clerical, ayes 73; nays 33; lay, ayes 35, nays 20.

On the Open Pulpit: clerical, in favor, 13; opposed 105; lay, in favor 19; opposed 48.

It is true that on none of these questions does either the clerical or the lay vote reach the extent of a majority of the votes to be cast; yet if the law of average, as we are accustomed to use it in incomplete election returns, does not fail us, it seems certain that the Preamble is overwhelmingly defeated, at least in the clerical order; that there is not the remotest danger of the enactment of anything approaching an "Open Pulpit," under any limitations whatever; and that the amendment providing for Suffragan Bishops will be adopted, though less certainly, and possibly with the lay vote somewhat close. It will be remembered that the ratification of a constitutional amendment requires the vote of a majority of all the dioceses entitled to representation, voting by orders.

We shall consider later what should be our attitude toward the subject of a Preamble to the Constitution, in view of the great probability, at least, that the Preamble now proposed is defeated. We shall hope to convince the lay deputies that Suffragan Bishops, should they be localized in our American system, will, at times and in places, be useful factors in developing the work, and particularly the missionary work, of the Church.

But to the Open Pulpit, as an issue in the Church, we trust we may now be permitted to say our final farewell. It is dead. Even an eloquent speech, by Bishop or layman, could probably not resuscitate it now. If anybody doubts it, let him get some deputy to introduce into the coming General Convention the identical form of the proposed canon that was passed in the House of Deputies at the last convention, but which failed in the House of Bishops, and see what happens to it—and to him! We shall encourage the test being made, if any are unwilling to deem the question settled.

And this suggests some serious thoughts. The willingness of the House of Deputies in 1907 to introduce outsiders into the pulpits of the Church did, undoubtedly, give justification for alarm. The strange refusal to distinguish between the protection afforded by the Gailor amendment as finally adopted, and the revolutionary measures that were propounded in the House of Deputies, and the vulgar advantage of the canon that was taken where Bishops were weak, tended to increase that alarm. There were those who could not wait; who must make haste to desert the posts that had been assigned to them in the age-long conflict of the Church with the world, because, forsooth, they thought somebody else had deserted or might desert. And there were those who could not curb the bitterness of their tongues or pens. And it was all a pitiful mistake. The Church had not proven false to her trust. Those who, under the spur of eloquence, were led hastily to vote for a measure that could not have justified itself before the bar of the educated thought of the Church, saw their mistake ere another three years had rolled by, and are certain not to make it again. It was a mistake of the head and not of the heart. But those who betrayed their trusts or who were led to utter words of calumny against the Church, how can they atone for their misdoing? How strangely seems to come back the echo of those sorrowful words of our Blessed Lord: "Could ye not watch with Me one hour?"

As for Canon 19, it now sinks to a subordinate position among the issues before the Church. Whether John Jones shall

be allowed to address a congregation upon public morals, or William Smith upon civic ideals, is, no doubt, a question upon which some languid interest may be aroused, and upon which men may even disagree. But it can hardly be esteemed a momentous issue. So long as the overwhelming majority in the Church repudiates the attempt of well-meaning men to invade the preaching office of the Church's ministry, it is not important whether Bishops shall retain or lose the privilege of licensing special speakers for special purposes.

And on the eve of no previous General Convention has there seemed so little promise of bad legislation, so much evidence of a progressive and hopeful and truly Catholic spirit, as at the present time. May the Holy Spirit truly guide the minds and the wills of those who have this great responsibility before them!

THE English Church papers have, during recent months, been deluged with correspondence *pro* and *con* relating to the advisability of Churchmen participating in the great missionary congress at Edinburgh. The S. P. G. participated, through its officers, but a considerable number of its supporters dissented from its action, and the dissidents have now presented a formal remonstrance to the governing body. In reply they have been notified, as stated in our London Letter in this issue, that "the Society is not represented on the 'Continuation Committee,' and the Standing Committee are unanimous in their determination to uphold in all parts of the mission field the principles, order, discipline, doctrine, and Sacraments of the Church, for the spread of which the Society was formed and exists."

It is unfortunate that it should have been deemed necessary for the Society to give the latter assurance to its constituents. Men are not to be assumed to have abandoned life-long convictions because on some detail of action their application of those convictions differs from that which seems wise to others. With some local differences, the issues involved in participation in the Edinburgh Conference were the same as those in the Laymen's Missionary Movement in this country, though it is proper to add that there was more to be said against participation in the former than in the latter. But the point is that those who determined to participate were not justly criticised when it was assumed that they had abandoned their principles. They may have been wise or unwise, their critics may have been far wiser than they, but, at least, it might have been assumed that men who had given life-long evidence of their trustworthiness in Catholic principles had not abandoned these because they ventured to differ with certain others who also held to the same fundamental principles.

And here we lay our finger upon a serious weakness in the Catholic Movement both here and in England. We mean that spirit of self-sufficiency that assumes that one who differs with one's self has proven false to his principles. Catholic principles will never be an adequate substitute for brains or for common sense. There is no more reason to anticipate that Catholic Churchmen will always agree with each other in every practical issue that may arise than that other groups of men will never disagree when new issues come to the front. The spirit of detraction which we so often find at such times, the willingness to assume that *we* are the only true Catholics and to read out of our fellowship those who disagree with us, is a most unhappy trait, and, we may add, one that has seriously retarded the growth of the Catholic Movement in the Church. It is easy to think of parishes and of cities and of dioceses in which the insufferable partisanship, conceit, and self-sufficiency of men who never lose the opportunity of speaking of themselves as "Catholics," has, in sheer disgust, driven quantities of sincere, loyal Churchmen to range themselves against what they cannot fail to recognize as an unworthy, partisan use of the one unpartisan term which adequately stands for the whole Church. "Catholic parties" have too often been the excuse, if not the cause, for the existence of uncatholic parties.

It is highly probable that in coming years there will recur more and more frequently such practical issues as arose in connection with the Laymen's Missionary Movement and the Edinburgh Conference. No doubt for a time loyal Churchmen will divide as to their duty. One party will say, This presents grave dangers to the Church; therefore we will hold aloof and not face them. The other will say, This presents grave dangers to the Church; therefore we will go into the thickest of the fight and make good on behalf of the Church. There will be the ideal of McClellan, who developed the most magnificent army that the American people had ever seen, and then, day by day, while "all was quiet on the Potomac," gave his masterly atten-

tion to seeing that it was kept safe; and the ideal of Grant, who plunged his army into the Wilderness without the slightest hesitation, though it was the place of greatest danger; Grant, who knew when and how to fight, and when and how to cease fighting and discuss terms of peace with the enemy, and who could permit the enemy to retain swords and horses, so long as these were no longer to be used against the nation's peace. No question of loyalty can be raised against men of either temperament; but if we are ever to have that unity for which we all pray earnestly, it will be the men of principles who are also confident enough in the guiding hand of the Holy Spirit to be able to venture something to obtain unity, who will win out. We shall not obtain unity by turning our backs upon other Christians who also desire it but have not yet found the way to obtain it.

New issues confront Churchmen to-day, which did not confront them even five years ago. We earnestly need two things: the development of the strongest sort of informed Churchmanship, and a statesmanlike courage to meet Christians of every name, and pagans of every grade, and to hold up our Churchmanship through it all. That Churchmanship holds the key to unity; and we shall be cowardly if we bury it, our one talent, in the ground.

THE arrest of fashionable men and women who were gambling late at night at a Narragansett Pier clubhouse is entirely to be commended. The immunity so often extended to this species of offenders, where cheap gambling is rigidly punished, is among the most loathsome forms of maladministration of justice.

And we should go further. If any district attorney will raid a church fair at which illegal "wheels of fortune" or sale of "chances" or similar gambling devices are practised, we shall have warm commendation for him. It is bad when fashionable and wealthy people defy these laws; it is much worse when the defiance is practised under the guise of the Church. Yet the practice is far from unknown.

THE attempted assassination of Mayor Gaynor fills the entire country with horror. How serious may be the results to the victim cannot, at this writing, be discovered. Once more does the glaring failure of our laws to distinguish between assaults upon a man and assaults upon a civil official cast discredit upon us. Where one's official position or acts are the cause of his assassination, or attempted assassination, the blow is directed primarily at the state and only secondarily at the individual. It should be punished accordingly as a capital offence, or as constituting treason. The American people will earnestly hope that Mayor Gaynor will recover; and their profoundest sympathies are extended to him, to his family, and to his stricken city.

## ANSWERS TO CORRESPONDENTS.

C. R.—(1) We do not know.—(2) Whether lace shall be worn on an alb is purely a matter of taste.

L. A. W.—It would be impossible to recommend a book "on the ritual of the Church for the use of a choir-master" without knowing the "use" prevailing in the parish in which it is to be used. A very simple work on Church ceremonial is Wilson's *Why and Wherefore* (28 cts.); one somewhat more extended is Walker's *Ritual Reason Why* (\$1.05).

C. M. W.—(1) The "Chrismation" which the Syrian Bishop speaks of in his letter printed in THE LIVING CHURCH last week is the Greek equivalent to our Confirmation, but performed by the priest with the chrism of oil consecrated for the purpose by the Bishop, who is esteemed in that way to administer the sacrament, through the priest, to the recipient. Our own clergy could not lawfully act in this manner, and the Syrian Bishop only asks that after Baptism administered by any of our clergy, "as soon as possible the child shall be taken to the Orthodox priest to receive Chrismation, which is absolutely binding according to the law of the Orthodox Church."—(2) Uniate Churches are Churches of Oriental rites which have made their submission to the Pope and, accepting his supremacy, have received from him the privilege of retaining some of their ancient uses and customs—as, in some instances, their liturgies and a married priesthood.

THOUSANDS to-day are running away from some mental or emotional pang, seeking escape by the road of amusement, distraction, travel, and change of scene. They do not seek wisdom to cure the wound, nor strength to bear it, but merely some way to deaden the pain. They are not in quest of peace, but of temporary oblivion; not of self-conquest, but self-forgetfulness. They are taking emotional cocaine, which, like all powerful drugs, has a dangerous reaction.—*Selected.*

## BLUE MONDAY MUSINGS.

HAVE you seen the really splendid song written by the Rev. Herbert Shipman, of the Heavenly Rest, New York, and adopted as the song of West Point? Here it follows:

"The Corps! The Corps! The Corps!  
The Corps! bare-headed, salute it,  
With eyes up, thanking our God—  
That we of the Corps are treading  
Where they of the Corps have trod.  
They are here in ghostly assemblage,  
The men of the Corps long dead,  
And our hearts are standing attention  
While we wait for their passing tread.

"We sons of to-day, we salute you,  
You, sons of an earlier day.  
We follow, close order, behind you,  
Where you have pointed the way;  
The long gray line of us stretches  
Thro' the years of a century told.  
And the last man feels to his marrow  
The grip of your far-off hold.

"Grip hands with us now though we see not,  
Grip hands with us, strengthen our hearts  
As the long line stiffens and straightens  
With the thrill that your presence imparts.  
Grip hands, tho' it be from the shadows  
While we swear, as you did of yore,  
Or living, or dying, to honor  
The Corps, and the Corps, and the Corps!"

It is good literature and good patriotism; and it bears witness to the need that every heart feels for that sort of communion with the past which the Christian Church realizes by the Invocation of Saints. "Strengthen our hearts," sing the West Pointers to the heroes of the Revolution and the Civil War, now at peace. *Orate pro nobis*, we say, unfearing, to Blessed Mary and all saints. Why not?

HERE IS a letter which has just come from the far South, where a brave priest is serving God in that supreme courage which the country clergy show so often and so illustriously. It was not sent for publication; but I must share it with you: "My Dear Presbyter Ignotus,

"I am much interested in your noble contention for Fasting Communion and in Father Johnson's letter on the subject in the last LIVING CHURCH. He says that in cities it is easy with many churches and early celebrations, but finds it almost impossible in country places with large distances to be covered by priest and people, and that he has to celebrate and preach every Sunday at 11 o'clock and therefore has no scruple in taking a light breakfast. May I, as a country parson, and also with many difficulties, send you some of my experiences?

"I have many difficulties in the way of always celebrating fasting, but have never yet found one that could not be overcome by the strength which Jesus Christ supplies. I too have to celebrate and preach every Sunday at 11 A. M. and at 7:30 too, and also on many week days at a late hour, with much driving and travelling. My normal Sunday is: Rise at 6:30 A. M., go to church to ring first bell at 7, private devotions until 7:30 Eucharist; after this, sometimes a little rest, sometimes take Blessed Sacrament to the sick. At 9:30 read Morning Prayer (and Litany in summer); at 10 I am my own Sunday school superintendent and must instruct and address the children; at 11 A. M. (sing the Litany in winter) celebrate and preach. I am also my own choirmaster and must direct the music. Between 12:30 and 1 I get home and break my fast. Then I either take the train for one or two out-of-town missions, or else rest a little and look up the sick, and have Evening Prayer and preach again at night.

"Here is a sample of a week day: Rise at 5:30 A. M., take my grip, rather heavy with vestments, books, and often vessels, walk to depot to save hack hire, take 6:15 A. M. train for an hour's ride, followed by another hour's drive with a slow horse, then a two hours' wait at the church, where I have to walk up and down until service time, because gnats and mosquitoes will not allow me to sit down; at 10:30 celebrate and preach, then a picnic dinner around the country church breaks my fast, then the journey home and probably an afternoon's work.

"In my field there is a parish in a small town and seven or eight country mission points, and in all of them the Eucharist is emphasized as the main service, not only in theory but in practice. I could multiply instances of ten and fifteen mile drives and long railroad journeys before the celebration, but let one suffice.

"It was an Easter Day, not so very many years ago. In one place there was a full choral Eucharist at 6 A. M. At the church door, after this was over, I got into a buggy with a pair of horses, and drove them nineteen miles to a little church where I had another full choral Eucharist and preached at 10 A. M., then drove two

more miles and broke my fast about 12:30, then drove ten miles where I read Evening Prayer and preached, then drove eleven miles and had a bite of supper and had choral Evening Prayer and preached again, and was up for the Easter Monday Eucharist the next morning.

"I am not an especially strong man, nor possessed of a wrought iron constitution, though I enjoy general good health. It is not my strength, but the dear Lord's grace, that enables me to do this."

IN A Middle Western city our good Presbyterian friends have a mission in a district largely peopled by Roman Catholics. Feeling the need of religious art to make their occasional visitors at home, they went to buy a crucifix; but none could be found to suit them. "They wanted one with a nice, cheerful expression." How much twentieth-century religion is like that! A form of Christianity, but without self-denial, sacrifice, austerity, where even the cross becomes an ornament and the Crucified Redeemer is expected to "look pleasant."

HERE is a very good idea from New Hampshire.

A priest there, whose wide-reading scholarship is unusual in these days of superficiality, publishes at intervals a card headed "Christian Knowledge," with a list of books briefly described, which he is ready to lend to anybody who will ask for them at the daily office-hour, or after Church on Sundays. Why could not many of the clergy, especially in regions where public libraries do not include many Church books, extend the usefulness of their own books in like manner?

A similar system prevails in St. Luke's Church, Evanston, Ill., under the Rev. George Craig Stewart.

FROM California comes this novel form of initiation into the Unitarian society of Santa Barbara, used as Baptism is used by Christians.

"By this water, symbolical of purity, which I place on thy forehead, and by these flowers, typical of the opening life, which I place in thy hands, I receive thee into the Church of God and of His truth."

How pretty!

HERE is a little poem too good not to see the light once more. It comes to me from Santa Barbara as one of the leaflets distributed by Fr. Moore at All Saints'-by-the-Sea, El Montecito. The author is our poet of the Church, Harriet McEwen Kimball:

"ALL'S WELL.

"(A PILLOW PRAYER.)

"The day is ended. Ere I sink to sleep,  
My weary spirit seeks repose in Thine.  
Father! forgive my trespasses, and keep  
This little life of mine.  
With loving-kindness curtain Thou my bed  
And cool in rest my burning pilgrim-feet.  
"Thy pardon be the pillow for my head;  
So shall my sleep be sweet.  
At peace with all the world, dear Lord, and Thee,  
No fear my soul's unwavering faith can shake;  
All's well, whichever side the grave for me  
The morning light may break."

THAT WRETCHED nuisance, the chain-prayer, is still alive, it appears. Two copies of it came to an Arkansas rectory the other day, though fortunately without any reference to the Bishop of Massachusetts, who has heretofore been saddled with responsibility for it, despite his repeated denials. The wickedest feature is the threat of misfortune "if the chain is broken." Be sure to break it if it comes your way.

I PICKED up here yesterday an old copy of that variegated publication the *Outlook*. Perhaps you have heard of the public dinner where the toast-master, introducing Dr. Lyman Abbott, called him repeatedly "the editor of *Outing*." Dr. Abbott corrected the blunder with some asperity; whereupon the toast-master apologized profusely. "I should have remembered," he said: "*Outing* is the magazine that makes a religion of sport; and the *Outlook* is the magazine that makes sport of religion!"

I HAVE JUST heard of a "Christian Science" seamstress who refuses glasses to correct her eyesight. The consequence is so destructive to her work, that her kind-hearted employer does the fine stitching herself, while the blind Eddyite takes the wages.

## REMONSTRANCE PRESENTED TO THE S. P. G.

### Members Object to Its Participation in the Edinburgh Conference

#### OTHER RECENT CHURCH NEWS OF ENGLAND

The Living Church News Bureau  
London, July 26, 1910

THE notable Remonstrance to the S. P. G. Standing Committee from more than nine hundred incorporated members of the society against their conduct towards the (so-called) World Missionary Conference at Edinburgh has well served the purpose for which it was issued. The Standing Committee have surrendered to the Remonstrants, and have virtually decided to have nothing more to do with this missionary movement. At the recent meeting of the Standing Committee of S. P. G. the Remonstrance was presented by the Rev. B. M. Kitson, rector and Rural Dean of Barnes, and Mr. John Shelly, a vice-president of the Society. Rev. Mr. Kitson explained that, although the Remonstrance was signed by more than 900 incorporated members, many others, had it been necessary, were also willing to add their names. All the signatories were loyal and devoted supporters of the Society, but statements had been widely made in leading newspapers that the S. P. G. was officially represented on the Continuation Committee (appointed at Edinburgh), and they asked for a clear statement on this point. Mr. Shelly pointed out in effect that it was a fatal mistake to endeavor to win Protestant Separatists by watering down the standards of the Catholic Church. The converse was the true method. After an earnest speech by Lord Hugh Cecil, the following resolution was put from the chair and passed unanimously:

"That the Standing Committee in receiving the 'Remonstrance' desire to assure those who have signed it, and all other incorporated members and friends of the society, that the society is not represented on the 'Continuation Committee,' and the Standing Committee are unanimous in their determination to uphold in all parts of the mission field the principles, order, discipline, doctrine, and sacraments of the Church, for the spread of which the society was formed and exists."

On behalf of the signatories the Rev. B. M. Kitson expressed heartfelt thanks for the resolution and for the way in which the Remonstrance had been received.

The Prime Minister has received a deputation, headed by the Primate, from both Houses of Convocation of the Province of Canterbury, in his room at the House of Commons, on the subject of the reform of the Poor Law. This deputation was the outcome of a resolution passed by Convocation on July 6th. Mr. Asquith, in his reply, observed at first that he entirely subscribed, speaking as a layman, to the Archbishop's statement (concerning the clergy) that there was no body of men in this country better entitled by experience, by special opportunities of observation, and by continuous sympathy with the work, to express an authoritative opinion as to the defect of our existing Poor Law system and as to the lines upon which reform could most hopefully and profitably be pursued. He concluded by saying that he would have great pleasure in communicating to his colleagues the fact that Convention had passed resolutions on the subject. The Primate briefly expressed the thanks of the deputation to the Prime Minister, saying that his words would be a great encouragement to those outside.

There has been rather an important debate in the House of Lords bearing on Welsh Disestablishment in connection with the Census Bill. In the committee stage of the bill Lord Newton moved an amendment providing for the insertion in the return papers of a statement of religious profession. The Bishop of St. Asaph, the Bishop of St. David's, and the Archbishop of Canterbury gave their approval to the amendment with some weighty reasons. On behalf of the Government, Lord Beauchamp and Lord Crewe refused to accede to the proposal. Lord Landsdown, the chief leader of the Opposition, although declining to vote with those of his followers and with the Spiritual Peers who were in favor of a religious census, considered that the mover of the amendment had the better of the argument. On a division, the amendment was carried by a majority of seven votes. Another amendment moved by Lord Newton, making the particular return purely voluntary, was agreed to. It is difficult to perceive why the Government should be so averse to a religious census, unless for the reason, as is

obviously the case, that they are afraid of the result of a referendum in Wales on the question of disestablishment. Their attitude would seem to be one far removed from that of ingenuous conduct towards the Church: in view of the fact that the Prime Minister has rested his case against the establishment of the Church in Wales almost entirely upon statistics as to the religion of the people of that part of the country which are unofficial and untrustworthy.

The proposed new form of the Royal Accession Declaration in the bill now before Parliament, binding the Sovereign (though in atrocious and misleading terms) to communion with the English Church alone, appears to be nothing less than gall and wormwood to Protestant Dissenters in England and Wales and to their co-religionists among Presbyterians in Scotland. Their representatives in Parliament will unite in opposing the second reading of the bill unless the Government will undertake to delete the words "by law established in England." But, as it has been pointed out by the Prime Minister, the Sovereign by the Act of Settlement must be in communion with the Church alone, whether these words appear in the Declaration or not. In the discussion on the Declaration Bill in the correspondence column of the *Times* newspaper, I think that from the Church side by far the best letter has come from the Bishop of Chichester. We seem, he says, to be in serious danger of losing sight, amid the multitude of counsellors, of the true purpose of the Declaration, and therefore of the true form of the Declaration. His Rt. Rev. Lordship ventures to think that the following is a fair and impartial statement:

"The nation will not have a sovereign who is a Roman Catholic, chiefly because a Roman Catholic as such is required to submit to the universal jurisdiction which is claimed by the Pope of Rome and which has been deliberately repudiated by the nation. Such a submission, compatible as it may be and is with the loyalty of the subject, is impossible in the case of the sovereign." What, then, is wanted in the Declaration is not the denial of certain dogmas required to be accepted by every member of the Roman communion, but a declaration by the king—(1) That he is not a member of the Church of Rome; (2) that he will not become a member of the Church of Rome as long as he remains king; and (3) that the Pope of Rome has no jurisdiction in the kingdom of England."

Surely, as the Bishop of Chichester rightly says, in conclusion, this is a statement of facts which should give no offence to any, and yet is clear and definite. The second reading of the Accession Declaration Bill is fixed for to-morrow, and the debate thereon is likely to be somewhat of a *mêlée*.

J. G. HALL.

## THE TRANSFIGURATION.

Oh, the beauty and the splendour  
Now revealed to mortal sight,  
As the Saviour stands transfigured  
On the lonely mountain-height!  
Vision of celestial glory  
Witnessed by the chosen three,  
Who, with Him in holy converse,  
Moses and Elijah see.

Mirrored in the law and prophets,  
Dimly glowed Redemption's light  
While the nations, hoping, waited  
Through the long and dreary night.  
Law and prophets now fulfilling,  
See the Light of Light divine,  
Sun of Righteousness, henceforward  
Over all the world to shine.

From the cloud the Voice bears witness,  
"This is My beloved Son."  
Veiled 'neath sacramental symbols,  
Jesus tells us we are one—  
One with Him and with each other;  
Now the sons of God are we,  
And, in radiance all-transcendent,  
We at last like Him shall be.

—JAMES ROBERT SHARP.

## "WHEN THOU MAKEST A FEAST."

My sweetest song I fain would sing  
To him upon whose ear but discords fall;  
My clearest picture would I bring  
To one weary of a barren wall:  
My choicest flowers I would have live  
In lowly garden where but weeds have grown;  
And, Oh, I yearn my love to give  
To those who hunger of the heart have known!

Digitized by HARRIET APPLETON SPRAGUE.

NEW YORK NOTES.

Branch Office of The Living Church }  
416 Lafayette St. }  
New York, August 9, 1910 }

SUMMER ACTIVITIES IN CHICAGO.

The Living Church News Bureau }  
Chicago, Aug. 9, 1910 }

**C**HE RT. REV. DR. DARLINGTON, Bishop of Harrisburg, after filling several appointments in Greater New York, preached last Sunday evening at the Bowery mission. The meeting room was crowded with men who listened intently to a plain, practical exhortation. The Bishop was no stranger to the workers and the audience, having for years taken an active interest in this great mission while rector of Christ Church, in the Williamsburg district of Brooklyn.

The Rev. William Wilkinson, special evangelistic preacher of Trinity Church, maintains every business day during the summer a service at the United States Custom House steps at 12:15 o'clock, and at Wall and Broad streets service at 1:10 o'clock. On the new Cathedral grounds on Washington Heights, every Sunday in summer, service is held at 5 o'clock P. M. A hearty welcome is offered to all who will come to this worship. Mr. Wilkinson preaches at all services till September 4th.

Efforts are being made to erect a memorial to the late Thomas Henry Sill, priest and vicar of St. Chrysostom's chapel, Trinity parish, for many years. A committee of the congregation is soliciting contributions from Father Sill's friends. It is proposed to erect a permanent stone altar and reredos in his memory and as a thank-offering for a faithful ministry at St. Chrysostom's, dating from the organization of the chapel in 1865, "the keynote of which was loving service."

J. Edward Simmons, banker and president of the New York Chamber of Commerce, died early Friday morning, August 5th, while on a visit at Lake Mohonk, Ulster county, N. Y. His body was brought to his city home, No. 23 West Fifty-second street, and funeral services were held in St. Thomas' Church, Fifth avenue, on Sunday afternoon. Interment was made in Woodlawn Cemetery. Delegations were present from the Chamber of Commerce, the Grand Lodge of Free and Accepted Masons of the State of New York, the alumni of Williams College, and other organizations.

Mr. Simmons was born in Troy, N. Y., September 9, 1841. He was educated at the old Troy Academy and at Williams College, and later from the Albany Law School. After engaging in the practice of the law for four years, he moved to New York City, where he entered the banking business. As a result of hard and continuous work he had the distinction of having filled three of the highest offices that can be conferred upon a New York business man as such. He served as president of the Stock Exchange, president of the Clearing House, and president of the Chamber of Commerce. Besides being Grand Master of Masons in the State of New York, he was president of the New York Infant Asylum, governor and treasurer of the New York Hospital, a life trustee of Williams College, an officer in many financial, railroad, and banking institutions, and at one time served as president of the Board of Education. One innovation he introduced while head of the public school system was the putting of the national flag in the school-rooms.

In 1866 Mr. Simmons married Miss Julia Greer, who survives him. He also leaves a son, Mr. Joseph F. Simmons, and a daughter, Mrs. John P. Tilden.

THE GREATNESS of the Bible is seen in its history, says J. H. Carstens in the *Standard*. It has stood the test of time. In all ages this book has been hated. Men in all times have tried to destroy it. Celsus tried to destroy it with the power of his reason; Porphyry with the greatness of his philosophy endeavored to stamp it out; Lucien attempted to destroy it with the power of his ridicule; Diocletian wanted to destroy it with the power of the Roman Empire, but they all failed. They are gone, and the Bible in all of its strength and beauty is still here. For eighteen hundred years every engine of destruction that human reasoning or brutality could bring to bear has done its work and failed. The Bible has a mightier hold on the world to-day than ever before. More Bibles are printed and sold to-day than in any time. Can that be said of any other book? If the Bible had been of human invention it would have been destroyed and forgotten long ago. Dr. Hastings tells the story of a certain city church. A lunatic entered and taking his stand by the side of one of the gallery posts, shouted: "I am going to pull down the church. I am going to pull down the building, I am." Women fainted, men turned pale, children screamed, and just as all were about to stampede, the old minister said to all present, "Just let him try it." We often hear men in the world cry, "I am going to destroy the Bible." Men and women begin to fear, but the voice of the Bible speaks, "Heaven and earth shall pass away, but My Word shall not pass away."

**D**URING the summer several improvements are to be made on the parish house of St. Paul's Church, Kenwood (the Rev. Herman Page, rector). The basement is to be lowered ten inches and covered with concrete. Thus a new room for the choir vestments and choir music will be supplied, and the old choir room will be given over to the use of the auxiliary choirs. A passageway is to be built from the parish house into the church, and the kitchen will be enlarged and improved. With the exception of the new addition and the hallway the entire parish house will be re-decorated. An iron staircase will also be built from the kitchen to the ground. In addition to these changes a small house is to be put up on the lot back of the new addition for the use of the sexton.

St. Thomas' Church (the Rev. J. B. Massiah, rector) has recently adopted a new plan of consolidation of all the parish organizations. The various societies and groups are all to unite in the St. Thomas' Guild. Monthly reports of the work accomplished by each organization will be made by the chairman or secretary thereof at the regular meetings of the guild, general business will be transacted, and the remainder of the evening spent in a social way. It is hoped that this new system will enable each member of the parish to keep in touch with all the other members and their particular work, and at the same time will concentrate the general interest upon the common centre—the good of the parish.

The *Quarterly Bulletin* of the Chicago Local Assembly of the Brotherhood of St. Andrew, shows, among other interesting facts, that the chapter at the Church of the Good Shepherd is entitled to first place on the "Efficiency Sheet" having a percentage of 100, number of members 10, total attendance for April, 114, and 8 members doing effective outside work. The Church of the Atonement comes next with a percentage of 94, number of members 3, total attendance 31, and one doing hospital and hotel work.

Some time ago the fifth annual examination of Juniors of the Chicago Local Assembly was held at Christ Church parish house, Winnetka. Out of a maximum of 100 credits, Master John R. Heath of Winnetka made a standing of 91. He will be entitled to his railroad transportation from Chicago to Nashville and return in connection with the approaching national convention.

The Rev. William B. Hamilton, who has been rector of Calvary Church, Chicago, for the past eighteen years, has accepted a call to the diocese of Oregon. He will leave Chicago the latter part of September to become rector of the Church at Grant's Pass, Oregon. The Rev. Mr. Hamilton has been in rather poor health for some time past and is in hopes that the bracing climate of the Northwest may prove beneficial to him.

RENMUS.

THE FIRST CATHOLICS.

**T** WAS in the barber shop at Riverside and in the chair. The barber being in full possession, I was for the time incapable of speech. In came the Roman Catholic priest. The barber said: "Now is a good time to learn which is the true Church, from two such authorities."

With that, the Roman Catholic priest asked: "If a stranger should come to town inquiring for the Catholic church, to which church would you send him, the Protestant Episcopal or the Roman Catholic Church?"

For a moment I was nonplussed, and as soon as the barber released me—to recover myself—asked:

"Who first called himself by the name Catholic?"

Neither the priest nor the barber could tell.

Then I told them, St. Ignatius, who on being sent to Rome bound as a prisoner, when writing to the several Bishops, signed himself, "Ignatius—Catholic Bishop," and thus was the first to call himself Catholic.

The priest was then asked where the Roman Church got the name Catholic; whether it was a Latin or a Greek word.

He had to admit it was a Greek word, and that it was borrowed; the Roman Church having appropriated it as a child would get its name from its father.

If we look upon the old English word now in use—*Church* or *Kirk*—it also is derived from the Greek, and first signified the house of the Lord.

### THE LORD'S WAY.

BY THE REV. EDWARD M. GUSHEE, D.D.

ANY cause or institution that for any reason witholds a truth or a fact may be sure to enjoy very limited success. To-day Protestants are at loss to know why the Episcopal Church claims some kind of superiority over the other Churches. They do not see, for instance, the necessity for a ritual more or less elaborate, nor do they see why the use of precomposed prayers is imperative, nor the use of vestments, nor a rite called Confirmation, unless it is, as often represented, simply a solemn profession of religion; nor the possession of an historic Episcopate, whatever that may or may not mean, nor three Orders of the Ministry, especially since but two are anywhere in evidence. All these things may be very well. But they fail to see the necessity for their adopting them. No wonder!

If we should call their attention to certain actual facts about the Christian Church the case might seem different, and the subject more worthy of consideration. For instance, it may not occur to others as it does to those who hold the article, "I believe One Catholic and Apostolic Church" that the Christian religion was to make its way in the world as a Tradition. See the last verses of St. Matthew, St. Mark, and St. Luke. That was the Lord's way of disseminating the knowledge of Himself. He said nothing about a book religion. He spoke of the Scriptures of the Old Testament but gave no intimation that there were to be other Scriptures. He did, however, establish a Society for the transmission of facts about Himself which the original Officers of that Society were witnesses of, facts which the Officers of that Society were to bear witness to unto the end of the world (See St. Luke 24: 46, 47, 48, also St. Matthew 28: 20). As the Lord ordained, so it has been. A remarkable proof of this is that where the Catholic Church is, even in decayed nations and communities where there has also been introduced much corruption and superstition, the Catholic Church, its priests and Sacraments, set forth those things to which they were to bear witness about the Lord Himself, for instance the Incarnation and the Sacrifice for the sins of the world. This specific purpose is the charter of the Catholic Church. The Holy Scriptures, even as manuscripts, were the precious possessions of the Church, and after the invention of printing, more and more valuable adjuncts of the original Tradition. Protestantism, on the other hand, makes light of and despises the Tradition and the Society which is the Catholic Church, and the Officers thereof, which, if the evangelists are to be believed, were instituted to disseminate and preserve and hand down the basic truths about the Lord, to the end of the world. That is, Protestants prefer a book religion that can be read, studied, criticised, explained, and explained away. The result is what might be expected. The book, unlike the plain Tradition of the Catholic Church, and independent of that Tradition, is found to convey divers, even contrary, religious teaching.

It is true that the Bible, independent of the Church as well as in the Church, has been of inestimable benefit to the world. The lives of those who have accepted the Bible as a great source of truth bear witness to the superiority of the book to other books. Among such not the least worthy are Unitarians, who include a very large number of our most highly respected public men and statesmen and scholars, who, however, deny the teachings of the Catholic Church and the Tradition that has come down in the Church, namely, the doctrines of salvation; and their ideas are very largely permeating the other denominations. And now note this: that those people who have accepted the Christian religion as handed down in the Catholic Church are the firmest in their claim for the Holy Scriptures the character of inspiration. They say the Scriptures are inspired, and illustrate and enforce the tradition of the Catholic Church. A unity among the advocates of a book religion would be like a rope of sand. A unity among those who will accept the message of the Catholic Church delivered as the Lord intended is perfectly feasible. Because such would be prepared to accept the Christian religion as regards what is fundamental, that is about the Lord Himself, as it came from the Lord's hands.

We seem just now disposed to make common cause with the advocates of a book religion, which means, of course, a surrender of anything which has the note of certainty. To secure this unity we propose to hold back the fact that the Lord Himself settled the way for the propagation of the basic facts of His religion.

The question evidently now is this: Will the Episcopal Church claim, as was claimed at the universities for the Church

of England at the Reformation, that this body is a branch of the one Catholic and Apostolic Church and has the Tradition once for all delivered, and may thus be a center of unity? Such a distinct claim as this would have great results. Or is it, as Dean Hart asserts in a recent number of *THE LIVING CHURCH*, one of a variety of Churches, this particular variety existing for the "learned classes"? Or will it be left for the Roman Catholic Church to occupy this ground and perhaps, after a time, sloughing off what is inconvenient, stand alone for the faith as once delivered? The majority of "Episcopalians" have never accepted the idea of a veritable Catholic Church. May not the exigencies of the times suggest the advantage of a serious consideration of this subject?

### LORD HUGH CECIL ON THE ACCESSION DECLARATION.

I AM anxious to see the Declaration modified, said Lord Hugh Cecil in the parliamentary debate on the Accession Declaration as reported in the *London Telegraph*, but I confess that I do not attach overwhelming importance to the matter. I do not like the form of words which appears in the bill. The use of the word "Protestantism" is sanctioned by very high authorities, not only statutory, but by many eminent divines. I do not dispute that there are connections in which the word might with great propriety be used, but the truth is that Protestantism and Protestant are words which belong to a category which render them unsuitable as general descriptions of a religious faith or Church. They belong to the same category as Trinitarianism, Episcopalianism, and Pedo-Baptism, which describe particular points of view. Protestantism is not a religion, but a particular aspect of many religions. All those words have their use. If I am asked am I an Unitarian, and I say Trinitarian; am I Ana-Baptist, and I say Pedo-Baptist; am I a Roman Catholic, and I say Protestant—in that sense the words are used with perfect propriety. But when we speak of "our ancient Trinitarian Church," these words are inappropriate, as being not sufficiently descriptive.

People sometimes imagine a traveller coming from another sphere, being able to speak English, and asking such a question. All these "travellers" speak English. (Laughter.) If you described the Church of England as a Protestant Reformed Church, that would only convey to his mind that *the Church of England disagreed with somebody and had once been worse than it is now*. (Laughter.) Well, I think that is a spirited account of my religion. (Renewed laughter.) No doubt it is perfectly true that the Church of England, both Protestant and Reformed, is a great deal besides, and to select those two epithets out of a great number which might be selected appears to me unduly to limit its character and present it in an unattractive light.

I always think that people have an inadequate sense of what charity requires towards other bodies of Christians when they treat the word Protestant as being a distinctive label of their belief. Suppose two brothers, one of whom was very disreputable, and had even been sent to prison, and suppose the other thereupon thought it necessary to put on his visiting card "*John (unimprisoned) Smith*." (Loud laughter.) That would be rather an uncharitable title, because it showed the circumstances and the shame of his brother. I think it rather a pity that the Church of England should choose as her distinctive title a name which indicates that the fraternal Church has fallen into a grave and serious error. The worse you think of the Roman Catholic Church the less you ought constantly to label your own Church as disagreeing with it.

THERE ARE multitudes of church members, says the *Christian Century*, who think their opportunities of service are too limited. They are not conspicuous persons and they have identified service with notoriety. They are not rich, and they imagine that only rich men and women can do things. They are not highly educated, and they are inclined to leave the tasks of leadership to the educated. Persons of this sort need vision. If their place is small, they can be glad that light from every quarter shines upon it. If they have limited means, they can use to the best advantage what they have and place themselves on a level with every other worker who does his best. A chance to do a piece of honest work is a chance to learn something that is worth knowing. If we have Christian vision, we are so busy with what is granted to us that we have no time to wish for what we do not have.



## FRIENDSHIP, A UNIVERSITY ACQUISITION.

THE BACCALAUREATE SERMON AT THE UNIVERSITY OF PENNSYLVANIA.  
BY THE REV. GEORGE LYNDE RICHARDSON.

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends." St. John 15: 13, 14.

**A** MAN thinks about a good many things during the week before he leaves the university. Perhaps there is never again during his life a period so crowded with various and tumultuous thoughts, memories of the past, hopes, dreams, and plans for the future. But through all the exciting and moving experiences of this week there is one thought that will come to every one of you very often, and that is the thought of the friends you have made here, to whom you must now say good-bye. It is often said, and it is perfectly true, that there is something about the conditions of life in college that makes the friendships that are formed there very deep and lasting. Men are so free, for the moment, from other ties, they live in such frequent and intimate association with one another, and they are, it might be added, still in a sufficiently formative stage of their development, so that friendships formed now are likely to grow and to have a very tenacious hold upon the heart. We go on through the careless college years hardly realizing how much they mean, but when the shock of parting comes, and all the change that follows on the transition from the work of learning to the work of life, then we begin to understand what friendship means. It is because I know such thoughts are in your minds, and because I believe there is hardly any element in life that is more potent and vital, that I have chosen to speak to you this morning about friendship, what it is, what it can do for us, and how far it ought to reach.

First let me say to you that I urge you on no account to neglect or let slip any of the friendships you have made. Some of them will end without your choice. There are very probably men sitting here by your side to-day whom you will never see again. Some of the ties are bound to be broken, but many of them will not only endure but will have a distinct influence upon your lives. Many a man who has stumbled has been helped to his feet by the strong grasp of friends he made in college. Many a one has had the door of opportunity opened to him, and success made possible by the unselfish services of associates whom he came first to know in dormitory or fraternity house, or on the athletic field of his school or university. But even when nothing of this sort happens, those friends come to mean more and more to you. You will meet them as you come back here, or as you go about the world, and though years may have passed, when such meetings come, you will find glowing deep in your heart a spark of sacred fire which will kindle into flame as you clasp each other's hands and look into each other's eyes. General Grant says in his Memoirs that when he rode out to meet General Lee to arrange the terms of the surrender at Appomattox, some of his generals accompanied him, and he remarks that they did not seem so concerned about the surrender of the Confederate army as they did about getting permission to go into the enemy's lines and look up officers who had been their friends at West Point. They obtained the permission, and after a time returned bringing a group of southern officers, and seemed to enjoy the reunion just as if they had not been fighting each other for four years. That is a wonderful example of the tenacity of college friendship. Those bronzed and veteran warriors had spent their school life together; and no difference of conviction, no bitterness of war, could extinguish the lamp that burned before the inner shrine of those early memories.

But it is possible, on the other hand, to lose the very power of friendship. Some men do it. They grow absorbed in what they call the business of life—money-making, professional success, the thrust and parry of the game of gain—until they have no time to be friendly. Or else something degrades them to the distorted view of humanity which assumes that the world is wholly selfish, that every man has his price (and every woman hers) and that no one serves his fellow save for what he can get out of him. A false sense of proportion, and an inadequate knowledge, lie at the root of each of these mistakes, and each spells tragic failure in the end. Each of them ends in atrophy of the best and holiest elements of our nature. Archbishop Benson said in a letter to a friend, when he was writing some reminiscences, that they made him sad because they revealed to him how little he had valued love. If a life as full of beneficence, as rich in affection as his had been, looked so to him at the last, how bare, how dreary must be the retrospect of one who deliberately starved to death the love of his friends, "whose hand," as Othello said of himself, "like the base Indian, threw a pearl away, richer than all his tribe!"

I urge you, therefore, to guard against any such disaster. Keep all the friends you have, make all the friends you can, be the best friends it is in you to be, and whatever other fields you search or deeps you sound, try to know all that friendship means. But now I ask you to notice that the advice I am giving to you is exactly the advice that the greatest of all teachers gave to His disciples in the most solemn hour of His association with them.

The group of men to whom He was speaking had been living with Him in very intimate companionship. They had been so drawn by His personality, His words, His life, that they had left all and followed Him; they had heard Him speak and watched Him serve,

had camped with Him in the open and made Him guest in their homes; and now they had come with Him into the midst of His enemies, and were met in an atmosphere of danger, facing death itself. Under such conditions, the words He uttered and His whole attitude toward them would be apt to impress them deeply and to linger long in their memories. He told them what was nearest His heart: "This is My commandment, that ye love one another. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from My Father I have made known unto you."

I say that what He said to them then must have lingered long in their minds. It must have been in their minds when, the next day, they saw Him lay down His life, with unshaken devotion, on the Cross. It must have come sometimes to still their troubled thoughts during the three days when they thought He was gone, and the unspeakably precious friendship to which He had admitted them was at an end. But they did not fully understand all that His friendship implied, until the marvellous experience of Easter and the Forty Days made them aware that He who had made them His friends was not dead, but was "alive forevermore," and that the word which He had spoken to them was true not only of Himself but of the Father who had sent Him.

The conception of religion as friendship with God did not enter the world with Jesus Christ, but through Him it became the common and assured possession of mankind. Hitherto it had been the far-seen vision of rare and lofty spirits. In Christ and His followers it became a part of normal human experience. Yet like many another supreme spiritual fact, there is yet a large part of mankind into whose consciousness it has not yet penetrated. Religion has had numerous definitions, and even many who call themselves Christians are not yet emancipated from some of the inadequate and misleading conceptions of it which dominated thought generations ago. Only the other day I read a book on ethics by a professor in one of our great universities, in which God was represented as an external and arbitrary ruler, giving to men commands which their reason could not justify. Doubtless there are many less learned persons whose feeling is substantially that; who would perhaps define religion as a brilliant Frenchman has defined it in a recent work, as "a sum of scruples which impede the free exercise of our faculties." A bondage, a limitation, something which prevents you from being what you want to be—is that what religion has meant to any of you?

Or again, a common error, especially with men whose lives have been largely academic, and who are constantly concerned with religion as a system of thought, is to suppose that that is all it is; to regard it as a series of propositions about God which one is to approach as he would a set of chemical formulae or mathematical equations. In the thin, cold atmosphere of such a one-sided conception of religion many a keen thinker lives, weighing statement against statement and creed against creed, but never once realizing, what many a little child has come to know, that "God is love: and he that dwelleth in love dwelleth in God."

Now the point which I most desire you to carry away, is that this doctrine of religion is fundamental to Christianity, and that it came to men not as a speculation, but as a fact of experience, through the contact with human life of Jesus Christ, in whom God has revealed Himself, and now communicates Himself to men. In order to see this a little more clearly, let us stop to ask what are some of the characteristics of true friendship.

True friendship cannot be, in the first place, selfish or superficial. When you make yourself agreeable to a person because you expect to get something out of him, you are not making yourself his friend. If you suspect that the man who makes himself agreeable to you really cares nothing for you, and will be ready to cast you aside as soon as he has used you, you cannot make him your friend. In the last test, friendship means that "a man lay down his life for his friends." He may not have to do that completely as Christ did, for life is laid down in a thousand small sacrifices as truly, though not as largely, as it is in one supreme gift. Friendship brings rich rewards, but we may not cherish it for the rewards. And I submit that by whatever standard we try Him, Jesus Christ has shown Himself the perfect friend, withholding nothing, giving all, sharing all. It is true that He makes great demands upon His friends, but that is because His friendship has the second characteristic of a true friendship—He desires the best for His friends. That is no true friendship which sits indifferent while the friend wastes or wrecks his life. The more you love your friend the more keenly you will study him to discern in him possibilities of success which even he himself may not suspect, the more eagerly you will urge and aid him not to fall below his best self. It will be your confidence in him that will nerve him to make the trial which alone he would not dare, or to overcome the temptation to which he might yield but for the expectation of him which he knows you hold. Christ shows Himself a perfect friend in this respect many times, but most of all in His treatment of Judas. One wonders sometimes how He could have kept Judas with Him when He knew him to be disloyal and unworthy, how He could have admitted him to the closest privileges of companionship, and at the Last Supper even have put to those false lips the Blessed Sacrament, at a time when He knew and plainly said that Judas had sold Him to His enemies. But as

we study the record closely we can see that it was because Christ was giving Judas chance after chance to redeem himself, warning after warning, appeal after appeal, in the hope that he might turn. At the last, in the garden of Gethsemane, when Judas confronted Him, with the soldiers sent for His arrest, He made one last attempt. "Friend," He said, "wherefore art thou come?" Friend—He would still call Judas that! "I have called you friends." Would the memories of their companionship return at that word? Would Judas shake off the evil spirit of treachery and rise to be his nobler, truer self? Alas! it was vain! But in that attempt we read the heart of Christ, the method of God toward us all. "Do the things which I command you," He says, not in arbitrary dictation to us, but in the desire to brace our wills to be the best we can be. If we are to be His friends He cannot let us lose the high things that wait on the fulfilment of our destiny as the sons of God.

The third mark of a true friendship springs from mutual knowledge, granted freely and not forced. It is one of the mysteries of our experience that we are drawn to one person in friendship and not to another. One meets hosts of men whom he likes, who are pleasant acquaintance, likable and even lovable personalities; yet out of them all perhaps only one becomes an intimate friend. If his character be analyzed we must confess that he is no better than many others—no more brilliant intellectually, no more witty nor accomplished than his neighbors; yet he becomes the friend, the rest remain acquaintances. They in their turn form friendships with persons who do not attract us. What governs this apparently unreasoned choice of the affections? It is hard to say, but this one thing is certainly true, that if I look back upon my experience with the man who is my friend, I shall recognize that in some moment of our life together, he opened his real self to my knowledge, he let me look into some inner sanctuary of thought or feeling which all men did not see, and I responded by revealing something of my most intimate self to him. The method of the revelation may vary, but in one form or another it is the essential condition of friendship. We are friends because we have trusted each other. With the betrayal of that trust friendship may die—will at any rate be wounded; but faithfulness brings closer knowledge and a stronger bond. It was of this very thing that Christ was speaking when He told His disciples that He would not any longer call them servants, "for the servant *knoweth* not what his lord doeth: but I have called you friends, for all things that I heard from My Father I have made known unto you." "The most pregnant and distinctive of the leading ideas of Christianity is that of the self-communication of God to man," says one of the foremost theologians of our time. It is indeed at the heart of the Gospel. It is what gives practical value to the doctrine of the Divinity of Christ. If Jesus was only a man, reaching up toward God (it matters not how holy nor how good) He was, in the last analysis, just guessing, like the rest of us. He cannot make us sure whether God is friend or enemy. But if Jesus is, as we believe, the Word of God made flesh, then He told us the truth when He said, "All things that I heard from My Father I have made known unto you," and when He looked round about, in that Upper Room, and cried out, "Ye are My friends," He laid bare the heart of God. This, of course, is what lies deepest down of the motives to prayer. A man may say, "If you believe that God knows all your needs and your secret thoughts, why tell Him what He already knows? Why ask Him for that which He will give without the asking?" Ah! but remember that the vital condition of true friendship is mutual self-revelation. Not only must He know you, but you must *will* that He should know you. That is prayer—voluntarily lifting the veil from your heart, and letting God see; flinging wide the door and letting God enter. It is making yourself His friend.

Notice this, that I am telling you about a thing which is a matter of experience. This is no fine-spun fancy of a poet, no reasoned syllogism of the schools. Multitudes of men and women have tried it, all down the centuries, multitudes are trying it today—some of you have tried it—and are able to say with St. Paul, "I know whom I have believed!" In 1891, after Phillips Brooks had been elected Bishop, a young man wrote him a letter and asked him if he was willing to tell what had been the secret of his success in life. He replied that so far as he could say there was a secret, it was "a constantly growing relation to Jesus Christ." "I cannot tell you," he added, "how personal this grows to me. He is here, He knows me, and I know Him. It is no figure of speech. It is the realest thing in the world." You young men who are going out into life, facing all its wonder and its mystery, and eager, as I know you are, to get some hold on realities, note those words, "the realest thing in the world"—the friendship of Jesus Christ. They are not speculation, they are testimony. If science, as we are told, must deal with realities, there is a reality for it to consider!

Come back again now to that idea of religion as a bondage, something limiting and restricting men "in the free exercise of their faculties," of which we spoke a little while ago. It must be plain by this time that Christ had no such idea of the relationship as that. He feared perhaps that the error lingered in the minds of His disciples. He had allowed them to call Him Master; possibly they had the wrong notion of the kind of Master He was to be. "I have not called you servants," He told them (you know that servant then meant slave). "I have not called you slaves"—that is not the sort of tie that is to bind us together. I have called you

friends. Not bondage but freedom, not servile obedience but loving coöperation, not the unintelligent reception of a benefit, but the sharing of a great task with One who has taken them into His confidence, and let them know Him—that is Christ's conception of religion. It is as if He said, remarks Dr Dods, "Let us all work together. Something can be made of this world." That is what He meant when He offered His friendship to St. Peter and St. John, and that is what He means when He offers His friendship to you. He gives you the chance to work with Him, nay, it may be to endure, to suffer, even to die with Him, in doing what is nearest His heart. He calls you to a service in which He is your leader. Your friendship with Him is friendship with God, and bears all the marks of a true friendship, for its life-blood is unselfishness; "greater love hath no man than this, that a man lay down his life for his friends"; it holds before you the loftiest possible ideal, and by the revelation of what God is and what man may be, He has invited that intimate knowledge which is the mark not of servants but of friends.

It is not possible for me to take time here to show how this all illuminates our understanding of the Church, the sacraments, worship, and those kindred aspects of Christianity which I am afraid many even now regard in a way which would not make them harmonize with the thought of religion as friendship; but I must say a word in closing about the difference which this conception must make in our outlook upon the world in which we work and our fellow-men with whom we must live. I cannot conceive how any man who has learned to think of himself as the friend of Jesus Christ (however unworthy of that name he may feel himself to be) can look abroad upon the humanity which Christ loved, upon the men and women for whom He died, without a longing to help and serve.

It has been said recently that the average American in business looks upon his fellows with something of the attitude of a beast of prey. I do not believe it, although anyone who knows social conditions knows that there is a good deal of the beast still in many of our relations with each other. But as in that great vision in the Book of Daniel which depicts the kingdoms of the beasts as succeeded and overthrown by the kingdom of the Son of Man, so in the heart of the man who is the friend of Christ, the spirit that would serve and bless humanity displaces the spirit that would rob and rend. To despoil or degrade his fellow-men, to enrich himself by pandering to the vices or taking advantage of their weakness, to mount to power by thrusting them under his feet—all those exhibitions of callous selfishness which imperil our civilization today—the friend of Jesus Christ has set his face against them, and his passionate desire is to make them impossible forever in the world that God has made. That friendship is an enlarging, an inspiring, an uplifting power, for it makes him a worker together with God in the fulfilment of an eternal purpose of love.

And if you would know with whom the future of our civilization rests, believe me that, in spite of dark and sad omens in the way, it rests, not with the egotist, not with the materialist, not with the exploiter of the poor nor the promoter of strife: it rests with Christ and His friends!

## "O YE SHOWERS AND DEW . . ."

BY MARIE J. BOIS.

**D**ID you ever go to meet your Lord before His altar, with the most determined resolution to welcome Him as never before, to receive Him as your Saviour, Lord, and King, who graciously vouchsafes to come to you, to feed and strengthen you in His Holy Sacrament, and, the longed-for hour having come, you receive the divine Food, reverently indeed, but without a thrill of the expected joy? Your Lord is near, faith believes, but the heart is mute. Is there any one who has never known such a disappointment? But, if we have done all we could, if we truly have prepared and looked forward eagerly to His coming, after all "feelings" play but an unimportant part in our life of training. We know that He is faithful who promises, "He who loveth me shall be loved of my Father, and I will love Him and will manifest myself to Him," and we must also remember that eternity will be all too short for us to learn more perfectly His ways.

May we not, even now, by looking around us on the ways of Nature, as we are wont to call His rule over the physical world, learn a deeper lesson—from a spring shower, for instance? The rain falls, the thirsty ground absorbs every drop, the bare limbs of the trees seem for the time being unaffected by it, yet from one day to the next what a marvelous change! The tree has been quickened from within; we all know the results.

And may we not apply this lesson to ourselves; to this apparently disappointing, lifeless Communion of ours? We did not see, we did not feel, though we longed to do both, but new strength was given to us, and we know it—in the hour of need, new hope, which we call to our aid when the tempter would bid us despair; new life, shown by the melting away of our icy coldness and by our renewed efforts to follow in His steps.

## THE COMPLETENESS OF THE FAITH.

BY CHARLES SEARS BALDWIN.

[From an address before a conference of New England College Church Societies at Yale University.]

IN one of George Cable's earlier stories, a parson from the backwoods of Florida coming up to New Orleans to put some parish funds in the bank is fleeced of them by a suave young Creole named Jules St. Ange. Quite open to the Creole's wiles, he is suddenly staggered by the thought of his probable religious adhesion. "Jules, I'm afraid you must be a plumb Catholic." Thus charged with an enormity, the young sharper replies: "Catholique? Oh! yes, I am a Catholique; but not a very good one." One of our senators, meeting in the smoking compartment of a long-distance train three ministers returning from a convention, bethought him to make observations on the state of the theological weather. "You gentlemen will pardon me," he said—"I have little opportunity to keep abreast of such things—if I ask you whether you believe nowadays in the resurrection." "Why," replied one of them, "perhaps not in the crude, literal sense that used to be attached to the word. It all depends on what you mean by immortality." "Oh!" said the senator; and, after a pause, "The divinity of Christ, now—do you believe that?" "I believe," said a second minister, "that he was a son of God." "Oh!" said the senator. "I suppose, then, you don't believe in the inspiration of the Bible." "Oh! yes, I do," said the third minister. "I believe in the inspiration of the Bible—and in the inspiration of Shakespeare." "I see," said the senator, "that in religion, as in politics, there are Mugwumps." Such tales make us smile ruefully and then ponder sadly. Why? Has not a man the right to believe what he pleases? Down in our hearts we are offended, whatever our own convictions. We feel, however vaguely, that such men are untrue. And what we feel about such men when they are clergymen we feel also about them in lesser degree when they are laymen, that they have not done quite right by a trust, that they are responsible for their profession as for something committed to them, that they may have hid in a napkin that most precious of all talents received by man from God, his faith. It is that feeling which has worked out into our present topic, The Completeness of the Faith. Let us see whether the feeling is true and vital. I did not make the topic, nor choose it, nor suggest it. When it was sent to me on the provisional programme, I caught my breath. How dare I speak on that? But then I saw that, whoever spoke, what he might say was of less importance than the topic itself, the inclusion among our deliberations of the topic that sums up our peculiar mission as Churchmen. I must speak about this, because you must speak about this, because we must all speak, and learn and live, the Completeness of the Faith. As opposed not merely to the shifting support that gave the senator his fling at the ministers, but also in general to partial adherence and speculative detachment, what is meant by these big words, The Completeness of the Faith?

Faith, in this aspect, is not merely believing something, it is believing *in* something. My faith is what I so believe as to stand for. The faith means what *we* believe and stand for. It connotes something well known, something traditional or historic, something general. The faith is thought of as complete in space, answering human need everywhere, a faith for mankind. It is complete in time, filling the learned zealot Saul, and the gay young Francis of Assisi, and Cuthbert on the northern moors, and those our brothers who left us the other day to die in China. The creeds, the formulation of the faith, are complete as the historic expression of corporate devotion. We hold together this that we have received. We hold for the generations in trust for the generations. We believe in the holy Catholic Church.

Therefore we must often be, as our fathers before us, unpopular. Creeds are said to be especially unpopular to-day. Were they ever popular? The idea of the completeness of the faith is opposed at any time to much of the popular dealing with religion. Through many forms the popular idea is not to believe too much. Let us not commit ourselves rashly, men say; but what they mean is expressed in that caustic sentence of Bacon's at the beginning of the essay on Truth: "There are those who affect," he says, "a freedom in thinking as in acting." What they mean is, Let us hold religion with taste and discretion, moderate Methodists, partial Presbyterians, cautious Churchmen. Or again, men say there is good in all religions; therefore I will not pledge myself to any. Or again, more

serious men say: if we all got together and agreed to discard our peculiar tenets and hold what we all have in common, our faith would be very simple. What we want is not a complete faith, but a simple faith. Let us rid ourselves of dogmas and creeds. And deeper than these surface currents moves the philosophic objection of the incompleteness of our human knowledge. How dare we talk of completeness in what must be partial because it is subjective, we who are even as children piling a little sand on the shore of the infinite?

There is the clash. There is the battle joined between the Church and much thought about religion which is always current. We must face that issue. I have no glib answer that will fit into fifteen minutes. Rather I charge you as men commissioned to win your brethren into the larger life of the larger faith to undertake humbly and devotedly the college Churchman's task of long preparation and patient experience. But I may suggest certain lines of approach, directions of thought that I hope you will find worth following.

At the outset, is it not plain that the idea of moderate, partial, cautious adherence, of eclectic practice or speculative theory of religion, has no warrant in the Bible? The Bible as a whole shows man the truth and expects him to obey the truth. It contemplates faith as obedience to truth; it proceeds upon what Professor James calls "the will to believe." The Old Testament shows that the children of Israel were not the only people who had some knowledge of God; but it shows none the less clearly that God laid on His chosen people—not in spite of this partial knowledge of others, but because of it—to hold in trust the completeness of the faith. That in time this completeness might be given to all the world, it was strictly prescribed and jealously guarded. The idea that a man might hold part of it without the rest, or that he might hold it all loosely, or that he might hold it in combination with sun-worship or other vague feeling after God, was denounced by the prophets in the strongest terms. The New Testament shows no breach with this traditional attitude. It strictly confirms and fulfils the idea of the completeness of the faith, and keeps for it the same sanction. The Epistles uniformly contemplate the faith as complete and make its completeness their basis, their point of departure. At Corinth were grave problems of social ethics; throughout the Empire, problems of civic duty. St. Paul approaches them by stating, or iterating, or expounding the complete faith that is the mainspring of complete living. At the beginning of Romans (1: 5) he speaks of his commission "for obedience to the faith among all nations." St. Jude's "earnestly contend for the faith which was once delivered unto the saints" is typical of the apostolic attitude; for we are considering, not "proof-texts," but the whole tenor of the Epistles. The Epistles build upon the truth of God completely revealed for man's faith.

We are not arrogant, then, in talking of the completeness of the faith. When we are asked how we dare talk of the completeness of our faith, we feel that the irritation of the question comes from a misunderstanding. What is complete is not we, but our faith. What we hold as complete we did not make complete by the comprehensiveness of our own thought; we received. We feel as the greatest mercy of God His complete answer to the fundamental need of man, the need of Himself; we are persuaded that God has not left man groping. "Can man by searching find out God?" The cry of the ages has its answer in the words of our Lord: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (St. Matt. 11: 25). The faith is not complete as the philosophy of Plato is complete. We are talking, not of the extent to which man may comprehend the superhuman, but of the extent to which God guides the human. We are talking, not of speculation, but of revelation; not of how far we can think or feel, but of how far God gives. And we hold that God has given Himself fully and definitely. When the apostle to the Gentiles faced the Greeks on Mars Hill, revelation faced speculation. There was not the shadow of arrogance, only the unflinching consciousness of truth, in the splendid audacity of his "Whom, therefore, ye ignorantly worship, Him declare I unto you." This is the completeness of the faith. Plato may glimpse part of it, as Socrates had lived more of it; but the unknown Jew of Tarsus had the right, yes, had the bounden duty, to say to the children of Plato: "The times of this ignorance God overlooked, but now commandeth all men everywhere to repent." Not arrogance, not even self-satisfaction, should ever be suggested by the idea of the completeness of the faith; only and always mission, the mission of the chosen. The chosen people keeping for their brethren what God has revealed to them—that historically, in the Old

Testament and the New, in the New Testament and the Christian life of the centuries, is *the* faith of *the* Church.

And you know how that great Mars Hill sermon concludes (Acts 17:31). It concludes with the resurrection of the Incarnate Son of God. There is the completeness of the faith. Have you not been waiting for me to say this? The faith is complete as a body of doctrine only because it is completely revealed in our Lord. The completeness of the faith is the completeness of an all-sufficient Person. Through the old law into the new, through the Shekinah into the Real Presence, the completeness of the faith is Emmanuel, God with us. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of life—for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father and was manifested unto—that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ" (I. St. John 1:1). The faith is complete because the Church is complete as a living organism. The Epistles to the Ephesians and Colossians, which deal with the Church as the body of Christ, present to us: first, the Almighty Son as the center and source of spiritual life and power (*e. g.*, Col. 1:15-23); secondly, the ministry of the Church as the divinely commissioned means of bringing this life and power to men; and thirdly, the consequent privileges and duties of Christian men as members of Christ. This division is not merely comprehensive; it is vital in its order.

The completeness of the faith, then, is the abundance of the living, indwelling Lord. The Head of the body, the Vine of which we are branches, these are figures to convey to us facts. The most serious breach in the completeness of the faith has been made, and is made, by looking at the figures as if they corresponded to no objective reality; as if there were no such facts at all, but only subjective impressions; as if our Lord were not really present in His Church, but only conjured up in thought or imaged in our feeling. Incomplete faith conceives the Incarnation in the past tense as a presence then, to a few men for a few years in a corner of the world; the completeness of the faith grasps the Incarnation as a presence now and even unto the end of the world, really and not in imagination, in the sacrament of His Body and Blood, which is the extension in time and place of that Incarnation, the means appointed by Him whereby all men might lay hold of Him. As the completeness of the faith is summed up in the Incarnation, so it is realized, so it satisfies the individual soul, in the Real Presence.

Is not this corroborated by our own history? Was not the loss of the consciousness of the Real Presence a root cause of the lethargy of the Church of England in the late eighteenth and early nineteenth centuries, when Dr. Johnson was thought a bit superstitious for keeping Good Friday and when John Wesley's zeal found no room? Correspondingly a great deal of the work of the Tractarian movement in restoring the realization of the full Catholic heritage was to restore the consciousness of the Real Presence. God with us, then, no longer means that vague pantheism which takes "God is everywhere" in the sense that God is nowhere in particular. God with us, then, no longer means merely that I am able to work myself into the state of conceiving God to be with me. It means that God, throwing on me the burden and the discipline of free will, has in His love provided means outside of my will, means not human, but divine, whereby my will may be empowered. It means that God has not left me to lift myself all the way to Him, but that He comes to me as He stood by St. Paul in the ship.

"Ye shall know the truth; and the truth shall make you free." The way of freedom, of the liberation of all our capacities for service, is through the completeness of the faith. Let us not be content with the part, nor overshadow part with part. Let us keep it all; let us live it all. "I believe in the Holy Ghost, the holy Catholic Church." The promise to the Church concerning the Holy Ghost was: "He shall teach you *all* things and bring *all* things to your remembrance." The Church has spent some centuries in applying the faith to life, in working out for the generations the discipline of the will to believe and the inspiration of the heavenly vision. Having this treasure in earthen vessels, according to the wondrous providence by which God entrusts Himself to men, the Church has sometimes lapsed in this place or in that. But her essential and central Power lapses not; and the momentum of that Power depends on our corporate obedience. Let us explore our corporate experience and heritage, realize our corporate duty, and throw our

weight into the corporate obedience. Not timid apologists for a partial faith, but filled with the knowledge and the inspiration of the whole, let us be "plumb Catholics." "Lord, increase our faith"—it is the prayer of loyalty.

#### DR. NEALE ON PRAYERS FOR THE DEAD.

THE following letter from Dr. John Mason Neale is printed in the *Guardian* with a note from the editor of the recent volume of Dr. Neale's *Letters* stating that she had received it from America too late to be included in that work.

"October 8, 1864.

"My dear Miss D—— . . . If I were called upon to defend prayer for the dead, I suppose these are the most cogent arguments: 1. Natural religion. Naturally every one who has lost a dear friend would, and does, pray for him. It is the old staple argument about the existence of a God. 2. It is a matter of fact that a large part of the Temple service consisted of prayers for the dead. Our Lord constantly joined in that service. Is it credible that He should have rebuked so many Jewish superstitions in no way affecting His Church now, while this (if it be a superstition), which does so deeply affect it, He never rebuked? 3. It is a matter of fact that one great question between Pharisees and Sadducees was this very thing as connected with the Resurrection. You may see the connection in II. Maccabees (Chap. 12: 44). Yet St. Paul in the great dispute between the Pharisees and the Sadducees threw himself altogether on the side of the former, and that especially as regarded the doctrine concerning the Resurrection. 4. Any one must be blinded by prejudice not to see from the three mentions of Onesiphorus that he was already dead when St. Paul uttered that prayer for him. 5. It is morally certain that in that passage, 'Eye hath not seen,' etc., St. Paul is quoting (not, as some have thought, Isaiah, but) the Liturgy of St. James, which we have now, and quoting it at the commencement of a prayer for the dead. 6. Every known Liturgy in the Christian world, Catholic or heretical, prayed for the dead up to the time of Calvin. On the whole there is far more evidence from the teaching of the Church for the utility of prayers for the dead than there is for the doctrine of the Trinity. The latter, as we know, was very early denied, the former never.

"Now just see how, both in Protestantism and modern Romanism, it is the same rationalizing spirit. The Protestant says 'I cannot see what especial good I shall do my departed friends by praying for them; therefore I will not pray for them at all.' The Roman Catholic says, 'Neither do I'; and therefore he invests Purgatory with all those horrors, and has something to pray about. Only just compare both practices with those beautiful prayers of the Church in the first seven or eight centuries, which only ask increase of holiness, of rest, of nearness to God, of being led forth in the green pastures, and fed beside the still water. I should like to know on what principle a Protestant refuses to pray for his friends in Paradise, but will pray for one in India, of whose present needs he knows pretty nearly as little, and who, for aught he can say, may not be in this world at all. Of course, these are but the merest heads of what might be said in proof of that which a man's own heart tells him there is no occasion to prove at all. Only one text more. St. Paul tells his converts to make supplication 'for me and for all saints.' Are those in Paradise not saints?

"Believe me to remain, yours very truly, "J. M. NEALE"

#### MR. ROOSEVELT ON MISSIONS.

THOSE who complain of or rail at missionary work in Africa, and who confine themselves to pointing out the undoubtedly too numerous errors of the missionaries and shortcomings of their flocks, would do well to consider that even if the light which has been let in is but feeble and gray it has at least dispelled a worse than Stygian darkness. As soon as native African religions—practically none of which have hitherto evolved any substantial ethical basis—develop beyond the most primitive stage they tend, notably in middle and western Africa, to grow into malign creeds of unspeakable cruelty and immorality, with a bestial and revolting ritual and ceremonial. Even a poorly taught and imperfectly understood Christianity, with its underlying foundation of justice and mercy, represents an immeasurable advance on such a creed.

Where, as in Uganda, the people are intelligent and the missionaries unite disinterestedness and zeal with common sense, the result is astounding. The majority of the people of Uganda are now Christians, Protestant or Catholic; and many thousands among them are sincerely Christian and show their Christianity in practical fashion by putting conduct above ceremonial and dogma. Most fortunately, Protestant and Catholic seem now to be growing to work in charity together and to show rivalry only in healthy effort against the common foe; there is certainly enough evil in the world to offer a target at which all good men can direct their shafts without expending them on one another.—From "African Game Trails" in the *August Scribner's*.

## Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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

### UNIFORM ACCOUNTING AND REPORTING

came in for a generous share of attention at the meeting of the National Association of Controllers and Accounting Officers, held recently in New York. Louis Betz, who for many years was controller of St. Paul, advocated the adoption of a uniform classification in making up budgets, following the suggestions which have been urged by the National Municipal League. This he thought would be speedily accepted by all the communities of the country. He said that a great change was taking place in the nature of the population in the United States. A few years ago it was largely rural; now it is at least 50 per cent urban, elevating the matter of city government, therefore, to a position of great importance. He regarded the accounting department in the municipal scheme of government as the one on which, perhaps, the heaviest work falls, and that this work would be greatly lightened and simplified if more of the cities adopted the most improved system of budget making and accounting now employed by a few of the most progressive cities.

Alonzo Tweedale, auditor of the District of Columbia, in his presidential address said:

"Considering the general business of the cities as it was reported eight years ago, and the uniformity that now exists in the annual reports of a large number of the principal cities, and the modern business and financial methods that have been introduced, it seems well nigh incredible that such progress could have been made in so short a time."

For this improvement he gave a large share of credit to Le Grand Powers, chief statistician of the bureau of Census, who took the uniform schedules prepared and advocated by the National Municipal League, and by their utilization in the preparation of the annual volume of municipal statistics has forced a degree of uniformity that was unthought of a dozen years ago.

Harvey S. Chase of Boston, a member of the National Municipal League's Executive committee, described the use of the balance sheet in municipal accounting, and showed how effective it had been in those cities where it had been utilized in the way of showing the actual condition of affairs. The general practice has been to regard municipal accounting almost solely from the point of view of cash, and to overlook the necessity for a definite, concrete statement of all the city's financial transactions, whether involving cash or credit, income or outgo, whether for current expenses or permanent improvements.

Social workers in every community are taking a deep interest in this subject because they appreciate its primary importance and because they realize that a sensibly and scientifically arranged budget and a uniform system of accounting and reporting means not only a larger degree of honesty and therefore less opportunity for grafting, but also more money for promoting their programmes of social welfare and service.

### COMMISSION GOVERNMENT.

New York is to have the commission form of government applied right at her very doors, as Governor Hughes has approved the bills giving to Mt. Vernon and Melzinga (a consolidation of Fishkill Landing and Matteawan) this form of local government at their specific request. Buffalo, however, has not been granted a similar privilege, and so we will be deprived of the opportunity of seeing a great community work out its municipal salvation along lines that have proved so successful in so considerable a number of Middle Western cities. Mt. Vernon is to have five commissioners and Melzinga three, elected at large, and to them are entrusted all the necessary powers of local government. As in the Des Moines scheme, the voters of the two cities are to have the initiative and referendum in matters of legislation and the recall in the matter of officials. No party emblems or designations are to appear on the ballots, and the names of candidates are to be printed in alphabetical order. In short, those features of commission government as embodied in the Des Moines charter are to be found in their substantial entirety in the New York acts.

So rapidly has this movement developed, that Galveston, where it had its genesis in 1901, has called a "City Commission Congress" for November 21st, 22d, and 23d. The invitation which has been issued by the Galveston Commission declares:

"The splendid achievements of the commission form of municipal government known as the 'Galveston plan,' in the striking development and large increase of municipal utilities embraced in the paving, sewerage, extension of water mains, and electric lighting; the increased efficiency in our public service in all departments, at a minimum expenditure, has caused every Galvestonian to be pardonably proud.

"For ten years past this remarkable progress of Galveston has been a subject of favorable comment, and has excited close scrutiny and intense study of the methods by which these conditions have been reached.

"The grave question of municipal reform is rife throughout our country. Noted educators, prominent writers and publicists, have addressed themselves to the elaboration of the 'Galveston plan,' until the demand for information concerning this form of government, which originated in and was first adopted by this city, has grown so great that the citizens of Galveston, through the mayor-president and city commission and the various commercial bodies, have decided to call a City Commission Congress, to be held in this city November 21, 22, 23, 1910.

"You will return full of information direct from the fountain head about the finest city government in the world as it is operated in this, one of the most wonderful cities in America."

If properly guided, as we have every reason to believe that it will be, this city can be made a source of a great forward movement in bringing the conspicuously meritorious features of this form of government to the attention of those cities, tired of present inadequacy and inefficiency, that are stirring for a more effective mode of managing their affairs.

The movement has received a recent impetus through the publication of Mr. John J. Hamilton's striking work on *The Dethronement of the City Boss*, which furnishes, by all odds, the best description we have so far had of the actual operation of the Des Moines charter. Mr. Hamilton, who has had first-hand opportunities of observing the operation of the charter, tells the story frankly and straightforwardly, and gives the reasons why the plan has worked so well in a community that was well nigh hopeless as to its municipal future.

### A COMPULSORY BENEFACTION.

An interesting dispute is on in Chicago between the Small Parks Commission and the Illinois Steel Company. The former has asked the latter to build a pleasure pier in Lake Michigan adjoining the Seventy-ninth Street bathing pier. The Steel corporation, however, is reluctant to build the pier, asserting that the special Parks Commission is asking it to become a public benefactor. The Small Park authorities, however, say the pier will have to be built to protect the beach from the refuse being dumped into the lake from the steel mills, while steps to enjoin the befouling of the waters of the bathing beach are discussed.

### THREE CENT FARES—GREATER NEW YORK CITY.

Brooklyn is to have a three-cent fare car line. The franchise for this line has been granted by the New York Public Service Commission to an entirely new company, because its specifications were for a longer line than either of the old companies was willing to build.

There is no car service on any part of the proposed route, which starts at the Long Island railroad depot at Flatbush and Atlantic Avenues, runs across the Manhattan bridge, and thence to the North river. The company is incorporated for \$50,000, which is divided equally among fifty stockholders. The directors are all Brooklyn men.

THE INDIANA Republican State committee has taken a step forward in determining not to accept contributions to its campaign fund from corporations. Chairman Lee in announcing the decision made this declaration: "We realize that the question of funds is a serious one. We do not expect to raise a large fund. In fact, we do not believe it will take a large amount of money to run the campaign."

It is to be hoped that when a large fund is needed, there will be a similar policy followed.

HOLLIS GODFREY, in *The Health of the City*, appeals for municipal markets on the ground that they would insure thoroughness of inspection of the food, the condition of those who handle it and the means of transportation to the consumer.

## 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.

### ENGLISH HYMN BOOKS.

To the Editor of *The Living Church*:

**T**X a letter appearing in your issue of the 16th inst., the Rev. Thomas Jenkins says that "the English Church years ago issued an edition of the Prayer Book with some Ancient and Modern hymns as an appendix, and this I know was, and is, used widely in missions and poor parishes." The writer is not quite correct in his statement. The English Church has never issued an edition of the Prayer Book with an appendix. Our Prayer Books are issued by the Oxford University Press, the Cambridge University Press, and the S. P. C. K. The well-known and largely used hymn book, *Hymns Ancient and Modern*, can be obtained bound up with the Prayer Book for convenience sake, but this is the publishers' own concern. Unlike you in the sister Church, we in England have no authorized hymn book. Beside *Hymns Ancient and Modern* there are two other prominent hymn books, viz., *The Hymnal Companion to the Book of Common Prayer*, compiled by the late Bishop Bickersteth, of Exeter, and *Church Hymns*, the collection published by the S. P. C. K. These two latter are also bound up with some Prayer Books. But a stranger never knows what hymn book may be used in any church till he has visited that church. I may add that *Hymns Ancient and Modern* is the book used in most, if not all, our Cathedrals and leading parish churches.

Yours truly,

E. S. FIELD.

Buckland Newton Vicarage, Dorchester, England,  
St. James' Day, 1910.

### THE PROPOSED MISSION HYMNAL.

To the Editor of *The Living Church*:

**M**AY I venture to express the hope that in the proposed new mission hymnal the words will all be printed *between* the lines of music, so that each verse can be more easily read than when placed at the end? Might not the publication of this book, too, be used as an opportunity for emphasizing—very indirectly if you will—the points of agreement among Christian people of different names, if it were put forth as a contribution to the musical and devotional treasury of the people, with no title to startle, or special earmarks of its origin, to arouse suspicion, but just sufficient for our own people to know it is a Church publication? Let it be the latest popular sacred song and service book, on a higher level than the "Hold the Fort" style, but with no P. E. C. of the U. S. A. label on it to impede its adoption in any direction.

Quite a difference of opinion seems to exist as to whether it is intended as a mission hymnal or a missionary hymnal. The published list of contents would certainly point to the former, and, as assuredly, not to the latter "Why do you wait, dear brother?" would hardly suggest a missionary meeting, as I think we usually understand the term, any more than "Peace, perfect peace"; though some of us would, for different reasons, probably avoid both as a rule were the service mission or missionary.

Very truly,

Laramie, Wyo., August 5, 1910.

E. DRAY.

### HISTORIANS ON THE REFORMATION.

To the Editor of *The Living Church*:

**I**T seems to me that Bishop Mann, in your excerpt from his article in *North Dakota Sheaf*, does not deal fairly with Hume and Green, in classing them with those historians who give the impression that the present English Church was practically created by Henry and Edward and Elizabeth. Some years ago a high school girl asked me to tell her of a history, other than a Church history, by which she could prove to her schoolmates that the Church of England was not founded by Henry VIII. and I referred her at once to Hume and Green.

To prove my point that the popular Roman and Protestant teaching on the question at issue can find no support in Hume's History, will you permit me to present to your readers, for their careful analysis, the whole of the first paragraph of his fortieth chapter:

"Of all the European churches which shook off the yoke of papal authority, no one proceeded with so much reason and moderation as the Church of England; an advantage which had been derived partly from the interposition of the civil magistrate in this innovation, partly from the gradual and slow steps by which the reformation was conducted in that kingdom. Rage and animosity against the Catholic religion was as little indulged in as could be supposed in such a revolution: the fabric of the secu-

lar hierarchy was maintained entire: the ancient liturgy was preserved, so far as was thought consistent with the new principles: many ceremonies, become venerable from age and preceding use, were retained: the splendor of the Romish worship, though removed, has at least given place to order and decency: the distinctive habits of the clergy, according to their different ranks, were continued: no innovation was admitted merely from spite and opposition to former usage: and the new religion, by mitigating the genius of ancient superstition and rendering it more compatible with the peace and interests of society, had preserved itself in that happy medium which wise men have always sought, and which the people have so seldom been able to maintain."

I take it that no one can read that paragraph with an unprejudiced mind, and infer that Hume meant to place the origin of the Church of England, as an organization, anywhere in the sixteenth century. Certainly this origin must antedate the shaking off the yoke of papal authority, and certainly if the fabric of the secular (!) hierarchy was maintained entire, by which the historian must mean the historic ministry of the Church, there is no ground for the popular idea in Hume's presentation, except from the Roman Catholic standpoint, that separation from Rome was *ipso facto* the founding of a new Church. For Hume never once mentions a new Church. He speaks of "the new principles," and the "new religion," but his use of these terms is entirely compatible with the continuity of the Church.

Farther on in this fortieth chapter we read that in the beginning of Elizabeth's reign, "the Catholics showed little reluctance against going to Church, or frequenting the ordinary duties of public worship;" by which any one would understand that there was only one Church in England to which to go, which would not have been the case if the Church of England had been the creation of that century, as the Methodist Church was the creation of a century that followed. Hume then tells us that the Pope, through his emissaries, tried to keep his partisans from "the frequenting of Protestant churches;" but he does not tell us, for he cannot, that the Pope commanded them to go to their own churches, since what Hume calls the "Protestant churches" were the same churches which they had been all along attending, with the Pope's approval, during the reign of Queen Mary. And there were no other churches. Hence, to prove from Hume's History that the Church of England had its origin in the sixteenth century, one must read into it something that was entirely absent from the historian's mind.

I must also plead that Green does not come under the Bishop's indictment, for words could not be plainer in their meaning than these from his *Short History of the English People*: "The Church of England, as we know it to-day, as far as its outer form is concerned, was the work of Theodore." Green is thus careful to state that even Archbishop Theodore, who organized the Church of England in the seventh century, was not its founder.

I have no excuse to offer for Macaulay, whose language in the matter is everywhere misleading and inaccurate; but by an appeal from Philip drunk to Philip sober, I can prove, even from Macaulay, that Henry VIII. did not found the Church of England. These are his words: "Henry the Eighth attempted to constitute an Anglican Church, differing from the Roman Catholic Church on the point of the supremacy, and on that point alone. His success in this attempt was extraordinary." But if the supremacy was not only not necessary to the constitution of the Church, but also an innovation in the Church, all of Henry's constituting was simply the getting rid of an unnecessary and wrong condition. Macaulay's poetical language about the fruit of a certain union being the Anglican Church is perfectly true, if the reader will bear in mind that what was effected was not a "generation," but a "regeneration."

In fact, it would appear that the chief offenders have not been the great historians, but the adapters, the men who have written the small school histories. Chief among these has been Myers, whose very excellent school history is widely used. It caused me considerable trouble some years ago, in my last parish, with the high school girls; but being a sensible man, he yielded to criticism, and his revised book is free from the inaccuracies of the first edition. I believe that an appeal made directly to the writers of school histories would be effective. The trouble has been that they have misunderstood even the statements of Hume, and have taken a "new religion" to mean the same as a "new Church." J. D. HERROX.

### "HAST REVEALED THEM UNTO BABES."

To the Editor of *The Living Church*:

**I**N reading from time to time the protests from our missionary churches as to the title "Protestant Episcopal"; the text recently occurred to me, "A little child shall lead them." Here are these infant churches honoring their spiritual mother the Episcopal Church of the United States but protesting against the name she has handed them. A cry is heard from Cuba, Mexico, China, and far off Japan. Our children are not only Catholic but want to be known as Catholics. It seems that our Lord's words apply here: "I thank Thee O Father, Lord of Heaven and earth, because Thou hast revealed them unto babes."

Let us take heart, dear editor, for even staid old Virginia must listen to the cry of a little child.

Very truly yours,  
(Rev.) S. J. HEDLUND.

Holy Trinity Rectory, Schuyler, Neb.

## Literary

### MENTAL MEDICINE.

*Mental Medicine.* Five Conferences with Students. By Oliver Huckel, S.T.D. T. Y. Crowell & Co., Publishers. Cloth, \$1.00 net.

Though many parish priests undoubtedly have no time to enter into the technicalities of mind healing under the form commonly known as the Emmanuel Movement, every clergyman dealing with the souls and bodies of his parishioners must crave some enlightenment regarding the control of the body by the mind. The right partition of responsibilities between the physician and the divine also is constantly before the latter's judgment. He wishes to do his utmost for every parishioner in whatever difficulty, and yet he dreads to infringe on the proper field of medicine.

The Rev. Dr. Huckel, of the Associate Congregational Church, Baltimore, in his volume entitled *Mental Medicine*, sets out to instruct his brethren of the clergy in their share of the healing art. The book is thoroughly conservative, and for those who have not studied deeply in these new directions, replete with helpful suggestions. Its conservatism is shown in the author's remark that "the largest responsibility and development of the work must be in the physician's hands, the minister's part, when required, being merely coöperative, but nevertheless important." Again he says, "We believe that the Church will be wise in making haste slowly in the attempt at healing." Dr. Huckel asserts that "it would be a distinct calamity if every church should be exploiting itself as a nerve hospital." Probably the more advanced followers of the Emmanuel Movement would not agree with the author when he speaks of "the grave ethical dangers in the use of hypnotism."

Throughout the volume any clergyman, whether or not technically a student of mind healing, will find sane suggestions concerning the treatment of his worried, overtrained, and unstrung parishioners.

### MR. UNDERWOOD'S "IRON MUSE."

*The Iron Muse.* By John Curtis Underwood. New York and London: G. P. Putnam's Sons. The Knickerbocker Press. 1910. Pp. 196. Price, \$1.25 net.

One Rudyard Kipling must be held partly responsible for this book of iron rhymes. Not only was he the first to "sing the song of steam," and to fancy that "a soul was gi'ed" to the mighty engines of modern life in the process of their oft-tempered making; but it was he also who taught us that we must find romance in the living present. It may reasonably be debated whether this is possible, man being what he is. But, in any event, Kipling insisted that though "all unseen" to the army of commuters, it was nevertheless Romance that "brought up the nine-fifteen"; and Mr. Underwood only carries the thing a little further.

Incidentally, the book often echoes "The Seven Seas," both in its sing-song rhythms and sometimes even in reminiscent images and phrases. We read of "humming dynamos"—in McAndrew's phrase they "purr"—of engines that begin their life—confessions with "I am" so-and-so, of groups of workers who say "we are" something in a world-process; and too often God is represented as coming to Himself somehow through the machinery that man has made.

Truly it is an "Iron Muse" that rules our poet. Whether he writes on sea or land, we who read must breathe the dust and smoke of factories, must be deafened with the roar of machinery, must be weighted with the awful burden of human misery that crushes men and women and children and banishes happiness from the race. All this, of course, is only what the magazines tell us in prose each week. But the "Song of Steam" has not yet been written. These verses rather make us doubt whether such a song is human enough for men to sing. Siegfried's sword was singable, because Siegfried wielded it. But a doubt comes that in our world the engine is ruling the man. If this be true there will never be songs until we declare our independence at whatever cost. May it not be that something will happen, which even Mr. H. G. Wells has not foreseen, to change the iron laws of our artificial and unwholesome life, and make us reckon our progress by some other standards than efficiency and speed?

HARVEY OFFICER, O.H.C.

### MISSIONARY.

*Western Women in Eastern Lands.* An Outline Sketch of Fifty Years of Woman's Work in Foreign Missions. By Helen Barrett Montgomery. New York: The Macmillan Company. 1910. Cloth, 50 cents net.

This is the tenth volume in the series issued by the Central Committee on the United Study of Missions. It deals with the beginnings and progress of the work of women and marks the fiftieth anniversary of the organization of the first women's board of missions in America. Besides the present edition an edition *de luxe* is offered. Beginning with a chapter sketching the Woman's Missionary Move-

ment in the nineteenth century, the author shows that wrongs against womanhood in non-Christian lands rest on the direct teaching of the ethnic religions and reveal the force of the appeal of Eastern women to the women of the West. A birdseye view of the activities of the women's missionary societies presents a striking picture of fruitful labor in schools and hospitals, in philanthropies, industries, and evangelism. Biographical sketches are given of several leading workers, and the product of their work is shown in the changing conditions of women's life in the Orient and in their character and achievements. A last chapter deals with problems and policies, such as meeting the responsibilities in the field, reaching constituencies at home, adjusting relations to denominational boards, and developing coöperation and united action. There is an index, and a folder containing statistical tables.

*Service Abroad.* Lectures Delivered in the Divinity School of the University of Cambridge by the Rt. Rev. H. H. Montgomery, D.D., Sometime Bishop of Tasmania, etc. London: Longmans, Green & Co.

In a small volume of 198 pages we have here six lectures originally addressed to students in Pastoral Theology and one delivered to women, with a view to their preparation for missionary work in foreign fields. The Bishop, himself a distinguished missionary, generously credits much of the value of his lectures to advice given him by wise men and women of experience in the work. Not only will those whose hearts prompt them to Christ's service in foreign lands get much help from Bishop Montgomery's book, but even clergymen of years of experience at home will find useful reminders, especially in Chapter VI., on "Service Among Our Own Race and English-speaking People."

### FICTION.

AN ILLUMINATING story of the coming of the Saxons to England, with a delightful romance woven through it, is the new novel by J. Breckenridge Ellis, *The Soul of a Scrf*. It depicts the character of those wild children of Woden who laid the foundations of Anglo-Saxon manliness and whose blood flows in our veins. The narrative shows an intimate knowledge of seventh century history, and an appendix relates the historical background before which the story is staged. A curious solecism in the story is contained in a narrative by "Lilla" of his conversion to Christianity. "When we came to Kent," he is made to say, "we were told of Jesus. It was about twenty years ago that a good man, *St. Augustine*, came to the land to tell the news of Jesus and the true God." The monk-archbishop had hardly become known, it may be presumed, as *saint* within twenty years after his Kentish mission had begun.

WINSTON CHURCHILL'S latest work of fiction, *A Modern Chronicle*, deals, as do so many similar works, with the degeneracy of a "society" that plays with marriage and treats divorce as a matter of course. But this book deals with the subject so powerfully, with the unwritten moral standing out so plain, that one is almost willing to forgive the author for choosing his subject. And one earnestly hopes that "society" will profit by it. [Macmillan.]

### MISCELLANEOUS.

A BOOK of very readable essays about books is *At the Sign of the Hobby-Horse*, by Elizabeth Bisland. [Houghton Mifflin Company. \$1.25 net. Pp. 254.] Miss Bisland's name for it is carefully explained in the preface, pictured on the title-page, and exemplified in the envoy; but in fact the book betrays no special hobby, but only the musings of a clever and well-furnished mind upon various aspects of the modern book. Somewhat in the manner that Miss Agnes Repplier has made familiar and dear to us, we are shown the forbears of modern heroes and heroines, the reason for the present remarkable prominence of "The Child in Literature," the reason also for the remarkable absence of poetry from recent books of rhyme. Occasionally we are bidden to deeper glimpses of life, as in "The Psychology of Pain," but for the most part the book is intentionally light and impressionistic. Its author's main interest is her desire to answer the question why men and women write the stories they write, and why other men and women read them. This is perhaps her hobby; and in the riding of it she sees and records much that is at least amusing.

H. O.

THE REV. DR. ARTHUR HOWARD NOLL, author of *A Short History of Mexico* and another historical study of that country entitled *From Empire to Republic*, has written, in collaboration with A. Philip McMahon, an account of Miguel Hidalgo, the "Father of Mexican Independence." The book will be published early in September by A. C. McClurg & Co. under the title *The Life and Times of Miguel Hidalgo y Costilla*. It comes out at a most appropriate time, for not only are Mexican political affairs now attracting an unusual amount of attention, but, beginning early in September and culminating on the sixteenth of that month, there will be celebrated throughout the republic the *Grito de Dolores*, the beginning of the struggle for national independence, in which the hero-priest Hidalgo took a prominent part, and became thereby the great national hero. This story of his life and work will be dedicated to President Porfirio Diaz.

### THE GREAT GRAY ARCH.

(CATHEDRAL OF ST. JOHN THE DIVINE.)

Thou promise, like the promise set of old  
Among the clouds above a world laid waste,  
Illumined by the sunset's fringe of gold,  
From yonder heat and haste,

To thee I come, after long pain and scath  
After long buffeting upon that sea  
Whose hollow billows foam immortal wrath,  
And sad mortality.

See where the city with its million eyes  
Mirrors the last, long light of lingering day,  
Its streets tumultuous with mingled cries  
Of passion, toil, and play!

And what its thought, if any thought is stirred  
By thee, deep-bedded on thy rocky height,  
Thou silent symbol of the spoken word  
And gateway of the light?

To eyes incurious that hurry fast,  
Or blinded by the gloom of golden greed,  
Art thou the ruin of a prisoned past,  
And of an outworn creed?

Not thus they will who build thy bastions here!  
But theirs the older faith, without a name  
Save His who lived on earth, yet knew no fear  
Of earthly praise or blame.

Lo! when the red, reluctant sunbeams slant  
Down through the grove, I see a white-robed choir,  
And hear the swelling of an ancient chant,  
Voicing the world's desire.

The drowsy birds that stirred the air but now  
With their last evensong are silent grown;  
Still from the wind is every reaching bough,  
Still as the carven stone,

While through dim eyes I see the echoing aisle,  
Pillar, nave, and climbing window rise,  
And high above the song-created pile  
The cross against the skies!

HERBERT MILLER HOPKINS.

### THE IDEAL OF CHRISTIAN CHARACTER.

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

MEDITATION VI.—OUR FRIENDSHIP.

PRELUDE.

LET us recall and try to picture to our minds two incidents which illustrate our Lord's dealings with one of His best friends, Simon Peter. The first incident came at the time when He began to show His disciples that He must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. We can see the dismay on Peter's countenance: this was not what he had looked forward to. He even takes hold of our Lord, perhaps rather roughly, and begins to rebuke Him, saying "This be far from Thee, Lord: this shall never be unto Thee." It was not Peter's conception of the lot his Master should share. We can see our Lord turning, almost as if in hot anger, and giving Peter the most scathing reprimand: "Get thee behind Me, Satan: thou art a stumbling block unto Me, for thou mindest not the things of God but the things of men." The other incident shows us how deeply our Lord loved Peter. It is in the high priest's house. Peter has just denied the third time that he even knows our Lord. The Lord turns and looks upon Peter. Oh, the tenderness and the reproach in that look! Peter remembers his Master's prediction and his own insistent protestation of loyalty. And he goes out and weeps bitterly (St. Matt. 16: 21-23; St. Luke 22: 61).

2. Consider how hard it must have been for our Lord, who loved His friends so dearly, to follow a course of conduct which He knew would bring them disappointment and distress. Yet He followed unflinchingly the path of humiliation and suffering which His vocation as the Messiah demanded.

3. Let us pray for a strong, tender love for our friends; and for wisdom and strength to love them rightly, so as never to allow them to interfere with the mission God has laid upon us.

Collects II. and IV. Easter.

MEDITATION.

Friendship is one of the most beautiful of human relationships. Many of the most happy moments of our lives have been those we have spent with our most intimate friends. Most of the determining and controlling influences that have made us what we are have come from our friends. Perhaps there is no other human relationship that affects us so deeply and has so

much to do with our daily living as friendship. Let us consider our friendships in the light of our Lord's relations with His friends.

The controlling purpose of our Lord's human life, which was to fulfil His divine vocation, necessarily led Him into a deep spiritual solitude, to which no human being could have access. Yet He surrounded Himself everywhere with companions, and cultivated intimate human friendships. The apostles of course made up the innermost circle of His friends. But He often spoke of the larger band of followers or disciples, all who were trying to do the will of the Father, as His friends. "Ye are My friends, if ye do whatsoever I command you." Then there were special families, to whose homes He frequently retired for rest and refreshment, where He was always welcomed as a friend. Such was the home of Lazarus and his sisters Mary and Martha. Such was the home of Simon the Pharisee.

Our Lord depended on His friends for help and sympathy. He counted on them to form the nucleus of His kingdom. At times He clung to them almost pathetically. When many left Him after His discourse on the Bread of Life, He turned to His apostles and said, "Will ye also go away?" He felt keenly the disloyalty of His three best friends, Peter, James, and John, when they fell asleep during His agony in Gethsemane. "Could ye not watch with Me one hour?" We know how Peter's denial hurt Him, and we can imagine how He must have felt during His dying agony when all but one or two faithful friends had forsaken Him and fled. But He loved them unto the end.

How freely He communicated Himself to His friends! He gave them all the riches of His wonderful Personality, His love, His knowledge, His inspiring example. Often they responded generously. They were glad in His company, they left home and possessions and business to follow Him, they trusted Him, they obeyed Him. Of course they were human, and their response had many defects and shortcomings.

Like all good things in this world, these friendships were hedged about with temptations. Their love for Him and His love for them made it very difficult for Him to carry out His vocation. What they expected and longed for was so different from what He knew must be. They were constantly, though unconsciously, trying to drag Him down to their worldly level. But never once did He weaken or give in.

Let us try to be more like our Lord in our friendships. Let us be real and sincere and honest with our friends. Let us love them with an unselfish love. Let us depend on them, and go to them for help. Let us give our inmost selves to them. Let us not be afraid to be glad in their company. Let us not forget them when separated for a short or a long time. When they are away from us we can spend a half hour praying for them, and thus do them more service than if we spent the half hour in their company.

But let us not fail to keep our friendships on a high level. Let it be the Holy Spirit that binds us together, and not some diabolical spirit. We cannot be too watchful against the temptations of friendship. There is, for example, the temptation to love evil in those we love. Alas, how often people allow themselves to view charitably some heretical doctrine, because held by one of their friends; or to grow lukewarm in their devotion to the Church through the influence of an unbelieving friend or a friend who is a devotee of some other religion. Then, too, there is the temptation to let one's self be lowered into the colder moral atmosphere of intense human affection. There can be no doubt that this atmosphere is of a lower temperature than the atmosphere of divine love. It is not so insistent upon moral rectitude; its moral ideals are not so high. Many a noble moral or spiritual enthusiasm has been cooled through the influence of a friendship. The pathway of life is strewn with the wrecks of vocations due to the passionate devotions of friendship. Finally, there is the temptation to shrink from what God requires of us, because it would pain our friends. As we look back over the years, how many mistakes and blunders we see that we fell into out of deference to the wishes or influence of a friend. Perhaps even now we can think of friends whom we dread to be with, because we feel certain they wish us to take a certain course which we know is contrary to what God requires of us.

If our Lord were now on earth after a bodily manner, going in and out among us, the possession of His friendship would be for any one of us salvation, and the loss of that friendship would be the worst fate that could befall any human being. If only you and I were more like Him, that same thing could be said of the possession of our friendship. Let that at any rate be our ideal.



## WHO'S WHO IN GENERAL CONVENTION.

Conclusion. See introductory explanation in the issue of July 23d.

## LAY DEPUTIES.

- Mabie, Hamilton Wright, Newark.**  
Asso. Ed. "The Outlook," New York; res. Summit, N. J.; b. Dec. 13, 1846, Cold Spring, N. Y.; ed. Williams (A.B., 1867, A.M., L.H.D.), Columbia, 1869 (LL.D. Union, 1899, Western Reserve, 1904, Wash. and Lee, 1906); mem. std. com.; pres. Ch. Club; mem. Am. Acad. Arts and Letters; pres. N. Y. Kindergarten Assn.; trustee Williams College; author "Norse Stories Retold from the Eddas," 1882; "Nature in New Engl.," 1890; "My Study Fire," 1890; "Short Studies in Literature," 1891; "Under the Trees and Elsewhere," 1891; "Essays in Literary Interpretation," 1892; "Nature and Culture," 1897; "Books and Culture," 1897; "Work and Culture," 1898; "The Life of the Spirit," 1899; "William Shakespeare," 1900; "Works and Days," 1902; "Parables of Life," 1902; "Backgrounds of Literature," 1903; "The Great Word," 1905; "Christmas To-day," 1908, etc.
- Mabry, Richard H., Alabama.**  
Pres. Mabry Securities Co., Selma, Ala.; b. Feb. 25, 1857, Selma; sr. warden and treas. St. Paul's Ch. *Hotel Stanton.*
- Mahon, Samuel, Iowa.**  
Wholesale grocer, Ottumwa; b. Aug. 31, 1840, Co. West Meath, Ireland; ed. com. schs.; mem. G. C. '89, '92, '95, '01, '04, '07; vestr. and warden; chm. com. ways and means; Lt., Capt., major, Lt. Col., Civil war; favors Open Pulpit.
- Mansfield, Burton, Connecticut.**  
Lawyer, New Haven, Conn.; b. 1856, Hamden, Conn.; ed. Yale (Ph.B., 1875, LL.B., 1878); mem. G. C. '98, '01, '04, '07; mem. bd. of miss., Amer. Ch. Bldg. Fund com. Cong. Pension Fund, etc.; jr. warden St. Thomas' Ch.; sec. and treas. dioc. bd. of miss.; pres. Nat. Conf. Ch. Clubs; Ins. Com., Conn., 1893-5; favors Suffr. Bps. *Hotel Stanton.*
- Martin, T. B., Quincy.**  
Real estate, Gaiesburg, Ill.; b. Dec. 29, 1832, New Castle, Pa.; mem. G. C. '86, '89, '92, '95, '98, '01; vestr., sr. warden 45 years; dioc. treas. 24 years, mem. std. com.; opposed to Open Pulpit.
- Martin, William Bruce, Southern Virginia.**  
Judge Court of Law and Chancery, Norfolk, Va.; b. Sept. 18, 1846, Newcastle, Del.; ed. Va. Mil. Inst.; mem. G. C. '95, '04, '07; vestr.; treas. dioc. Miss. Soc., former city attorney (3 terms); councilman; Lt. C. S. A.; author "Martin's Index of the Virginia Reports."
- Mather, Samuel, Ohio.**  
Mfr., Cleveland; b. July 13, 1851, Cleveland; ed. St. Mark's, Southborough; mem. G. C. '92, '95, '98, '01, '04, '07; mem. com. relations capital and labor; com. Chr. Education; com. expenses; officer or director in more than 25 corporations; mem. ex. com. Natl. Civic Fed., central com. Am. Natl. Red Cross; pres. Civic Federation of Cleveland.
- McCants, Robert G., Mississippi.**  
Cotton, Meridian, Miss.; b. Apr. 2, 1850, Alabama; ed. com. sch.; mem. G. C. 1907; vestr.; std. com.
- McMaster, Francis J., Missouri.**  
Lawyer, St. Louis, Mo.; b. Dec. 4, 1852, Pocomoke City, Md.; ed. Univ. of Va.; mem. G. C. '92, '95, '98, '01, '04, '07; mem. jt. com. Ecc. relations, jt. com. to prepare canon Suffr. Bps.; Court of Review, 7th Dept.; mem. Cath. chap.; chancellor dioc.; mem. and sec. miss. bd.; favors Preamble and Suffr. Bps.
- Meade, John Macky, Kansas.**  
Civil Engineer, Topeka, Kan.; b. Nov. 1, 1853, Ninevah, Va.; ed. Shenandoah Valley Acad., Winchester, Va.; mem. G. C. 1907.
- Mercur, Rodney A., Bethlehem.**  
Lawyer, Towanda, Pa.; b. Sept. 29, 1851, Towanda; ed. Hopkins Grammar Sch., Phillips Acad., Harvard; mem. G. C. '86, '89, '92, '95, '97; sr. and jr. warden for 30 years; chancellor dioc.; chrm. finance com. dioc.; pres. Church Club; register in bankruptcy; opposed to Open Pulpit; favors Suffr. Bps. *Queen City Club.*
- Merritt, Charles Ewan, New Jersey.**  
Lawyer, Mt. Holly, N. J.; b. Nov. 22, 1842, Wayneville, Ohio; ed. O. Wesleyan Un. (A.B., 1865, A.M., 1874); mem. G. C. '07; vestr., treas., St. Andr.; treas. dioc. since 1877; quartermaster sergeant 79th Regt., Ohio. Vol., 1862-65. *Hotel Stanton.*
- Messias, Wellesley C., Montana.**  
Accountant, Butte; b. Feb. 9, 1859, Jamaica, West Indies; ed. gram. sch. name; supt. St. John's S. S.; mem. std. com., dioc. bd. of miss.; sec. state assembly B. S. A.; opposed to Preamble, Open Pulpit, Suffr. Bps.
- Miller, C. A., West Virginia.**  
Wholesale grocer, Martinsburg; b. Dec. 1, 1863, Hedgesville, W. Va.; ed. com. sch.; mem. G. C. 1907; jr. warden; mem. std. com.; opposed to Preamble, Open Pulpit, and Suffr. Bps.
- Moore, Wm. W., Mississippi.**  
Merchant and planter, Cary, Miss.; b. 1841, Madison Co., Miss.; ed. Un. Miss.; mem. G. C. '98, '01, '04, '07; jun. wdn., lay reader; mem. std. com., chrm. finance com., dioc.; orderly serg't, lieutenant, capt. C. S. A. 1861-65; author "Christianity in the Light of Reason and Revelation"; favors Preamble, Open Pulpit, and Suffr. Bps.
- Morehouse, Frederic Cook, Milwaukee.**  
Editor THE LIVING CHURCH, Milwaukee; b. Mar. 19, 1868, Milwaukee; mem. jt. com. Christian Unity; mem. Cath. chapter, dioc. Ch. Exten. Soc.; sec. Ch. Club; mem. Social Service com.; mem. gen. com. Ch. Congr.; del. miss. com., mem. ex. com., 5th dept.; mem. A. C. U.; former mem. Archaeological Inst. of America; sec. Federation of Civic Societies, Milwaukee; asst. ed. "The Young Churchman" 1884-1900; editor "Church Eclectic" 1895-1900; author "Some American Churchmen" (Y. C. Co., 1892), "The Evolution of Parties in the Anglican Communion" (Y. C. Co., 1905); opposed to Open Pulpit; favors Suffr. Bps. *Burnet Hotel.*
- Morgan, J. Pierpont, New York.**  
Banker, New York City; b. Apr. 17, 1837, Hartford, Conn.; ed. Göttingen; LL.D. (Yale, 1907, Harvard, 1910); mem. G. C. '86, '89, '92, '95, '98, '01, '04, '07; mem. com. archives, com. Am. Chr. In Eur.; sr. warden St. George's Ch.; mem. gen. com. Ch. Congr.; financier in largest reorganizations of rys. and consolidation of industrial properties; floated U. S. bond issue of \$62,000,000 during Cleveland administration; organized and floated securities U. S. Steel Corp.; secured Am. subscriptions of \$50,000,000 to British war loan, 1901; organized existing agreements of anthracite operators and of soft coal interests; controls over 50,000 miles rys. with other large interests, Am. and foreign; gave site, bldgs. and funds \$1,500,000 to Lying-In Hosp., N. Y.; large gifts to N. Y. Cathedral and other insts.; pres. Metro. Mus. of Art.
- Morris, Henry Lewis, New York.**  
Lawyer, New York City; b. 1845, New York; ed. Columbia; mem. G. C. '01, '04, '07; mem. com. on new dioceses. Warden St. Bartholomew's, mem. dioc. conv. since 1876; mem. bd. of miss.; trustee Gen. Cl. Relief Fund; sec. dioc. trustees estate and prop.; treas. dioc. miss.; trustee Cath. *Hotel Stanton.*
- Morris, Page, Duluth.**  
U. S. Dist. Judge, Duluth, Minn.; b. Lynchburg, Va.; June 30, 1853; ed. Va. Mil. Inst., Wm. and Mary Coll.; mem. G. C. '07; chanc. dioc.; m. c. 1897-1903; U. S. dist. judge since 1903.
- Muse, William Sullivan, Easton.**  
Retired officer U. S. M. C., Cambridge, Md.; b. Apr. 8, 1847, Cambridge, Md.; ed. Cambridge Academy; mem. G. C. '01, '04, '07; vestr.; apptd. 2nd Lt. U. S. Marine Corps 1864, retired a Colonel in 1900; promoted Brigadier General 1906; favors Preamble.
- Niles, Edward C., New Hampshire.**  
Lawyer, Concord, N. H.; b. Mar. 28, 1865, Hartford, Conn.; ed. St. Paul's Ch., Trinity Col. (A.B., 1887), Harvard Law Sch. (LL.B., 1892); mem. G. C. '04, '07; mem. clergy relief fund; mem. std. com., lay reader; mem. B. S. A.; mem. city council, bd. of education, N. H. Const. conv. 1902; mem. citizens' com. to prevent race-track gambling; ex. com. Lincoln Republ. Club, 1906; legis. com. N. H. State Fed. Char. and Correction; author of acts relating to marriage of minors, legal separation as substitute for divorce, protecting neglected children, etc.; counsel on const. and federal questions to N. H. Tax Revision com., 1908; mem. com. to revise charter, Concord, 1908-9; opposed to Open Pulpit. *Hotel Stanton.*
- O'Brian, John Lord, Western New York.**  
Lawyer, Buffalo; b. 1874, Buffalo; ed. Harvard (B.A., 1896), Univ. of Buffalo (LL.B., 1898); mem. G. C. '07; mem. com. Constitutions and Canons; Ch. advocate W. N. Y., 1906-7, acting on behalf of Ch. in Crapsey trial; mem. N. Y. Legislature 1907-09, U. S. Atty. W. dist., N. Y., 1909-10; prof. medical jurisprudence, Univ. Buffalo.
- Old, William W., Southern Virginia.**  
Lawyer, Norfolk, Va.; b. Nov. 17, 1840, Princess Anne C. H., Va.; ed. Univ. of Va. (M.A., 1861); mem. G. C. '89, '92, '95, '98, '01, '04, '07 from So. Va.; mem. com. Marriage and Divorce and Court of Appeals; vestr. and warden Christ Ch.; chan of dioc.; Capt. C. S. A.; opposed to Preamble and Open Pulpit.
- Packard, Joseph, Maryland.**  
Lawyer, Baltimore; b. Apr. 10, 1842, Theo. Sem., Va.; ed. Episc. High Sch., Va., Kenyon Col. (A.B., 1860, A.M., 1867), hon. D.C.L. (1901) Univ. of South; mem. G. C. '86, '89, '92, '95, '98, '01, '04, '07; mem. com. on Rules of Order, com. on Canons 38 and 39; vestr. Emmanuel Ch.; pres. Chm. Club of Md.; v. pres. Church Congress; Lt. of Art. Army Northern Va., C. S. A. (1864-5); pres. Balt. Reform League (1894-1900); pres. Balt. Bd. School Com. (1900-1907); chrm. Balt. Charter Rev. com. (1909-10); favors Preamble and Suffr. Bps. *Care A. O. Neave, Esq., Clifton.*
- Parker, A. D., Colorado.**  
Vice-pres. Colo. & So. Ry., Pres. Colo. Midland Ry., etc., Denver; b. July 26, 1859, Wilmington, Del.; ed. Racine Col. (B.A., 1879, M.A., 1882), G.T.S. (1883); mem. G. C. '86, '89, '92, '95, '98, '01, '04, '07; sr. warden Trinity Ch.; sec. of std. com.
- Peaslee, Robert James, New Hampshire.**  
Justice of N. H. Supreme Court, Manchester, N. H.; b., 1864, Weare, N. H.; ed. Boston Univ. Law Sch. (LL.B., 1886), Dartmouth Col. (hon. A.M., 1896); mem. G. C. '01, and '04; clerk and trustee of Funds Grace Ch.; std. com.
- Pepper, George Wharton, Pennsylvania.**  
Lawyer, Philadelphia; b. Mar. 16, 1867, Philadelphia; ed. Univ. of Penn. (A.B., LL.B., LL.D.), Univ. of the South (D.C.L.); mem. G. C. '04, '07; mem. jt. com. on Christian Unity, jt. com. on S. S. Instruction, jt. com. Prepare Miss. Hymnal, jt. com. Revision of Table of Lessons, jt. com. Uniform Registration of Communicants, com. Increase and Efficiency of the Diaconate and other Evangelistic Ministries in this Church, com. to arrange jt. session of the two houses; acctg. warden St. Mark's Ch.; pres. Ch. Club of Phila., delegate to Missionary Conference, 3rd Dept.; mem. Gen. Bd. of Missions, Mem. Council, B. S. A., trust. Gen. Clergy Relief Fund; author "Borderland of Federal and State Decisions" (T. & J. Johnson Co.); "Pleading at Common Law and Under the Codes (Ed. Thompson Co.); joint editor "Digest of Penna. Decisions," 23 vols. (Rees Welsh Pub. Co., 1898), "The Way: A Devotional Book for Boys." Longmans, 1909; favors Preamble; opposed to Suffr. Bps. *Hotel Stanton.*
- Pierrepont, Henry E., Long Island.**  
Brooklyn, N. Y.; b. Dec. 9, 1845, Brooklyn; ed. Columbia (B.A., M.A.); mem. G. C. '95, '98, '04, '07; sr. warden and clerk Grace Ch., Brooklyn Heights; mem. std. com.; trust. dioc.; trust. aged and infirm clergy com.; trust. G. T. S. and Am. Ch. Bldg. Fund. *Gibson Hotel.*
- Post, Samuel, Michigan.**  
Mfr., Ypsilanti, Mich.; b. Nov. 9, 1834, Ypsilanti; ed. com. sch., priv. seminary; mem. G. C. 1907; sr. warden St. Luke's Ch.; trust. of dioc., mem. mis. com.; served in Mich. leg. 1871-3, U. S. Pension agt. at Detroit, 1873-36; trust. Mich. Insane Asy. for six years. *Hotel Stanton.*
- Prince, L. Bradford, New Mexico.**  
Lawyer, Santa Fe, N. M.; b. July 3, 1840, Flushing, N. Y.; ed. Columbia (LL.B.), Kenyon (LL.D.), Colo. Col. (LL.D.); mem. G. C. '77, '80, '83, '89, '92, '95, '98, '01, '04, '07; mem. jt. com. on Christian Unity; former vestr. in Long Island; warden Ch. of Holy Faith, Santa Fe, since 1880; mem. std. com., chancellor of dist., del from Gen. Con. to Synod of Canada 1880-86; mem. Ch. Bldg. Fund Com. since 1880, spec. sec. to augment fund 1886-95; mem. assembly N. Y., 1871-75, senate 1876-77; chief justice N. M., 1879-82; Gov. N. M. 1889-93; pres. Hist. Soc. of N. M. 1882-1910; pres. Univ. of N. M.; pres. N. M. Agricultural Col.; pres. Trans-Miss. Congress; author "American Nationality" (Putnam, 1868), "History of New Mexico" (1883), "The American Church and Its Name" (1886).
- Proctor, Thomas Redfield, Central New York.**  
Banker, Utica, N. Y.; b. May 25, 1844, Proctorsville, Vt.; ed. English High School, Boston, Hamilton College (M.A.); vestr. Grace Church; mem. Bd. Visitors Naval Acad., Annapolis, 1910; gave publ. libr. to village of Richfield Spr.; paymaster's clerk and admiral's sec. Pacific Squadron, U. S. N., in Civil war; delegate natl. Rep. conv., 1908; former pres. Onelda Hist. Soc.; mem. New England Society of New York, Sons of the Revolution, Society of Colonial Wars, Society of Founders and Patriots of America, Mayflower Society, New York State Agricultural

- Society, American Jersey Cattle Club, G. A. R., Loyal Legion, Knights Templar, American Society of Municipal Improvement, American Scenic and Historical Preservation Society, Naval League of the United States. He has been largely instrumental in providing a system of public parks in the city of Utica—in all about five hundred acres.
- Pruyn, Robert C., Albany.**  
Banker, Albany, N. Y.; b. Oct. 3, 1847, Albany; ed. Rutgers Col.; mem. G. C. 1907; mem. com. Mission Hymnal; sr. warden St. Peter's Ch.; mem. Am. Ch. Inst. for Negroes. *Hotel Sinton.*
- Purnell, J. C., Mississippi.**  
Banker, Winona, Miss.; b. Mar. 17, 1847, Duck Hill, Miss.; ed. Oxford, N. C.; mem. G. C. '98; sr. warden Immanuel Ch.
- Rahner, Joseph D., Florida.**  
G. P. A., Fla. E. Coast Ry., St. Augustine, Fla.; b. 1866, Augusta, Ga.; ed. pub. schools; mem. G. C. '07; secy. of vesty. and chrman. Finance com.; treas. dioc. com. Gen. Clergy Relief Fund; opposed to Preamble, Open Pulpit, and Suffr. Bps.
- Rand, Frederic H., Southern Florida.**  
Banker, Sanford, Fla.; b. July 19, 1846, Boston, Mass.; ed. Norwich Univ.; mem. G. C. '01, '07; sr. warden Christ Ch., Longwood, Fla.; treas. of dioc.; Lt. and Capt. of Cavalry, U. S. V., 1863-65; opposed to Preamble, Open Pulpit, and Suffr. Bps.
- Randall, John Wirt, Maryland.**  
Lawyer and banker, Annapolis; b. Mar. 6, 1845, Annapolis; ed. St. John's Col. (LL.D.), Burlington Col., Yale; mem. G. C. '01, '04, '07; mem. Ct. of Review of trial of Pres. or Den.; treas. St. Anne's par., vestr., hist. of dioc.; mem. Chm. Club; counsellor Annapolis 1872-4, '79-83; mem. Md. Ho. Del. '84, of Md. senate '88-90, '96-98; U. S. Reg. in Bankruptcy; author "City Code of Annapolis" (1880), "The Centenary of the Early American Banks," etc.; at present engaged in pub. "Rev. Ethan Allen's History Ch. in Maryland" under resolution dioc. conv.; favors Preamble.
- Rees, Henry E., Connecticut.**  
Sec. Aetna Ins. Co., Hartford, Conn.; b. Apr. 29, 1857, Macon, Ga.; ed. com. sch.; mem. G. C. 1907; vestr., asst. supt. S. S.; treas. S. S. Auxillary, S. S. Com., S. S. Fed.
- Reynolds, George N., Harrisburg.**  
Gen. Agt. N. W. Mut. Life Ins. Co., Lancaster, Pa.; b. Oct. 30, 1842, Lewistown, Me.; ed. Lewistown Falls Acad.; mem. G. C. '07; warden St. James' Ch.; treas. dioc. Bd. of Mis.; pres. Church Club of Harrisburg; trust. Soc. P. E. Ch. for the Advmt. of Christianity in Pa.; trust. Yeates Sch.; mem. Soc. Colonial Wars in N. Y., and Soc. of Mayflower Descendants; favors Suffr. Bps. *Gibson House.*
- Roberts, G. H., East Carolina.**  
Banker, New Bern, N. C.; b. April 5, 1838, New Bern; mem. G. C. '92, '98, '01, '04, '07; treas., jr. warden, sr. warden since 1890; mem. dioc. finance com. since 1877, mem. std. com. since 1890; opposed to Preamble and Open Pulpit.
- Robertson, W. W., Southern Virginia.**  
Wholesale lumber, Norfolk; b. May 7, 1863, near Salisbury, Md.; mem. G. C. '07; vestr., sen. wdn., supt. S. S.; sec. trustees dioc. funds, sec. ex. com. trustees dioc., sec. treas. dioc. disabled clergy fund, sec. dioc. Ch. Ex. Fund; opposed to Preamble and Suffr. Bps.; favors Open Pulpit. *Burnet Hotel.*
- Robinson, William Alexander, Kentucky.**  
Merchant and mfr., Louisville; b. June 26, 1843, Louisville; ed. same; mem. G. C. '92, '95, '98, '01, '04, '07; jr. warden St. Andrew's Ch., supt. of S. S. for 41 years; treas. dioc. bd. for 35 years; std. com. 24 years. *Hotel Sinton.*
- Roddis, W. H., Fond du Lac.**  
Mfr., Marshfield, Wis.; b. Jan. 5, 1844, Troy, N. Y.; sr. warden; dioc. bd. of mis.; mayor 1908; opposed to Preamble, Open Pulpit, Suffr. Bps.
- Roedel, A. E., Wyoming.**  
Druggist, Cheyenne, Wyo.; b. 1864, Defiance, O.; ed. high sch.; sr. warden St. Mark's Ch.; opposed to Open Pulpit; favors Suffr. Bps.
- Roots, P. K., Arkansas.**  
Banker and real estate, Little Rock, Ark.; b. June 4, 1838, Willington, Conn.; ed. Ill. State Normal Univ.; mem. G. C. '92, '95, '98, '01, '04, '07; mem. Clergy Pen. Fund; sr. warden Trinity Cath. and supt. S. S.; dioc. treas.
- Ryerson, Arthur, Albany.**  
Lawyer, Springfield Center, N. Y.; b. 1851, Chicago; ed. Yale (A.B., M.A.), Columbia (LL.B.); mem. G. C. '92, '95, '98; vestr. St. Mary's Ch.; mem. Gen. Board of Missions.
- Sallade, Nathaniel W., Fond du Lac.**  
Secy.-Treas. Fond du Lac Church Furnishing Co.; b. 1870, Reedsburg, Wis.; ed. Univ. Wis. (LL.B.); mem. G. C. '01, '04, '07; mem. Clergy Relief Fund; chan. and treas. St. Paul's Cath.; secy. Grafton Hall, treas. trust. of dioc.; mem. A. C. U., C. B. S.; opposed to Preamble and Open Pulpit; favors Suffr. Bps.
- Saunders, Charles G., Massachusetts.**  
Lawyer, Boston; b. Lawrence, Mass.; ed. Phillips Acad., Harvard (A.B., A.M.), Harvard Law School (LL.B.); mem. G. C. '95, '98, '01, '04, '07; mem. com. on canons, com. on provinces, com. on amendments to canons 38 and 39; sr. warden Grace Ch.; std. com., mem. dioc. bd. miss., delegate N. E. Miss. Council, chancellor of Cath., delegate to Pan-Anglican Congress; ex-pres. Episcopalian Club; mem. Anglican and Eastern Orthodox Ch. Union, Christian Unity Foundation, A. C. U., Mass. Ch. Union; del. Miss. Council. Dept. of N. E., Judge of Court of Review for trial of a presbyter or deacon of the dept. of N. E.; opposed to Preamble and Open Pulpit; favors Suffr. Bps. *Hotel Havitt.*
- Saunders, Edward W., Southern Virginia.**  
Lawyer, Rocky Mount, Va.; b. Oct. 25, 1860, Bleak Hill, Va.; ed. Univ. of Va. (B.L.); mem. G. C. '04, '07; treas. of parish; Judge of circuit court 1901-06; speaker Va. Ho. Del. 1900-01; M. C. 1906-10; contributor on legal questions to law magazines; favors Preamble and Open Pulpit.
- Saunders, John J., Kentucky.**  
Mgr. R. G. Dun & Co., Louisville; b. 1866, Louisville; ed. same; mem. G. C. '07; treas. Grace Ch.; sec. dioc.; managing ed. "The Bishop's Letter"; favors Preamble and Suffr. Bps.; opposed to Open Pulpit.
- Screws, William Wallace, Alabama.**  
Editor *Montgomery Advertiser*, Montgomery; b. Feb. 25, 1839, Glennville; ed. high sch.; mem. G. C. '04, '07; vestr., sr. warden St. John's Ch. 25 years; mem. std. com.; Lt. C. S. A.; sec. of state, Ala., postmaster at Montgomery. *Hotel Sinton.*
- Shumate, John T., Western Colorado.**  
Judge, Aspen, Colo.; b. 1852, near Calverton, Va.; ed. Norwood Col., Univ. of Va.; vestr. Glenwood Springs and Aspen; chancellor miss. dist.; city atty. Glenwood Springs, county atty. of Garfield Co.; mem. of 11th Gen. Assembly, Colo.; dist. atty. 9th judicial dist. 1897-1900; judge dist. ct. 9th judicial dist. 1900-12.
- Sills, Kenneth C. M., Maine.**  
Dean and prof. of Latin, Bowdoin Col., Brunswick; b. Dec. 5, 1879, Halifax, N. S.; ed. Bowdoin (A.B., 1901), Harvard (A.M., 1903); vestr., treas., St. Paul's; dioc. S. S. Com.; opposed to Open Pulpit and Suffr. Bps.
- Sloane, Thomas M., Ohio.**  
Judge of Probate Court, Sandusky; b. July 28, 1854; ed. Harvard (A.B., 1877), Univ. of Mich. Law Sch. (B.B.L., 1880); mem. G. C. '95, '98, '01, '04, '07; sr. warden Grace Ch.; chancellor dioc.; mem. std. com.; Adj. 16th Reg., O. N. G.; pres. city council; mem. sch. bd.; judge probate court. *Hotel Sinton.*
- Spittle, Frank, Oregon.**  
Lawyer, Astoria; b. 1868, Dudley, Eng.; ed. pub. sch.; mem. G. C. '98, '01, '04, '07; mem. cl. pension fund; lay reader; S. S. supt. 22 yrs.; mem. std. com.; delegate miss. council. 8th dept.; mem. bd. park com., Astoria.
- Stanley, Charles H., Washington.**  
Lawyer, bank pres., Laurel, Md.; b. Oct. 20, 1844, Saybrook, Conn.; ed. pub. sch., prt. instr.; mem. G. C. '98, '01, '04, '07; mem. com. canons; vstr. 30 yrs.; chancellor dioc.; mem. std. com.; state legislature 1882; mayor 1891-95; trustee Md. Agricultural College 25 yrs.; pres. co. school bd. 12 yrs.; opposed to Preamble, Open Pulpit, Suffr. Bps. *Hotel Sterling.*
- Stetson, Francis Lynde, New York.**  
Lawyer, New York City; b. Apr. 23, 1846, Keeseville, N. Y.; ed. Williams Col., Columbia Col. Law Sch., St. John's Col. (LL.D.); mem. G. C. '86, '92, '95, '98, '01, '04, '07; mem. com. rules, canons, foreign churches; sr. warden Ch. of Incarnation; favors Preamble, Open Pulpit, and Suffr. Bps. *St. Nicholas Hotel.*
- Stevens, Edwin A., Newark.**  
Consulting engineer, Hoboken, N. J.; b. Mar. 14, 1858, Philadelphia; ed. Princeton (A.B., 1879); mem. G. C. '01, '04, '07; mem. clergy pension bd.; trust. Holy Innocents' Church; treas. dioc. conv.; rec. sec. A. C. U.; presidential elector 1888, 1892; Col. 2d Reg. N. J. N. G., 1886-92; opposed to Preamble and Open Pulpit; favors Suffr. Bps.
- Stines, John H., Rhode Island.**  
Retired Chief Justice Supreme Court, Providence, R. I.; b. Aug. 9, 1840, Providence; ed. Brown Univ. (A.M., LL.D.); mem. G. C. '71, '74, '77, '80, '83, '92, '95, '98, '01, '04, '07; mem. com. on const., com. on G. T. S.; vestr. and clerk Ch. of Redeemer; vestr. St. Stephen's Ch.; chancellor Cath. corporation, judge of Eccl. court, 1st dist.; mem. std. com.; B.S.A., A.C.U.; Asso. Ch. Justice Sup. Ct., R. I., 1875-1900, Ch. Justice 1900-1904, ex. pres. R. I. Hist. Soc., Lt. 2d N. Y. Artillery 1861-2, fellow Brown Univ.; author "History of Lotteries in Rhode Island" (R. I. Hist. Tracts), "Civic Changes in the State" (R. I. Hist. Soc.), "Two Centuries of Liquor Legislation in R. I." "The Bible, a Revelation" (Y. C. Co.); opposed to Open Pulpit. *Hotel Sinton.*
- Stowell, Albert Chandler, Kansas City.**  
Real estate and loans, Kansas City, Mo.; b. Apr. 30, 1858, New York City; ed. pub. sch., Greylock Inst.; mem. G. C. '92, '95, '07; rector's warden St. George's Ch.; mem. std. com., pres. Church Club, dir. Ch. Charity Assn.; mem. Hospital and Health Bd.; favors Preamble, opposed to Open Pulpit and Suffr. Bps.
- Stuart, William J., Western Michigan.**  
Judge of Superior Court, Grand Rapids; b. Nov. 1, 1844, Yankee Springs, Mich.; ed. Univ. of Mich. (A.B., 1868, LL.B., 1872, A.B., 1876); mem. G. C. 1907; vestr. and treas. St. Mark's Ch.; mem. std. com.; treas. and mem. ex. com. Miss. Council. 5th dept., city atty. 1880-81, mem. bd. of education 8 terms, mayor 1892-3, pros. atty. 1888-90; opposed to Preamble, Open Pulpit, and Suffr. Bps. *Grand Hotel.*
- Theopold, Herbert C., Minnesota.**  
Wholesale Grocer, Faribault, Minn.; b. 1868, Faribault; ed. Shattuck Sch.; Hanover, Germany; mem. G. C. '01, '04, '07; sr. warden Cathedral parish; trust. Bp. Seabury Mission.
- Thomas, John Peyre, Jr., South Carolina.**  
Lawyer and dean of the School of Law, Univ. of S. C., Columbia; b. Dec. 9, 1857, Columbia; ed. Univ. of S. C.; mem. G. C. '01, '04, '07; vestr. Trinity; sec. and treas. of trust. dioc.; mem. B. S. A.; mem. state legis. 1892-98, 1900-06; mem. S. C. com. on Uniform Laws; author "Thomas' Digest of South Carolina Reports" (1887); favors Preamble, Open Pulpit, and Suffr. Bps. *Hotel Sinton.*
- Ullmann, Herbert J., Chicago.**  
Retired, Oak Park, Ill.; b. Racine, Wis.; ed. high sch.; mem. G. C. '01; formerly vestr. Grace Church.
- Upton, Winslow, Rhode Island.**  
Prof. of Astronomy, Brown Univ., Providence, R. I., Oct. 12, 1853, Salem, Mass., ed. Brown Univ. (A.B., 1875, hon. Sc. D. 1906), Univ. of Cincinnati (A.M., 1877); mem. G. C. 1898; sr. warden Ch. of Redeemer; editor *Star Atlas*, 1906 (Ginn & Co.).
- Van Bokkelen, William A. M., California.**  
Corporation secy., San Francisco; b. June 12, 1834, New Bern, N. C.; ed. St. Paul's, College Point, L. I.; St. Timothy's, Catonsville; mem. G. C. '01, '04; mem. Cath. Corporation; treas. std. com., dioc. Bd. of Mis.; chief of Gov.'s staff, Col. of Engineers, Nev. '61-'65. *Burnet House.*
- Van Deman, J. D., Southern Ohio.**  
Banker, Delaware, O.; b. Feb. 12, 1832, same; ed. Ohio West Un. (A.B., M.A.); mem. G. C. '95, '98, '01, '04, '07; sr. warden; pres. dioc. trustees; mayor Delaware 3 times; pros. atty. 2 times; lieut. in Civil war; opposed to Preamble; favors Open Pulpit and Suffr. Bps.
- Weaver, George M., Central New York.**  
Lawyer, Utica; b. Aug. 5, 1840, Deerfield, N. Y.; ed. Utica Acad.; Hamilton Col.; jun. wd. Trinity Ch.; treas. dioc. epis. fund; trustee G. T. S.
- Whitaker, Harrison M., Texas.**  
Lawyer, Beaumont, Texas; b. Feb. 9, 1852, Cass Co., Tex.; ed. Univ. of Va.; mem. G. C. '89, '92, and some later ones; vestr.; distr. judge 1878; opposed to Open Pulpit and Suffr. Bps.
- White, H. C., Atlanta.**  
Prof. of Chemistry, Univ. Ga., Athens; b. Dec. 30, 1850, Baltimore, Md.; ed. Un. Va. (B. S., C. E., M. E.); hon. D. C. L. (Un. So.); LL.D. (Un. Ill., Columbia); Sc. D. (Un. Mich.); jr. wdn.; author "Chemistry of Cotton"; "Lectures and Addresses." 2 vols.; numerous contr. to scientific journals.
- Whitford, Daniel, Long Island.**  
Lawyer, Far Rockaway; b. Nov. 22, 1840, Fredonia, N. Y.; ed. Fredonia Acad.; warden St. John's; vice-chancellor Cath.; opposed to Preamble and Open Pulpit. *St. Nicholas Hotel.*
- Whitman, Samuel Edward, Easton.**  
Editor and printer, Easton, Md.; b. Apr. 8, 1855, Rummerville, Pa.; ed. Susquehanna Co. Inst.; trustee, registrar, Bp's warden, lay reader, S. S. supt. Trinity Cath.; mgr. trust funds of dioc.; commissioner of Easton 1899-1902; opposed to Open Pulpit; favors Suffr. Bps.
- Wilson, Bluford, Springfield.**  
Lawyer (retired), Springfield, Ill.; b. Nov. 30, 1841, Gallatin Co., Ill.; ed. Un. Mich. (B.A.); mem. G. C. '98, '01, '07; sr. wdn. Christ Ch. since organization, 1888; lay rdr.; mem. std. com.; trustee dioc.; private, adjt., capt., asst. adjt. genl., brevet major. U. S. Vol., in civil war; col., Spanish war; U. S. distr. atty 1869-74; solicitor of the treasury. U. S., 1874-76; favors Suffr. Bps. *Burnet House.*
- Wilson, Gideon C., Southern Ohio.**  
Lawyer, Cincinnati; b. Feb. 15, 1834, Newark, Ohio; ed. Marietta Col. (M.A.); mem. G. C. 1907; trust. St. Paul's Cath.; chancellor dioc., mem. bd. of trust.; mem. Church Club Conf. and Laymen's Forward Movement, 5th dist.;

former mem. of sch. bd., county solicitor for Hamilton Co.; favors Preamble and Open Pulpit; opposed to Suffr. Bps. 54 and 55 *Niggins Block*.

**Carpenter, Josiah, New Hampshire.**

Banker, Manchester; b. Chichester, N. H.; mem. G. C. '95, '98, '01, '04, '07; treas., jr. wdn. Grace Ch.; trustee P. E. C. in N. H.;

trustee and treas. Holderness Sch.; trustee St. Mary's dioc. Sch. *Hotel Sinton*.

**Cogswell, William Sterling, Long Island.**

Lawyer, New York; res., Jamaica, L. I.; b. Dec. 29, 1840, Jamaica, L. I.; ed. Trinity (A.B. 1861, A.M. 1867); mem. G. C. '07; mem. Cath. chptr.; trustee Trinity Col., Brook-

lyn Law Libr.; mem. Loyal Legion, G. A. R.; first lt. Co. I., 5th Conn. Inf., capt., major lt. col. during civil war.

**Davis, Edward L., Western Massachusetts.**

Trustee, Worcester; ed. Brown Univ. (A. M. 1854); mem. G. C. '83, '86, '92, '95, '98, '01, '04, '07. *Hotel Sinton*.

**Church Kalendar**



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

**KALENDAR OF COMING EVENTS.**

- Aug. 26—Conv. Miss. Dist. South Dakota.
- Sept. 7—Conv. Miss. Dist. West. Colo.
- 8-11—Pacific Coast Int. Conf. B. S. A., Portland, Ore.
- 20—Milwaukee Dio. Conv.; Conv. Miss. Dist. Sacramento.
- 21—Spl. Conv. Dio. of R. I., to elect Bishop.
- 27—Conf. of Church Workers Among Colored People, Cleveland.
- 28—Nat'l Conv. B. S. A., Nashville, Tenn.
- Oct. 6—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.

**JAPAN.**

**KYOTO:**

BISHOP PARTRIDGE.

**CUBA.**

BISHOP KNIGHT.

**PORTO RICO.**

BISHOP VAN BUREN.

**Personal Mention**

THE address of the Rev. W. FRED ALLEN has been changed from Tamaqua, Pa., to Church Street, Snow Hill, Worcester County, Md.

THE Rev. CLARENCE ERNEST BALL, sometime rector of St. George's Church, Mt. Savage, diocese of Maryland, has received and accepted an unanimous call to become rector of St. Luke's Church, Seaford, diocese of Delaware, and will enter upon his duties September 1st. He has during the past three months been serving St. Stephen's parish, East New Market, Md.

THE Rev. J. C. FERRIER, rector of St. Paul's Church, Toledo, O., is spending the month of August in Winnipeg, Canada, and Fargo, N. D. Mrs. Ferrier has been compelled to go to California on account of ill health, and she will spend three months with her father in Riverside, Calif.

THE Rev. WILLIAM H. GOSS has accepted the rectorship of St. Sacrament Church, Bolton Landing, Warren county, N. Y., and is now in residence there. All correspondence should be addressed accordingly.

THE Rt. Rev. J. M. HORNER, D.D., Bishop of Asheville, is a convalescent in the Biltmore (N. C.) hospital after an operation made necessary by some overstraining in the course of his mountain work.

THE Rev. Dr. W. H. MEADE will officiate at St. John's Church, Waverly (Baltimore), Md., during the month of August. His address will be Towson, Md.

THE Rev. WILLIAM A. NICHOLS of Little Rock, Ark., has accepted an appointment from the Bishop of Central New York to the charge of the mission churches in Oriskany Falls and Augusta. He will begin his work there September 1st.

THE address of the BISHOP of OKLAHOMA during the month of August is Gambier, Ohio.

THE Rev. JOHN D. WING has been appointed by the Bishop of the diocese priest in charge of the Church of the Holy Comforter and of St. Andrew's chapel, Atlanta, Ga.

**DIED.**

BEACH.—At the home of her parents, Mr. and Mrs. C. T. Beach, on Tuesday, July 26, 1910, Miss BESSIE C. BEACH, aged 20 years.

FISLER.—Passed into life eternal, July 28, 1910, GEORGE BRIGHT FISLER, senior warden of Trinity Church, Shamokin, Pa., for the greater part of the past twenty years.

FITCH.—At his residence, Jeffersonville, Ind., July 26, 1910, EDWARD WRIGHT FITCH, aged 67 years, for twenty-five years warden and vestryman of St. Paul's Church, and later an active worker in All Angels', New York City.

THORNTON.—Entered into life eternal, July 11, 1910, at Asheville, N. C., GUSTAVUS BROWN, THORNTON, Jr., in his 37th year, son of Dr. G. B. Thornton of Memphis, Tenn.  
"May he rest in peace."

**RETREATS.**

**AT BOSTON, MASS.**

The Rev. Father Cary, Assistant Superior General, S.S.J.E., will conduct a retreat for clergy at the Church of St. John the Evangelist, Boston, beginning on the evening of Monday, October 3d, and ending on the morning of Friday, October 7th. Persons wishing to attend the Retreat should communicate with the Rev. Father TOVEY, the Mission House, 33 Bowdoin Street, Boston, Mass.

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

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

**CLASSIFIED NOTICES AND ADVERTISEMENTS.**

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

**WANTED.**

**POSITIONS OFFERED.**

WANTED, a curate in a Virginia city, salary \$1,200. Address VIRGINIA RECTOR, care LIVING CHURCH, Milwaukee.

WANTED, for desirable curacy in New York City parish, conservative High Churchman, priest, unmarried, young, strong, energetic, with preaching experience. References requested. Address E. F. G., care LIVING CHURCH, Milwaukee.

**POSITIONS WANTED.**

A LADY who has acceptably filled several positions, desires position as companion, matron, or housekeeper. Miss D, care Y. W. C. A., Lancaster, Pa.

ORGANIST AND CHOIRMASTER, thoroughly qualified to train boys' voices, desires change, account of climate. Fifth year present position. Churchman; single; energetic; choral director; three-manual organ. Good salary, field for teaching essential. First-rate references. Address CONCERT ORGANIST, care LIVING CHURCH, Milwaukee.

AN experienced Organist and Choirmaster is open for engagement September 1st. A Churchman; married; very successful in training boys. Best of references as to character and ability. Address CHOIRMASTER, 1408 Chapline Street, Wheeling, W. Va.

CHURCHWOMAN with Domestic Science and practical experience desires position as matron and teacher of Domestic Science in girls' boarding school or home, or dietitian in hospital. Excellent references. Address E. M., LIVING CHURCH, Milwaukee.

DEVOUT Churchwoman desires a position as assistant matron in institution, or companion for elderly person. Good needlewoman. Could fill position of trust. Good testimonials. Address HOPE, care LIVING CHURCH, Milwaukee.

CHURCHWOMAN of good birth and breeding, middle-aged, desires position of companionship and general assistance to genteel woman of means. Alone. Reference. Address Mrs. V. C. J., 809 Windsor Avenue, Chicago.

EXPERIENCED DEACONESS desires position as head of orphanage or other institution, or parish. Would give temporary help. Good Churchwoman. State duties, salary, etc. SISTER MARY, 106 Beverley Street, Toronto, Ont.

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

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

RECTOR of summer parish, New York, desires a rectorship, west or east, with public school advantages for family. Apply, D. D., care E. S. Gorham, 37 East Twenty-eighth Street, New York City.

EXPERIENCED Catholic priest desires parish or curacy. Young man; single; graduate of a Theological Seminary. Address CATHOLIC, care LIVING CHURCH, Milwaukee, Wis.

COMPANION OR HELPER, refined, desires permanent position. Good needlewoman. Good reference. Address M. W. G., care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST desires parish. Bishop's commendation. Apply HIERUS, LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires change. "ALPHA," care LIVING CHURCH, Milwaukee.

**CHURCH EMBROIDERY.**

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

**UNLEAVENED BREAD.**

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

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

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

**MISCELLANEOUS.**

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

THE (Georgia) Churchman's League will appreciate contributions of Church booklets and bound books suitable for mission work. Calls for Church literature from "inquirers" in this diocese greater than our supply. Address CHURCHMAN'S LEAGUE, Thomson, Ga.

## PARISH AND CHURCH.

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

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

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

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

**EASY TE DEUMS**, 15cts. per copy. Send postage for sample copy. V. E. LYON, Hillsdale, Michigan.

## HEALTH AND SUMMER RESORTS

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

## PUBLIC ACCOUNTANTS.

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

## FLORIDA HOMES.

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

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

## APPEALS.

## EPPHATHA REMINDER AND APPEAL.

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

## EPPHATHA APPEAL.

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

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

## NOTICES.

## THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

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

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

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

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

Organized for the purpose of general Church Extension in Southern Virginia, its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and

work among the colored people of the diocese. Donations and bequests for this work, which are solicited and will be gratefully received, should be made to "The Church Extension Fund of the Diocese of Southern Virginia, Inc." Contributors can indicate the special work their contributions shall be applied to.

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## BOOKS RECEIVED.

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

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## PAMPHLETS.

*The Power of Motherhood:* An address Delivered on the Morning of May 9, 1909, in St. Luke's Church, Fort William, by the Rev. E. J. Harper, B.A., rector. Price 10c.  
*Some Common Sense Reasons Why.* By Rev. William Galpin. [The Parish Printery, St. Paul's Parish, Muskegon, Mich. Three cents each, postage free.]

*Some Ought-to-be Known Symbols and Terms of the Church.* Price 3 cents each, postpaid. [The Printery, St. Paul's Parish, Muskegon, Mich.]

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# The Church at Work

## SOCIOLOGY COURSE AT WESTERN SEMINARY.

A SOMEWHAT elaborate course in Christian Sociology is to be given in the senior year at the Western Theological Seminary by Dean Sumner, who is amply qualified to take that department by reason of his wide experience. One hour each alternate week will be given to class room work, requiring in all eighteen lectures, and in the week following there will be "field service," visiting the institutions of the city. The year's course will be divided into six divisions as follows: City and Town; Philanthropy; Industrial Questions Bearing upon Moral Questions; The Child; Aspects of Social Work; The Parish House in its Relation to the Community at Large. The course will also be available for special students.

## MEMORIALS.

THE CHILDREN of Mrs. Caroline Shaw Woodcock, mother of the Bishop of Kentucky, have had a carved oak pulpit erected in the Church of Our Saviour, Plainville, Conn., in memory of their mother, who was for years a communicant of that parish and deeply interested in its work. She gave in memory of her husband the handsome brass cross which adorns the altar. The pulpit, which is in keeping with the fine carved oak reredos (the handiwork of a former rector, the Rev. C. W. Kelley), was dedicated by Rev. Dr. Samuel Hart, Dean of Berkeley Divinity School, at a special service held on Sunday evening, July 31st, at which service Dr. Hart was assisted by Rev. Robert H. Burton, minister in charge of the parish, who made an address of acceptance in behalf of the Church.

THE CHANCEL CHAPTER of St. James' parish, Marietta, Ga., has recently purchased a handsome Communion set for the sick and the aged. It is a memorial to the Rev. T. M. Nelson George, rector of the parish from 1905 until 1908, and an inscription to this effect is engraved upon the paten.

IN ST. JOHN'S CHURCH, Detroit, previous to the celebration of the Holy Communion on the Feast of the Transfiguration, the blessing of a missal stand occurred. The stand is the gift of Miss Lillian Armstrong in memory of her mother.

## DEATH OF THREE PRIESTS.

THE DEMISE is here recorded of three priests: the Rev. F. W. HILLIARD, the Rev. A. L. REED, and the Rev. ALFRED G. DANN, the last named of the Canadian Church.

THE Rev. FRANCIS WILLIAM HILLIARD, a faithful and devoted priest, entered into rest on Sunday morning, July 24th, at the home of his son, Captain Foster H. Hilliard, in Memphis, Tenn., in the seventy-ninth year of his age and the fifty-fourth year of his priesthood. He was educated at Harvard University (B.A. 1852, M.A. 1855) and at the University of North Carolina (M.A. 1864) and was ordered deacon in 1855 and priest two years later. His first work was in the diocese of North Carolina, where he labored from 1855 until 1870 and from 1893 until recently, the years 1878-9 being spent in the diocese of Easton. He served as a deputy to General Convention in 1883, 1886, and 1889.

THE Rev. ABOHIRALD LISLE REED, assistant rector of St. Paul's Church, Syracuse, N. Y., passed away suddenly on August 4th at the Syracuse Homeopathic Hospital. His

death came unexpectedly. Mr. Reed was taken ill at St. Paul's parish house two weeks ago and a day or two later was removed to the hospital. His sister had arrived from Barbados the evening preceding his death, when his recovery was confidently expected, but he was seized with an unexpected paralytic stroke and expired before there was time to summon a physician. Mr. Reed was 27 years old and was a native of Barbados. He was graduated from Codrington University there and then entered Trinity College. Although he did some work in Toronto, Canada, St. Paul's Church was his first appointment. During his nine months' service in connection with this parish he proved himself the possessor of high qualities of usefulness as a minister. He had been faithful in his duties, eloquent, reverent, and uplifting in his teachings, and by precept and example a worthy leader and guide. The funeral service was held on Monday, August 8th, Bishop Olmsted being celebrant of the

Holy Communion, the Rev. E. B. Doolittle gospeller, and the Rev. I. M. Merlinjones epistoler. The burial service was read by Rev. J. Malcolm Smith, the Rev. W. M. Beauchamp, D.D., and the Rev. E. W. Mundy, D.Litt. A memorial service was held on the following day at St. Paul's Church, and another will be held next Sunday at the Church of St. John the Divine. At present the remains rest in a vault, but will shortly be taken for their final resting place to Barbados, West Indies.

NEWS HAS been received from England of the death of the Rev. ALFRED GEORGE DANN, rector and precentor of St. Paul's Cathedral, London, Ontario (diocese of Huron). He had sailed about the middle of July with his wife and family, and his death must have taken place the day after he landed.

The deceased priest was educated at Cork, Ireland, and was ordered deacon in 1871 and priest in 1872, in that city. After serving

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various charges in Ireland, including four years as Canon of Limerick Cathedral, he went to Canada as assistant to the rector of St. Paul's Cathedral, London, and on the death of the latter in 1903 succeeded to the rectorship. He leaves a wife and six children.

**COLORED CONVOCATION OF SOUTHERN VIRGINIA.**

THE EIGHTEENTH annual session of the above body was held in the mission of the Good Shepherd, Lynchburg, Tuesday morning, July 26th, continuing for two days. The several meetings were well attended. Of the nine colored ministers in the diocese only one was absent, and he on account of the illness of his wife. The opening sermon was preached by the Rev. Joseph B. Dunn, rector of St. Paul's Church, Lynchburg. The Holy Communion was celebrated by Archdeacon Russell. After the usual custom of the council, the convocation held an enthusiastic missionary meeting on the evening of the first day of its session, at which time three clerical and two lay delegates made addresses. The addresses were good and will doubtless prove most helpful to the colored work in the diocese. The various committees made encouraging and helpful reports covering almost every phase of the work. Archdeacon Russell in his annual address told of the necessity of more urgent work looking toward making the congregations self-supporting, the need of the organization of more guilds and auxiliaries of various kinds, and the importance of pastoral visiting. The convocation closed its work and adjourned Wednesday evening, July 27th, after a very pleasant and profitable session, to meet next year in St. Philip's, Bedford City, on the third Tuesday in August.

**PREPARATIONS FOR THE B. S. A. CONVENTION.**

COMMITTEES are working actively preparing for the twenty-fifth annual convention of the Brotherhood of St. Andrew, to be held in Nashville, Tenn., September 28th to October 2d. C. S. Martin is chairman of the General committee; C. R. Cockle, vice chairman; E. M. Fisher, secretary; H. H. Nance, treasurer. The sub-committees include prominent bankers, lawyers, railroad officials, publishers, physicians, and others connected with the largest interests identified with Nashville, names that give assurance of a reception to the delegates that will sustain the reputation of the South for hospitality. The convention will be held in the state Capitol. The General committee has secured the Ryman Auditorium for the mass meeting to be held on Sunday afternoon during the convention; this auditorium has a seating capacity of about 5,000. The Vendome Theater, with a seating capacity of about 1,500, has been secured for the mass meeting Sunday afternoon for boys, when prominent speakers will be present. Noon-day services will also be held at the Vendome each day during the convention, and arrangements are being made to have a lunch room on Church Street, near the theater, for the benefit of delegates and those attending the convention.

An unusual interest has been raised throughout the South largely owing to the fact that the matter has been systematically brought before the different diocesan conventions by Brotherhood secretaries and by invitations from the Tennessee State Assembly. Some of the Bishops have called attention in their annual addresses to the Brotherhood's convention, urging the members to take steps to see that the diocese be well represented thereat. Some Bishops have also sent letters to their clergy asking that they take steps to have laymen represent their parishes at the convention whether there be Brotherhood chapters in the parish or not.

**DEATHS AMONG THE LAITY.**

MR. WILLIAM NORTHWOOD, senior warden of Trinity Church, Detroit, Mich., has passed to his reward, aged 68 years. The funeral was held on Monday, August 1st, from his home, 63 Avery Avenue. The cause of his demise was heart disease. Mr. Northwood was born and lived in Chatham, Ont., until he went to Detroit in 1882. In Chatham he was much interested in Church affairs, as well as in municipal matters, being twice mayor of the city. In Detroit he became well known in business circles, and was a constant attendant and communicant in St. James' Church. For several years, and at the time of St. James' union with Trinity, he was senior warden.

THE BODY of the late James W. Ridgway, who died in Paris on July 27th, arrived in port on Saturday, August 6th, accompanied by Mrs. Ridgway. The funeral services were held on Monday evening at Mr. Ridgway's home, Gates Avenue, Brooklyn, N. Y.; interment was made on Tuesday morning in

Greenwood cemetery. Mr. Ridgway was a regular attendant at the services in the Church of the Messiah. On Saturday morning, before the business of the day, Colonel J. D. Bell delivered an eulogy of Mr. Ridgway in the supreme court, and an appropriate minute was ordered.

AT OVERBROOK HOSPITAL, Newark, N. J., on Wednesday, August 3d, James Milnor Hicks died of a paralytic stroke following a long illness. Mr. Hicks was a resident of Summit, N. J., since 1864. The funeral was held in Calvary church in that township on Friday afternoon. He was in the seventy-seventh year of his age, and was a son of the late Lucy Cleveland and the Rev. John A. Hicks, D.D., of Rutland, Vt. He was graduated from Trinity College, Hartford, in the class of '56 with Bishop Scarborough, and was a civil engineer and a patent attorney.

MRS. JULIA DALL, a life member of Emmanuel Church, Baltimore, and widow of Mr. Joseph E. Dall, died at the home of her nephew, Mr. R. D. Williams, in Baltimore

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August 2d. The funeral took place from Emmanuel Church on August 4th, Rev. L. E. Goodwin, rector of St. James' chapel, Irvington, officiating, and the burial was in old St. Paul's cemetery in Baltimore.

MR. FRANCES T. BEEHLER, aged 66 years, died July 30th in Baltimore, Md., in the house in which he had resided for the past forty years. He was a member and a leading worker in the Episcopal Brotherhood of Baltimore, and had travelled extensively. The funeral was held August 2d at St. Luke's Church, the rector, the Rev. Herbert Parrish, officiating.

MR. CALTON LEWIS BRETZ, one of the most prominent citizens of western Maryland, died at his home in Cumberland July 31st, aged 63 years. His funeral took place Tuesday, August 2d, from Emmanuel Church, the Rev. William C. Hicks, the rector, officiating.

**SOD TURNED FOR INDIANAPOLIS CATHEDRAL.**

THE FIRST SOD in preparation for the building of the new Cathedral at Indianapolis, Ind., was turned by Miss Howland, who has for a long time been officially and faithfully connected with the Cathedral Building Association, on Thursday morning, August 4th, at 7 o'clock. A preliminary service of prayer, praise, and intercession was held, conducted by the Rev. Henry Lodge, vicar of the pro-Cathedral. The new edifice will be a dignified structure and an ornament to the city. The architect is Mr. Alfred Grindle of Indianapolis.

**ALBANY.**

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.  
R. H. NELSON, D.D., Bp. Coadj.

**Personal Mention.**

THE Rev. Dr. FREDERICK S. SILL will supply services during August and part of September for Trinity Church, Rensselaerville, which is without a rector. This parish is one hundred years old, and during the past seventy years has had only two rectors: the Rev. Robert Washburn for fifty years, and the Rev. S. C. Thompson, now of Dunedin, Fla., for twenty years.

**ARKANSAS.**

WM. MONTGOMERY BROWN, D.D., Bishop.

**New Parish House at Little Rock—General and Personal Notes.**

CHRIST CHURCH parish, Little Rock, has completed its extensive alterations of the building which was its second church edifice and subsequently its rectory, and is now possessed of a convenient and well-equipped parish house. This is situated near the church, being separated from it only by a wide lawn. The building contains a guild room, the rector's office and study, a large auditorium, a boys' clubroom, kitchen, lavatories, and sexton's quarters. The cost of alteration and redecoration of the building was \$1,050, three-quarters of which was contributed by St. Martha's Guild and the remainder was appropriated by the vestry. Folding-chairs for the auditorium were given by Mr. George R. Mann.

THE Rev. WM. DU HAMEL, rector of St. Paul's Church, Little Rock, has returned from a month spent in the remote Huckleberry Hills of Arkansas, where he has been presenting the gospel to unaccustomed ears and ministering to old and young in many isolated homes.

THE LADIES' AID society of Christ Church, Little Rock, closed a remarkably successful year on August 1st and reported cash returns of \$1,100 from the individual labors and sacrifices of its members.

THE Rev. HENRY N. HYDE, rector of Christ Church, Little Rock, is spending the month of

August and the first half of September at Skaneateles Lake, New York.

**CALIFORNIA.**

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

**Oakland Colored Churchmen Organize.**

AN ORGANIZATION of the colored Church people of Oakland is contemplated, a meeting attended by about seventy-five having been held recently in St. John's Church. Mr. J. H. McIlvaine, formerly a Baptist minister in San Jose, now seeking orders in the Church, is in charge of the movement under direction of the Rev. E. F. Gee, rector of St. John's.

**CONNECTICUT.**

C. B. BREWSTER, D.D., Bishop.

**Services at Plainville.**

THE Rev. ROBERT H. BURTON, minister in charge of the Church of Our Saviour, Plainville, is taking the services at St. Mary's Church, South Manchester, Conn., during August while the Rev. Manning B. Bennett, the rector, is away on his vacation. The services at Plainville will be taken by Mr. Richard Allen, lay reader.

**INDIANAPOLIS.**

JOSEPH M. FRANCIS, D.D., Bishop.

**Open-Air Vespers in the See City.**

THE OPEN-AIR vesper services conducted by St. Paul's Church, Indianapolis, during July were held as usual this year upon the esplanade of the federal building, a square east of the church. The vested choir, preceded by the crucifer, marched to the place and a portable organ admirably supported the choristers. The service comprised the Creed, the Lord's Prayer, and Collects, with a brief address. The attendance has been large, sympathetic, and devout. The opening address was given by Rev. C. S. Sargent of St. David's Church and the subsequent ones by the rector, the Rev. Lewis Brown, Ph.D. Grateful acknowledgment of the spiritual help afforded came from all types of worshippers.

**MARYLAND.**

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

**Prosperous Condition of the Missions at Freeland and Glenburnie—Personal.**

THE WORK of the mission at Freeland, Baltimore county, which was started some time ago by Rev. R. H. Murphy, rector of St. John's Church, Glyndon, Baltimore county, has lately received a great impetus, and the outlook is very promising. The Rev. Mr. Murphy could only officiate there on the fifth Sunday of the month. Now, under the direction of the chaplain of the Lay Readers' League of the diocese, Mr. G. Philip Jung, a candidate for holy orders, is holding services every Sunday, and the interest and attendance are growing steadily. An Auxiliary has been organized with eighteen members (Miss L. Hedricks, president; Miss Hattie Leason, secretary, and Mrs. L. J. Rontson, treasurer). Services are being held in the freight house at the railroad station until a chapel can be built or better quarters found.

ENCOURAGING reports come of the progress of St. Alban's mission at Glenburnie, Anne Arundel county (Rev. W. J. Page, priest in charge). The "envelope system" has been introduced and is working well. A branch of the Woman's Auxiliary and also of the Babies' branch has been started. The Sunday school is flourishing. The members of the Auxiliary, together with the Junior Auxiliary, are working hard to build a rectory. The rector hopes soon to begin services at Linthicum Heights, a promising point near-by.

BISHOP COADJUTOR MURRAY, having finished his summer visitations, has closed his

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office in Baltimore, and gone to his summer home near Emmitsburg, Md.

THE Rev. JOHN GEORGE CARL, priest in charge of St. Philip's chapel (colored) Annapolis, has been appointed to the charge of St. James', Westernport, Allegany county, for the months of July and August.

#### MILWAUKEE.

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

Extensive Alterations to the Cathedral Guild Hall—Condition of the Rev. Frederick Edwards—Vacation Notes.

IMPROVEMENTS of considerable importance are being made in the guild hall building of All Saints' Cathedral. The second floor will be entirely remodeled so that two separate halls are thrown into one, making an auditorium of sufficient size to seat a large gathering. This combines the old east hall with the former kindergarten room, necessitating the removal of several partitions and small rooms, and extending from the east wall to the diocesan library. A moveable stage will be provided for at the east end, and new windows will be added. A new steam heating apparatus both for the hall and for the Cathedral is being installed in the basement, thus supplanting hot air furnaces now in use. The entire improvements will cost about \$5,000. A larger hall for the use of the diocesan Council and other gatherings has long been needed.

The Cathedral is prospering under the administration of Dean Delany as it never has before, the sisters attached, of the Order of the Holy Nativity, doing very efficient work. All the clerical salaries were increased last spring.

THE Rev. FREDERICK EDWARDS, rector of St. James' Church, Milwaukee, last Saturday underwent an operation at the hands of Dr. Charles Mayo, an eminent surgeon of Rochester, Minn., which was entirely successful, and it is believed that he will soon be sufficiently recovered to resume his duties.

THE Rev. A. A. EWING, rector of Grace Church, Madison, with Mrs. Ewing, is spending his vacation abroad. The Rev. C. L. Mallory and Mrs. Mallory have returned from their long tour through Europe and Egypt, and are spending August at Kennebunkport, Maine.

#### NEBRASKA.

ARTHUR L. WILLIAMS, D.D., Bishop.

Marriage of the Rev. A. G. White.

THE Rev. ALFRED G. WHITE, rector of St. Martin's Church, South Omaha, was married on June 29th to Miss Whetter of London, Ont. On Thursday evening, August 4th, the parishioners of St. Martin's presented the rector and Mrs. White with a purse of gold containing over \$100. Colonel Lott, on behalf of the vestry and parishioners, made the presentation speech. The rector made a suitable acknowledgment.

#### NEW HAMPSHIRE.

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

Clerical Deputies.

AMONG deputies to General Convention from the diocese, the Rev. William P. Niles stands at the head.

#### NEW MEXICO.

JOHN MILLS KENDRICK, D.D., Miss. Bp.  
Associate Mission Planned for Roswell.

IT IS HOPED to establish an Associate Mission in the near future at Roswell, which is a strategic point, both Bishop Kendrick and Archdeacon Warren being in favor of the project. The Rev. James Grattan Mythen, at present missionary at Carlsbad, has been called to take charge of the work at Roswell.

#### SOUTH DAKOTA.

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

Genesis of a Church Hall at Vermillion—Other News.

THE RECTORY at Vermillion is being converted into a "club house," where the Rev. James Henderson will live with six or seven college students. It is hoped that this may prove the nucleus of a large church hall which shall form a home for Churchman attending the university.

THE DISTRICT has the benefit during the summer of the services of three laymen who are preparing for the ministry: Mr. Paul Roberts of the Berkeley Divinity School is assisting his brother in Tripp county; Mr. A. C. Allen of the Philadelphia Divinity School is ministering in the Black Hills; and Mr. C. B. Riggs of St. Stephen's College is working under the immediate direction of the Bishop.

A MODEST chapel is being built at Lemmon, the result of the labors of the Rev. J. H. George.

#### SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.  
B. D. TUCKER, D.D., Bp. Coadj.

Mission at Bedford City.

A MISSION is in progress at St. Philip's Church (colored) Bedford City. It began on Sunday night, August 7th, and will end on Sunday, August 14th. The Rev. E. Miller of Petersburg is the missionary. The initial service was conducted by the Rev. T. C. Page, at which a cross was blessed, given in memory of Miss Letitia M. Burwell by Mr. Bowyer Campbell of Richmond. On the 14th there will be a celebration of the Holy Eucharist, with a sermon by Mr. Miller.

#### WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Home for Children at Laramie.

THE CATHEDRAL HOME for Children at Laramie has been open about two weeks. It

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"After a long siege her case seemed hopeless, doctors gave her up, and she was nothing but skin and bones, couldn't eat anything and for weeks did not know even her father or mother. Her parents, wishing to get something delicate and nourishing, finally hit upon Grape-Nuts food for her and it turned out to be just the thing.

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#### Religious Orders in the Anglican Communion

By the RT. REV. REGINALD HERBER WEL-  
LER, D.D., Bishop Coadjutor of Fond  
du Lac. Being the Hale Memorial  
Sermon for 1909. Paper, 10cts.; by  
mail 12cts.

Two literary foundations were created by the will of the late Bishop Hale: being for a single annual sermon, and for an occasional course of lectures. The foregoing announcement relates to the Sermon for 1909. Apart from its own intrinsic value, an extended appendix shows the numerical strength of Anglican Religious Orders and compares it with the strength of the Orders suppressed by Henry VIII., thus proving that there are more Anglican sisters to-day than there were at the time of the Suppression under Henry VIII.

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is attracting more interest as the character of the work contemplated becomes better understood. Four children are being cared for, and one large boy has been sent on to a ranch. One little tot four years old starts out in life with both parents in jail. As the only institution of this nature in the state it ought, surely, to commend itself to those able to help.

**CANADA.**

**Endowment Left to Church at St. Mary's, Huron—Other Dominion Church Items.**

*Diocese of Huron.*

BY THE DEATH of Joseph Hutton of West-over Park, St. James' Church, St. Mary's, has lost an honored member. Besides many other charitable bequests he has left an endowment to the parish of \$22,000. Mr. Hutton only joined the Anglican Church in later life, having been brought up a Congregationalist.

*Diocese of Montreal.*

THE PROGRAMME is just out of the Inter-Collegiate Alumni Association, to be held this year in Montreal in the diocesan college from October 31st to November 3d. Three lectures on the Wisdom Literature of the Old Testament are to be given by Professor John F. Tenning of Amherst, Mass., who is going to Montreal for the purpose. The general theme of study this year will be "The Bible as Literature." The subject of the Bible and archaeology will be taken by the Rev. Dr. Abbott-Smith, Professor in the Montreal Diocesan College.—THE Rev. Dr. J. PATERSON SMYTH, rector of St. George's Church, Montreal, has been visiting Calgary and other places in northwestern Canada during the month of July. He is taking duty in the church at Murray Bay for August.

*Diocese of Saskatchewan.*

A HEARTY reception was given to the new rector of Christ Church, Saskatoon. The church, which will be a fine one, was begun three years ago, but is not yet finished, only the basement being used as yet.—THE LITTLE Church of Holy Trinity at Vanscoy was opened in the second week of July.—THE BRANCH of the Woman's Auxiliary at Sutherland, though only lately started, is doing good work, its latest achievement being some interior furnishing for the dwelling of the catechist.

*Diocese of Rupert's Land.*

THE Church of Holy Trinity at Elm Creek was consecrated by Archbishop Matheson, who preached on July 17th. The edifice was built in 1905, being much indebted to the care of Rural Dean Davies, rector of Carman.

*Diocese of Toronto.*

THE NEW organ built for the church at Lakefield was used for the first time July 24th.—THE APPOINTMENT by the Bishop of the Rev. Derwyn T. Owen as rector of Holy Trinity, Toronto, has given great satisfaction. The choice was the unanimous desire of the congregation. Mr. Owen was assistant rector to the late Rev. Dr. Pearson, rector of the parish for the last two years. He was graduated at Trinity College, Toronto, was ordained priest by the Bishop of Toronto in 1901, and has been at work both in Toronto and in London, England, since.—THE NEW rector of St. Clement's, Eglinton, in succession to Canon Powell is the Rev. Arthur J. Fidler, Jr., son of the Rev. A. J. Fidler, who has labored long in the diocese.

*Diocese of Qu'Appelle.*

THE SERVICES begun this spring at Yorktown, Pebble Lake, have been well attended. During the summer a gasoline launch collects the people from along the lake. The congregations at Rokeby are steadily increas-

ing and the work of the catechist, Mr. Parkerson, giving great satisfaction.

*Diocese of Quebec.*

ST. GEORGE'S CHURCH, Little Metis, the seaside resort, has been well filled at the Sunday services this season. There were especially large congregations July 31st, when Principal Parrock of Lennoxville preached at both services. He was in charge during July, but has now gone to the Maine coast, while the services at St. George's are taken for August by the Rev. R. Wright, rector of Lennoxville.

CHARACTER is one of the few things that we cannot purchase, nor inherit, nor get from another in any way. Whatever else a person may have borrowed, or appropriated of another's, his character is all his own. There is but one way to get a strong character and that is to build it.—Selected.

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This series of papers contains the facts upon which Anglican scholars, in America and in England, must determine what will be their future attitude toward the Swedish Church. "We express thanks to the Bishop of Marquette for his scholarly papers; a decided acquisition to the literature upon the subject, and one for which American Churchmen must feel proud, since it comes from one of our own Bishops."—THE LIVING CHURCH.

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### GEOGRAPHY MADE REAL TO THE CHILD.

ALL WHOLESOME and effective thinking is a growth; each individual thought grows out of some preceding thought, and, in turn, branches and rebranches. The proper teaching of geography can never consist in memorizing a series of geographical facts. The very breadth and richness of the aspects of life which we group under the name "Geography," lead to confusion and misdirection unless the real purpose of geography teaching is kept steadily in view: to reproduce in the child's habit of thinking those processes through which we go when we use geography for business or culture in real life.

As arithmetic and other subjects constantly come into the application of geography in real life, so do they in geography teaching in the best schools. In dealing with the clay industry at Macomb, the question naturally arose as to the importance of the industry as indicated by the per cent of population supported by it. Instead of learning this arithmetical and economic fact simply as a statement to be committed to memory, the pupils went much farther and fared much better. They not only figured it out for themselves, but they gathered the information from which they did their figuring. They found for themselves the number of men employed in each pottery and tile factory, and at the clay bank, and added them together, then divided the population by the number of men employed and found that 5.6 per cent of this population worked in the clay industry. Estimating that each worker supported a family of five, they found the total number of people whom this industry fed and clothed and housed. Again dividing the total population by this sum, they found that .286 or 28.6 per cent of the population depended upon this industry. In getting at this one geographical fact the pupils thus did work in addition, multiplication, division, decimals and percentage.—ELEANOR ATKINSON, in *The World To-Day* for April.

### "HURTING BUSINESS."

NOT LONG ago a man in Illinois wrote to a newspaper, protesting against an agitation concerning certain highways. "It hurts business," he said, "to be forever talking about the muddy roads of Illinois." There was recently a mild outbreak of smallpox in a New England city, and earnest efforts were made to suppress the facts for fear that publicity would injure the commercial interests of the community.

One of the reasons why Montreal gave up its practice of erecting a beautiful ice palace each winter was the argument that it hurt Canadian business to have the impression of severe winters go abroad. When the gift of one million dollars was made for the purpose of fighting the hookworm, a few people in the South resented it on the ground that the crusade would injure the good name and the business prosperity of that part of the country.

Similar instances might be multiplied. The cry of "Don't hurt business!" is raised by timid souls who fear agitation of any kind, by politicians who have an instinctive horror of publicity, and by well-meaning people who honestly believe that business is affected by various external and wholly foreign influences. As for the last class, it is a safe assertion that their fears are usually groundless.

Trade is a matter largely determined by the needs, convenience, and habits of the buyer. Business, local, sectional, or national, depends upon bigger and broader considerations than those mentioned at the opening of this article. No one will hesitate to buy Canadian lumber because Quebec Province has cold winters, and Illinois corn can command its price regardless of the state of its highways.—*The Youth's Companion*.

## SEWANEE THEOLOGICAL LIBRARY NOTICE!

The first edition of Dr. Samuel Hart's "The Book of Common Prayer" is almost exhausted. The University Press would be glad to have orders as soon as possible so that preparation for the second edition may be undertaken during the lighter times of the summer months.

The Editor also wishes to notify patrons that the task of making these books representative and satisfactory is so great that the various authors have asked for more time. Therefore, he begs subscribers to be patient and realize that the longer they wait the better the books.

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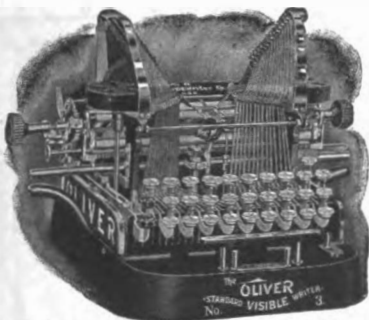
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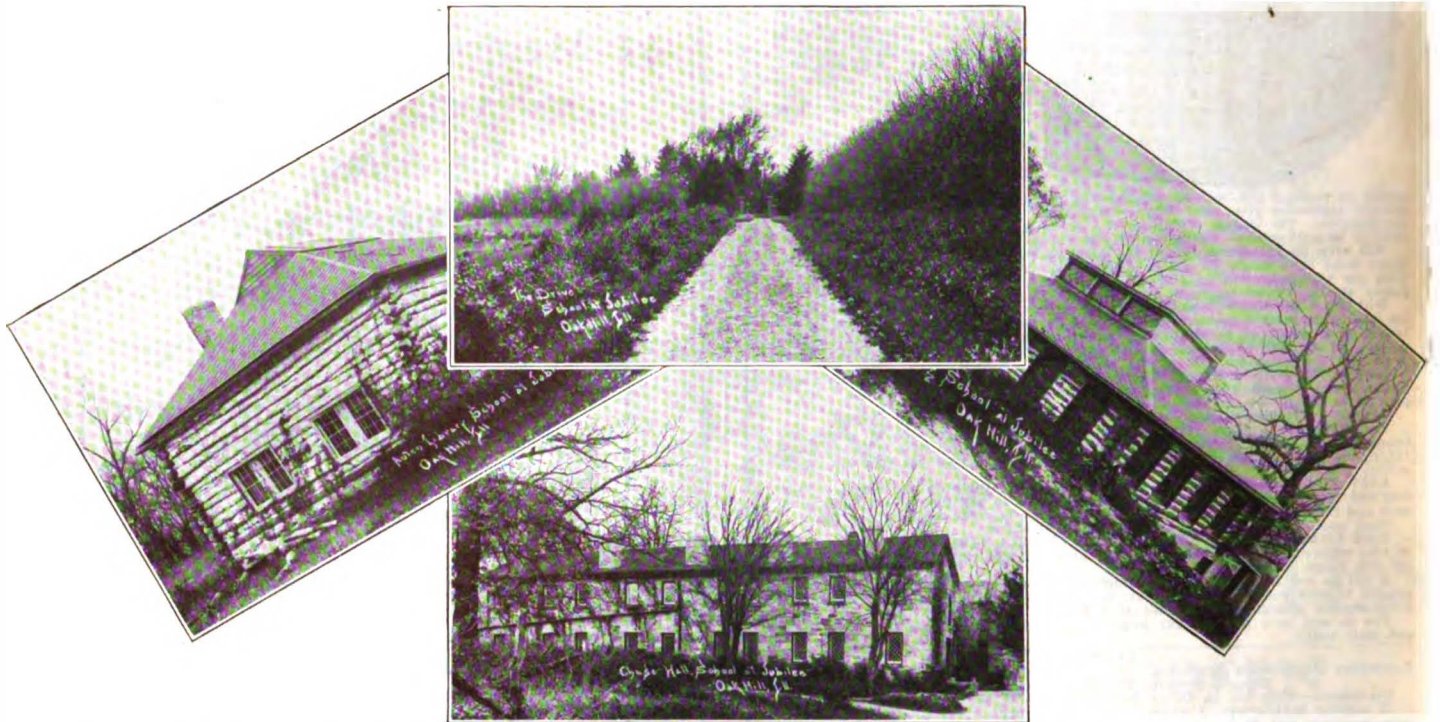
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