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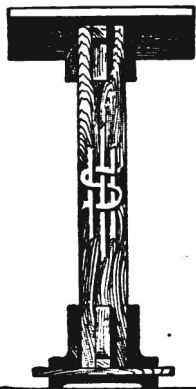
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TRUE AND LAUDABLE SERVICE.

FOR THE THIRTEENTH SUNDAY AFTER TRINITY.

OF Hezekiah it is said, "In every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." That is the secret of faithful service for Christ, the fact that our hearts are in the work, that we are not trying to serve Him and the world also. We cannot serve God and mammon, two masters that require services utterly opposed to each other. A service that is not full of love is neither a true nor a laudable one. Our Blessed Lord Himself came not to be ministered unto, but to minister. He took upon Himself the form of a servant, and made Himself of no reputation, and He calls us to follow Him in a life of blessed service in His Church.

To serve anyone whom we love is very precious to us, and we take pleasure in planning some secret joy for a dear one, spending time, thought, and money in preparing a surprise. But how cold the average person is in work done for Christ alone! Many are willing to undertake some Church work to please some one else, or to be honored themselves, yet who seeks out the quiet, hidden service which the world knows not of, and the rector and fellow-workers do not see?

We read in the Book of Samuel that the king's business required haste; but do we not put the secular duties and the social obligations first? How they claim our thought and time, and the service that should be paramount is neglected or done poorly and half-heartedly.

Christ said, "I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work." Countless are the opportunities for doing God service that His children let slip by, unheeded and unrepented of, because unrecognized. The sins of omission rest lightly upon the conscience, but will not many be condemned at the last day because of these very sins? "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Joshua said to the Israelites, "Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord."

Sometimes one who has been faithful in active service is suddenly called aside to the service of suffering and waiting. To such an one it seems that his life is being wasted, his talents thrown away, and he chafes under the change of work which the King has appointed him to do. But can there be a higher form of service than patiently to bear all that is laid upon one? The soldier in the rear, placed there by his commander, is as faithful as the one fighting in the very front rank of battle. The following was an ordinance and statute in Israel: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike." When the darkness of blindness shut down upon the poet Milton, this beautiful thought came to him:

"Thousands at His bidding speed,
 And post o'er land and ocean without rest;
 They also serve who only stand and wait."

Acquiescence in the will of God in everything, little as well as great, will bring the words of reward: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

C. F. L.

THE LATEST.

DEATH OF PROFESSOR HAYES.

A dispatch of August 17th announces the death, at his home in Madison, N. J., of the Rev. Charles Harris Hayes, D.D., professor of Christian Evidences at the General Theological Seminary, after an illness of only six days, in the 42d year of his age.

FREEMASONRY AND THE CHURCH.

THE magnificent spectacle afforded by the triennial conclave of Knights Templar in Chicago suggests some considerations as to the relation sustained by Freemasonry, and especially its more dignified and exalted ranks, to the Christian religion and the Church. That Rome has set not only the ban of its disapproval but also of active opposition to the masonic orders need not lead us to assume that these are inconsistent with true Catholic Churchmanship, and it is at least thinkable that the anti-Christian course of Freemasonry in France has been fostered by the hostility of the Roman curia. It does not appear that the order in other lands has sustained that attitude which has been assumed by the comparatively unimportant branches in France.

Modern Freemasonry may not be lineally descended from the Knights Templar of the Crusades, but it is founded upon like ideals. Now the knighthood of the twelfth century was a religious order, whose members truly lived in the world, but whose ideals were very similar to those which St. Francis gave to his friars minor a century later. Knighthood had its setting in the militarism of the Crusades, while Franciscans bore the more sombre accessories of Italian village life. The Knight Templar was a gentleman, the Franciscan probably a churl. The knightly white robe with its blazing cross, the armor and the mount, bore little resemblance to the grey garb worn by barefooted pilgrims. Yet apart from outward embellishments, the motives and the purposes and the ideals of Knights Templar and of Franciscans were very much the same. Both were orders within and subordinate to the Church. Both had their vows. Both sought to ennoble the common life of their respective ranks. Both were intensely religious. Neither had the remotest thought of rivalry with the Church.

But modern Freemasonry is not yet two centuries old. It springs from the reorganization into a "grand lodge" in 1717 of four English lodges. It may also be said to be the modern expression of a certain felt need of the Anglo-Saxon—for more than three-fourths of its membership is enrolled in English-speaking lands.

Let us look at the political and religious conditions in England in the early eighteenth century, when this movement took its rise.

A century and a half had elapsed since the English Church and realm were shaken by the rupture with Rome. A half century had rolled by since the restoration of the monarchy. The German Protestant regime of the house of Hanover had entered upon its dreary course. The Georges preserved the traditions of English royalty, but yet had little in common with the brilliancy of Tudor and Stuart courts, and still less with the Anglican conception of religion which, despite their differences, was a continuous policy of English monarchs from Elizabeth to Charles II.

George I., to whom the reigns of William and Mary and Queen Anne formed but a prelude, broke with English past almost as completely as did the American Declaration of Independence. The Anglicanism of the Caroline era had been frowned upon by his two predecessors, and was effectively suppressed in his own reign. Churchmen of the Caroline school were Tories. The king established a Whig ministry, dissolved Queen Anne's Tory parliament, and used Crown patronage so liberally as to ensure the return of an overwhelmingly Whig parliament, in 1715. The Jacobite uprising signalized the difficulty with which England was being wholly Protestantized in the interest of the Hanoverian succession, which, at the beginning, stood on a very precarious footing; but the uprising was promptly suppressed. In matters ecclesiastical all the influence and patronage of the Crown were used to build up Continental Protestantism. England gradually settled down to that century and more of coldness and apathy in religion, of dormant Catholicity, of latitudinarianism in teaching, which only ended with the partial triumph of the Oxford Movement in the middle and later nineteenth century.

Out of those early eighteenth century conditions Freemasonry arose, and quickly spread throughout England. It extended also into other lands, but England and, afterward, America, are its chief fields, and the place of its greatest successes. Is it not easy to see that the warmth and the fraternity and the ritualism of the lodge were a protest of the people against the coldness and the lack of sympathy and the formalism that were ascendant in the Church? The fervor of the old-time worship of two centuries before had filled a need that was as firmly planted in the English breast as in the Italian

and the Spanish. Indeed, until the sudden revolution in the Church's ceremonial that began under Edward VI. but was not finally triumphant until German Kings on the English throne effected its consummation, England was the "ritualistic" nation of the Catholic Church. Mediæval Roman influence was constantly curbing the ritual excesses of England and western Europe. To-day, when we are seeking to reëstablish ceremonial on a historic basis, the advocates of Sarum and other old-time English uses are embarrassed by the fact that pre-Reformation English ceremonial was much more elaborate than either mediæval or modern Roman. Roman, and not Sarum, ceremonial, has the recommendation of simplicity. As the Church of England was historically the "ritualistic" Church of Christendom, so the curbing of its ritualism, first by Popes and then by Puritans, was always due to foreign influence. It only became finally triumphant, and ingrained into the English system, when Englishmen acquiesced in a government of foreigners, for foreigners, and by foreigners.

And then arose Freemasonry, with all its wealth of ritualism and its warmth of brotherhood. Is it not clear that it was because men yearned for that which had been effectually stamped out of their religion, that the masonic orders spread so rapidly among them? In theory the masonic ritual embraces bodily worship of the Incarnate Son of God, as did the earlier worship of the Church. Its symbols have the same foundation as the symbols of Catholic ceremonial. And Freemasonry is the standing disproof of the common contention that Anglo-Saxons are not a ritualistic race. So inbred is the love of dignified ceremonial in our racial characteristics, that when Ritualism was driven out of the Church, Englishmen allowed themselves to be driven out with it, and Ritualism and Englishmen were together established in the masonic orders.

How CAN it be possible for English or American Churchmen, viewing the history of the evolution of their own race, to acquiesce to-day, when both of them are free from the rule of foreigners, in manner of worship that is foreign to all their racial traits? To-day the masons have the ritual—and the men. And the Church has the reality for which the ritual stands—and in the great majority of our churches the Eucharist is celebrated before empty pews.

Does it not seem incredible that educated Churchmen not only acquiesce in the condition, but glory in it?

And is it not the height of absurd inconsistency that masons themselves are often among the most intolerant anti-ritualists in a parish?

Some day we shall see that as the American Revolution was a revolt, not against the English race but against the English King, so, had it been consistent and carried to its logical conclusion, it should have gone back of the Hanoverian era for its ideals in religion as it did for its ideals of government.

God created the Church; man created the lodge.

God gave sacraments as means of grace, in the interest of holy living, and these sacraments are reposed in the keeping of the Church; man framed rules of life, which are expounded in the lodge, but in which he is unable to give means whereby those rules are made effective.

God calls all men, and women and children with them, into a brotherhood and a fellowship that exists because of a common Fatherhood; the lodge creates a limited fraternity, extending to its own members alone, and built on no common relationship between man and man.

God has made regeneration possible for His children by creation to become His children in a still higher sense; the lodge cannot provide means whereby a man may be born again after he is old.

God sustains His children, in the Church, by a supernatural food through which His own divine life is extended to them; the lodge can create conclaves and attend banquets, but it can provide no food for the strengthening and refreshing of the soul.

The lodge reverences the Bible; but the Church is the author and interpreter of the Bible.

And herein is the distinction between a life of morality based only on teaching, and a life of spirituality based on the sacraments, clearly shown.

Freemasonry has produced good men, but no saints. Among those who are masons but not Churchmen we shall find no Sir Galahad, no Sir Perceval, no Launcelot Andrewes, no Thomas Ken, no John Keble, no Pusey, no Gladstone, no Wilberforce, no Edward King. Until Knights Templar can obtain for their

order the Holy Grail, they cannot fulfil their own ambitions and ideals; and that they can only have when their conclaves center about a corporate Communion, when they restore to the Church the ritual which they took from it, and when they place the reality of the Body and Blood of Christ upon the altar before which they bend the knee.

We call upon Churchmen who are also masons to demand that all that wealth of ceremonial which they find dignified and helpful in the lodge, be restored also to their churches. We would have them be, not worse masons, but better Churchmen. We would have them, as knights, find the Holy Grail.

TWO weeks ago our contemporary, the *Southern Churchman*, devoted its leading editorial to a censure of our Bishop in Mexico for his article in the July *Spirit of Missions* entitled "Lights and Shadows in Mexico," which included an incident (reprinted in our own editorial pages of July 23d) in which the handicap of our Protestant name was vividly illustrated.

In writing hastily, particularly in hot weather, it is very easy to be unfair, even when one has no intention of being so. Our contemporary cannot possibly have intended the unfairness that is actually embraced within the article.

Bishop Aves was telling, partly by means of anecdotes, something of the "lights" and something of the "shadows" connected with his work in Mexico. Does the *Southern Churchman* feel that he ought to have suppressed the relation of that actual occurrence? Is suppression of facts the best way to promote missionary zeal?

And our contemporary faults the old-time Mexican native missionaries for their attitude toward the Catholic and Protestant names. Well, their attitude was deliberately fostered by the "evangelicals" of the last generation. The official "advisers" of the "Church of Jesus in Mexico" before it was united with our own mission were such men as Bishop Alfred Lee, Bishop John Williams, Bishop Bedell, Bishop Whitaker, Bishop Coxe, Bishop Littlejohn, Bishop Doane. The official title of the earlier commission of our Bishops, as printed in the Journals of General Convention, was "commission on the Mexican Branch of the Catholic Church." Are these the men whom the *Southern Churchman* has in mind as constituting that "school of Churchmen" which has "trailed [the Catholic name] in the dust as a party watchword"? Certainly those men must be understood deliberately to have given their consent to the policy under which Mexicans established an avowedly Catholic Church for those who were unwilling to remain under the Roman yoke; and our contemporary will recall that for years the motto of that Church was printed conspicuously at the head of its official paper: "Catholic but not Roman; Evangelical but not Protestant." At any rate this American Church deliberately fostered that work, gave it official support and pecuniary assistance, and finally consolidated it with our own mission. If our recollection does not serve us falsely, the *Southern Churchman* always purported to be friendly to it. Moreover Bishop Aves' opinion is entirely in line with the memorial from the missionary district of Cuba, and it notoriously expresses the common view among our workers in Latin-American lands.

When our contemporary observes that "What Bishop Aves really needs is, first of all, to take a course of Church history," we are confident that only a failure to express the editor's real meaning was involved. The editor could not have intended his sentence to read precisely as it does.

But happily we find ourselves in cordial agreement with the most important paragraph in the *Southern Churchman's* editorial, and our contemporary cannot know how earnestly we desire its assistance in finally settling this controversy, in such wise that there may be no defeated or aggrieved party:

"And now as to the word 'Catholic': it is a great and noble word, and stands for much in the history of the Christian Church that is inspiring and uplifting. The *Southern Churchman* has certainly no antipathy to so splendid a word, when used in the sense in which the 'Elder Church' was accustomed to use it. When it stands for the consensus of Christendom, the United Voice of the Christian Church, the undivided testimony of the Church militant, it is sublimely grand, like a bugle-call to the Christian soldier—the banner of the Christian Faith going before the Christian hosts. But when it is trailed in the dust as a 'Party Watchword,' or the shibboleth of a 'School of Churchmen,' it becomes too small and insignificant to deserve serious consideration: a great 'universal' term is emptied of all meaning and made an offense instead of an inspiration."

That is precisely our own standpoint, expressed better than we could express it. Why, then, may we not all come into agree-

ment in this matter, and not treat it as a partisan question? Let us, on the showing of the *Southern Churchman*, and for the reasons that it has so eloquently expressed, place the "grand and noble word" at the forefront of our banner; and we leave the *Southern Churchman* to say whether the present name shall or shall not be retained as an alternative, and precisely how the change shall be made. Point out, dear friends, how that term to which you have "no antipathy" and which you recognize as "great and noble" can be so applied officially to our own American Church as to prevent its seeming to be used as a "party watchword."

And as our good friend, the *Southern Churchman*, has hitherto overlooked it, we state once more the question we have asked it to answer:

Your own chosen motto is, "Catholic for every truth of God; Protestant against every error of man." Should our name direct attention to the "error of man," or to the "truth of God"?

AS germane to this consideration, we here reprint editorially a letter from Mr. Robert H. Gardiner to the *Southern Churchman* which our contemporary prints in the same issue:

"Mr. Editor: Will it not be helpful to those of us who are considering how we shall vote on the proposition to change the name of the Church, to remember that the latest suggestion is not to substitute 'Catholic' for 'Protestant,' but to combine the two? The suggestion is to print on the title page of the Prayer Book, 'According to the Use of the American Catholic Church, commonly called the Protestant Episcopal Church in the United States of America.' Why does not this clearly define the position of the Church as Catholic, in that it preserves the historic form of government instituted by our Lord and His Apostles and the historic creeds and sacraments, while it is Protestant in recognizing the inestimable advantages restored to the Church by the Reformation? This latest suggestion seems to have been made in the kindest and broadest spirit, prompted by an earnest desire not to offend any of the brethren, while restoring to the Church the clear recognition of her position. If we treat the suggestion in that spirit, whatever the vote may be on the proposition, shall we not show to ourselves, and to our brethren of other names, that true Catholicity and breadth are synonymous, and that the reunion of Christendom, which we all desire so much, can come, not by any of us giving up any of the essentials, but by our uniting in an earnest and humble and loving search to agree upon those matters which have been, and must continue to be, essential to the perpetuation of the Church?"

ROBERT H. GARDINER."

Surely, however ignoble, however small, however unworthy, however partisan, we of THE LIVING CHURCH may be in the eyes of our contemporary, whom we have never referred to otherwise than in terms of courtesy and respect, an appeal from such a source as Mr. Gardiner cannot fall on deaf ears.

In the inscrutable wisdom of Almighty God, He has so provided that men may, as they often do, thwart His own purpose, and obstruct His will. Christian unity halts because Christians halt. Whatever tends to insist on novel additions to or perversions of the Faith *once* (long before the term Protestant was invented) delivered to the saints, delays the coming day when we shall be reunited. Shall we not seek *now* to show to the Christian world what we would fane contribute as our talent, toward the happy reunion?

WE have written several times of late in regard to the ever-pressing necessity of circulating Churchly literature on a much more generous scale. It is a pleasure to learn that the plan whereby The Young Churchman Co. offered to publish a paper-bound edition of Dr. Little's *Reasons for being a Churchman* at a very low price if an edition of ten thousand copies should be subscribed in advance, has been generally appreciated. The number was over-subscribed, the edition was increased to eleven thousand, all but a few hundred of which have, at this writing, been subscribed for, and the edition is now in press. It will be delivered to subscribers early in September. A lay correspondent, expressing satisfaction at learning of this plan, wrote thus appreciatively:

"After having been forty years a Methodist I happened to get a copy of *Reasons for Being a Churchman*. I read it immediately and went at once and was confirmed. One of our Bishops did the same thing. Is it not possible to get some Churchman like _____ to furnish money so that you could furnish all of our priests with several copies to lend to ministers and readers of other denominations, so as to hasten the union of Christendom? For I am persuaded it will never be done except on the *Church basis*."

Many others have the same conviction; and that is why

thinking men have more and more come to the conclusion that it is useless for us to talk of a desire for Christian unity unless we intend to strengthen our own Churchmanship and that of our fellow Churchmen, and to show the world so forcibly that they are obliged at least to hear it, what are the bases upon which this Church appeals to the Christian world.

Eleven thousand copies of this work seem like a large edition, where presumably all are purchased for free distribution; but other Christian people shame us by their larger activities. Two series of pamphlets of more than a hundred pages each, entitled *The Fundamentals*, have been distributed recently in 200,000 lots to the "leading Christian workers of the world," at the expense of "two intelligent, consecrated Christian laymen," and it is understood that further issues are to follow. The matter is, for the most part, in defense of the Bible, and in general it is excellent. We have only commendation for the work and for those who are sending it out. Yet if Churchmen are right in believing that a book religion is not sufficient; that the fully developed Christian life is one that is built up by sacramental means; and that the Church is one of the "Fundamentals" of the Christian religion, it must devolve upon them to show these facts to the world. It is no criticism of other devout Christians to say that they cannot be expected to do it.

All honor to the "two intelligent, consecrated Christian laymen" who are circulating *The Fundamentals*; and to those clergymen and laymen who are sending out this new edition of Little's *Reasons*.

ROBERT TREAT PAINE, who died last week, was a man whose whole life had been devoted to philanthropic work. A capitalist, he had made the interests of laboring men his own. An aristocrat, no man was more democratic in his sympathies. Perhaps his best work was in the American Peace Society, and its aims, at achieving permanent and universal peace, seem to have been closest to his heart in his riper years. He was a Churchman who ever realized the possibilities of a life of social service.

When the news was published on Monday morning that Florence Nightingale was dead at the age of ninety years, most people rubbed their eyes, as they would if they had just read of the death of Charles Dickens or of Mrs. Browning, so quiet and secluded had been her life in recent years. In these days when trained nurses are ready to bring ease and comfort in the slightest ache or pain, it is impossible to realize the unique place which Florence Nightingale made for herself in the Crimean war. It seems impossible that a single lifetime has bridged that day with our own.

Miss Nightingale had no ambition to solve the problem of the prevention of war, upon which Mr. Paine gave so much earnest thought, but she labored earnestly to relieve its horrors and to bring sympathetic aid to its sufferers. She showed the present-day army of trained nurses where and how they might find their life-work. She opened up a new avocation to women, and she earned the blessing of great numbers of suffering men.

God bless the souls of these two servants whom He has called to His eternal rest!

ANSWERS TO CORRESPONDENTS.

C. S. A.—We doubt whether the files would be of value to any one who does not already preserve them.

F. W.—(1) The Rev. Dr. Rainsford first came to New York in 1882 to be rector of St. George's, which position he resigned in 1905. He has no ecclesiastical charge at the present time.—(2) The Vincentian rule of faith.—"That which was taught always, everywhere, and by all"—refers to the official teaching of branches of the Catholic Church, and not to the vagaries of individuals. That which every national Church taught as the faith that they had received, was to be esteemed the Catholic Faith.

INQUIRER.—Leading books on their several subjects are the following: *Elements of Geology*, Jos. Le Conte (Appleton); *Plants*, J. M. Coulter (Appleton); *Introduction to Zoology*, C. B. & G. A. Davenport (Macmillan); *Bird Life*, F. M. Chapman (Appleton); *Organic Evolution*, N. M. Metcalf (Macmillan).

E. W.—The proposed Preamble to the Constitution of the American Church is a form that was adopted at the General Convention of 1907 and must be ratified or rejected without amendment by the coming General Convention as follows: "This American Church first planted in Virginia, in the year of our Lord 1607, by representatives of the ancient Church of England; acknowledging the Holy Scriptures of the Old and New Testaments to be the Word of God, the record of God's Revelation of Himself in His Son, and to contain all things necessary to salvation; holding the Catholic Creeds, to wit, the Apostles' Creed and the Nicene

(Continued on page 545.)

BLUE MONDAY MUSINGS.

SOMEONE told me once that I had an avaricious mind. I don't clearly understand what was meant by that oracular verdict; but I know that I can't bear to lose even transient delights. I cling persistently to the chance acquaintances of travel, if I like them; which explains why the same post brings letters from a Belgian colonel, a Luxembourg inn-keeper's daughter telling of her engagement, an Italian Bishop of the rare liberal type, a tiny Zeeland *boerinnetje*, and an English Unitarian minister down in the Fen-country. And so it is that, though I enjoy every minute of this Lammas-tide, my heart turns back to years before—and I inflict all this on readers who have much need of being gentle!

I picked up here yesterday an old copy of that variegated publication, the *Outlook*. Perhaps you have heard of the public dinner where the toastmaster, introducing Dr. Lyman Abbott, called him repeatedly "the editor of *Outing*." Dr. Abbott corrected the blunder with some asperity; whereupon the toastmaster 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!" [This paragraph, detached from its context, was inadvertently printed in this column in a part of last week's edition.—EDITOR L. C.]

Well, here is an answer to a perplexed enquirer, which justifies the quip. I reprint exactly:

"I have just finished reading the article in the *Outlook* on "Sacerdotalism" in the English Church, and was much surprised to learn that in the ordination service of the Church of England the candidate is thus addressed: "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. Now, as a learned theologian and expounder of the Gospel, may I not ask you to explain why Protestantism has discarded or discredited that authority as given by our Saviour when commissioning his disciples, as even he was commissioned? Why do we accept his ambassadors and repudiate part of their commission? I am a Methodist, having no sympathy with Romanism, yet the twentieth chapter of St. John's Gospel, at the 21st to the 23d verses, seems to give color to the claim of both the Roman and Episcopal Catholics, and I do not remember to have heard the Protestant explanation why we differ so much in the construction of the same scripture. A. C. R."

"This authority, whatever it is, is bestowed, not upon a hierarchy or class, but upon all those upon whom Christ breathes, saying, 'Receive ye the Holy Spirit'—that is upon all who are inspired by a divinely imparted spirit of holiness. Christians remit, that is, get rid of or deliver from, sin when by their influence, example, or teaching they induce sinners to repent of sin and abandon it; they retain sin when, by their negligence, acquiescence, or approval they help directly or indirectly to fasten sins on the individual or the community. Christ promises his disciples great results if they are faithful, and warns them of equally great but terrible results if they are culpable and remiss."

What an "explanation"! I remember talking with a good Protestant layman of more than average intelligence, who said he was greatly shocked to hear me teach, in a sermon, that our Lord had commissioned His clergy to forgive sins. Such teaching, he said, had no warranty in the Bible. I took his own pocket Bible, much read in spots, and turned to St. John 20. He read it with puzzled surprise, and said, "I never knew that was in the Bible!" Our Protestant friends read *parts* of Holy Scripture, but ignore almost as much as they read. I fear. We need a new, cheap edition of Sadler's *Church Doctrine Bible Truth* (never answered, I believe) to help open their eyes.

THE LEARNED and perpetually vigorous Dean of Denver, in a recent number of the *Colorado Churchman*, takes issue with the Bishop of North Dakota for going to see "The Passing of the Third Floor Back," and, incidentally, with me for calling that the true way to elevate the stage. The reasons he urges are that the Roman Church in England and Ireland forbids her clergy to go to the theatre and suspends them if they go; that no evangelical clergyman in London, who wanted to maintain any influence, would be seen in a theatre; that the pictures on the hoardings are often bad; and that, never having seen a play in a theatre himself, and being proud that not a cent of his money has ever gone for such amusement, he would not like to be found in a theatre at the Second Coming of Christ. He further adds that to pour three or four buckets of pure water into Chicago's sewers would do no good. I am sorry to say that the Dean goes on to abuse stage people indiscriminately, thereby demonstrating how little he knows them. There are bad people on the stage: there are bad people in the *theatre*. But to rail

at the dramatic profession as a whole is neither charitable nor intelligent; let me, who am proud to date many letters from "The Players," bear my witness. If the Dean chooses to make a local Roman Catholic regulation his guide, well: but it does not hold in America, since I have often seen clergy of the Latin obedience in the theatre—nay, I know one splendid Roman church which maintains a theatre for its own young people, where plays are given most successfully. For the rest, if one do all to the glory of God, it matters little if our Lord's coming finds us playing chess, as St. Charles Borromeo said he would like to be found, or reading Shakespeare, or hearing Shakespeare—or "Peter Pan," for that matter. If the Dean would be guided by Bishop Mann and see a few good plays; if he would let me put him up at "The Players" next time he is in New York, I think he would change. And a visit to the Berkshire hilltop where my small stage-children are, would finish his conversion. As to his figure, the Chicago river is one continuous sewer; to dilute the sewage a little might avail nothing. But the stage is made up of many separate plays, with multitudes of individual stage-people; so his parallel falls flat. Come with me, Mr. Dean, to see "As You Like It," out-of-doors, and I will defy you to keep up your *Histriomastix* attitude.

HERE is another poem of a child and death, to add to those published here before this. Doubtless you remember Austin Dobson's "Child Musician," based upon the same incident, and beginning:

"He had played for his Lordship's levee,
He had played for her Ladyship's whim,
Till the poor little eyes were heavy,
And the poor little brain would swim."

"ROOM FOR A LITTLE ONE.

BY A. A. HOPKINS.

"[James G. Speaight, known as 'the child violinist,' died suddenly in Boston a few nights ago, of heart disease. He was only six years old, but had successfully led orchestras, and was really a musical prodigy. Father and son retired early in the evening, the lad seeming bright and cheerful, and not complaining of illness. But early in the night the father was awakened by the sound of the lad's voice, and he says he distinguished after waking, some such words as these: 'Merciful God! make room for a little fellow.' Supposing the lad was talking in his sleep, he spoke to him with the intention of arousing him, but received no answer. Then he became alarmed, and, shouting to the boy, he discovered with grief and sorrow that he was dead.]

"Merciful God! For a little one room!
Hark to his prayer, in the midnight and gloom!
Crowded the way for the little one's feet—
Room for them there in the Beautiful Street;
Weary the journey from whither enticed—
Room in Thy rest, for the sake of our Christ!

"Room for a little one, out of the fold;
Room where the little ones never grow old;
Room in His bosom Who leadeth the sheep;
Room where no little ones wonder or weep:
Room where nought presses, to taint or debase;
Room in the light of Thy fatherly face!

"Room for a little one, breathing his prayer
Out on the night, only Faith for his care!
Here the air withers, and curses, and blights;
There by the smooth-flowing stream of delights,
Ever shall blossom his beautiful life—
Room for him there beyond echoes of strife!

"Room for a little one, hardly astray!
Never from heaven far drifted away;
Only a step into sorrow and sin—
But a step backward, Thy presence to win;
Room for him there, in Thy love and Thy light—
There the 'Good Morrow!' and here the 'Good Night!'"

HERE, APROPOS of the long-continued demonstration of the folly that clings to "P. E." as the Church's nickname, is a conversation reported from Honolulu:

"Holiness" Preacher.—"Are you a minister of the Gospel?"
American Priest.—"Yes."
Preacher.—"What Church?"
Priest.—"The Episcopal Church."
Preacher.—"Methodist or Regular?"

THIS FOLLOWS it naturally, and no more absurdly. It comes from an episcopal residence down South, where the colored cook was expounding her religious views to her mistress:

"Yassum, I 'blongs to de A. M. E. Church. Yassum, I heered de Bishop preach at de Episcopal Church de oder night. You see, mam, it's jes' dis way. Dere's three Churches wid E. in 'm. Dere's de E. Church an' de M. E. Church and de A. M. E. Church, but de ol'est one of 'em all an' de one what de oders shot off from is de A. M. E. Church; yassum, dat's hit."

PRESBYTER IGNOTUS.

THE ADOPTION OF THE KING'S ACCESSION
DECLARATION

How It Was Debated in Both Houses of Parliament

DEATH OF "PETER LOMBARD"

The Living Church News Bureau,
London, August 2, 1910

CO the great surprise of the country at first, the debate in the House of Commons on the second reading of the Royal Accession Declaration Bill, which began on Wednesday last, was not, for the most part, on the form of Declaration originally submitted by the Government, but on quite a different formula and one which the Government itself, at the very last moment, brought forward for consideration. This change of front was due in fact to outside pressure, on the part of both Churchmen and Protestant Dissenters; neither of whom could tolerate, though for totally different reasons, the proposed new Declaration as it stood in the schedule of the bill. The Prime Minister himself stated that the Government had satisfied themselves that in various and almost all quarters, excepting the Romanists themselves, the original words in the amended Declaration—"member of the" and "Reformed Church by law established in England"—found objection, and in deference to these convergent opinions, which were initiated from totally different points of view, they decided to adopt the simpler form which he then proposed. Mr. Asquith, in moving the second reading of this bill, spoke at considerable length on the various statutory enactments which were meant to secure that the sovereign should not join in communion with the see or Church of Rome, and went on to deal with the various criticisms and objections which had been made against the Government's original form of Declaration. Concerning the objection by Churchmen to the use of the term "Protestant" in the Declaration at all, particularly as a term descriptive of the English Church, the Prime Minister was forced to admit that the word "Protestant" was not to be found in the Prayer Book; it was not to be found in the Thirty-Nine Articles; and it was not to be found in any canon of the Church. He therefore, in defence of the use of the term "Protestant" in the Declaration, had to fall back on the purely parliamentary form of the present Coronation Oath (1688) and on such other state precedents as the Act of Union with Scotland and the Act of Union with Ireland. [Surely then, Churchmen have the better of the argument.] The Prime Minister finally suggested to the House an altered form of Declaration, which should run as follows:

"I do solemnly and sincerely in the presence of God profess, testify, and declare that I am a faithful Protestant and that I will, according to the true intent of the enactments to secure the Protestant succession to the throne of my realm, uphold and maintain such enactments to the best of my powers."

It will thus be seen that the situation has become materially changed, so far as English Churchmen are concerned, for this new formula does not affect the Church at all. That terrible description of the Church which was devised by Mr. Asquith's cabinet has now been cut out and consigned to the waste basket. The new formula affects only the king, with whom it must be left for solution as a case of conscience.

Mr. Agar-Roberts, a member from Cornwall, and evidently a convinced Protestant, moved the rejection of the bill. He complained of the intention of the government "to tear to tatters the time-honored declaration"; and he could only describe the proposed new form as "an insult to the intelligence" of those who valued the old formula. Lord Hugh Cecil (Oxford University), who seemed to be the only one of the speakers with any sort of understanding of the Catholic character and position of the English Church, was anxious to see the Declaration modified, but confessed that he did not like the form of words that appeared in the bill. With regard to the phrase "a faithful Protestant" in the proposed altered formula, one of the Scottish members observed, with some force, that what it meant he failed to understand. "If any act," said Mr. Scott Dickson, "were proposed to-day in which a person was asked to declare that he was a 'faithful Protestant,' an interpretation clause would be forthcoming." He would like to see the Prime Minister engaged in framing such a clause. (Laughter.) "No two men could agree on the interpretation." His point therefore was that if the proposed Declaration was just as strong as the existing one, why change it?

After a characteristically flippant and facetious speech by Mr. Birrill, who was in favor of the new formula, the second

reading of the bill was carried by the huge majority of 326.

In the committee stage of the bill, the opponents of any material modification of the terms of the Declaration, though they did all the hardest fighting, could not stand up in numbers against the supporters of the new formula. The various proposed amendments were either withdrawn or defeated by overwhelming majorities. A strenuous effort was made to hang up the bill until the autumn session, but it proved unavailing. Lord Hugh Cecil found it difficult to decide how to vote in this connection. He resented the way in which the bill was being rushed through, and yet he did not believe that the house would be in any better position to decide the controversy after "three months of Protestant rhetoric" (!) among the constituencies. In the discussion on one of the proposed amendments, it was maintained that the statement by the king that he was "a faithful Protestant" was worth nothing, because "it would pass the wit of man to say what 'a faithful Protestant' was." The third reading of the bill was carried on Friday by a majority of 193. It was then sent up to the House of Lords, where it was read a first time.

In the very important and interesting debate on the second reading of the Accession Declaration bill in the House of Lords,

In the
House of Lords

yesterday, Lord Kinnaird, who occupies somewhat the position among the Protestants that Lord Halifax occupies amongst English Catholics, moved that the order for the consideration of the bill be postponed until after the autumn recess. The Earl of Crewe, who, on behalf of the government, asked the house to proceed with the second reading, said that if there was one thing more evident than another it was that popular opinion, as expressed in the House of Commons, was desirous of clearing this question out of the way. The amendment was negatived without a division. The Earl of Crewe, rising again, seemed to be desirous to point out that the Church of England was "Catholic as regards spiritual truth." The Archbishop of Canterbury (who still showed symptoms of his recent attack of the influenza) said that had the bill with the Declaration in the schedule come before the House in the form in which it was introduced he should have felt bound to take exception to its phraseology. "There is no doubt," said the Primate, "that the Church of England is in the historical sense of the word reformed, but the words Protestant Reformed as a title are neither distinctive nor exclusive, and certainly they are not co-extensive with the true character of that portion of the Church Catholic which has claimed and held the allegiance of the great mass of the English people." He pointed out that the words used in the altered formula were wanted, not for doctrinal purposes at all, but for ensuring that the sovereign was not in communion with the Church of Rome.

The speech by Lord Halifax was in some respects the most notable one in the debate.

He declared that the old Declaration, from whatever point it was approved, was "theologically absurd and indefensible." The only complaint he had to make on the subject was that the government did not take the sensible and consistent course, namely, to get rid of the Declaration altogether. He thought that the same objection, only in a different shape, might be made to the new form as applied to the government's original formula. Lord Halifax said: "The old historical antithesis was between Protestant and Papist. The antithesis had now come to be between Protestant and Catholic. The modern and popular acceptance of the word 'Protestant,' as the word was employed in the suggested Declaration, was not only misleading, but involved a statement contradictory of and absolutely irreconcilable with other statements the king had to make. The king every time he received Communion had to recite the Creed in which he professed his belief in the holy Catholic Church. On Easter Day, Whitsun Day, Christmas Day, Ascension Day, and many saints' days he had to declare that the Catholic faith was necessary to salvation, and at his coronation he promised, among other things, to 'defend the Catholic faith.' How were these statements and obligations to be reconciled with the meaning popularly attached to the word Protestant? Was it not obvious that obligations which had to be glossed on one side or the other to bring them into harmony were misleading and useless?" They should either have substituted for the existing Declaration a declaration of assent to the Prayer Book and the Thirty-nine Articles, or else have abolished the Declaration altogether. Of course the reason why the government had not proposed the abolition of the Declaration was that they were afraid of a Protestant clamor. He thought a little courage would be good in such things, and it would have required so little courage in this case. When this Declaration had been got rid of, in six months' time everything about it would have been forgotten, "except the wonder that any one should ever have thought the safety

of the country and the security of religion depended on its maintenance."

After some further discussion, the bill was read a second time.

I have to announce the decease of Canon Benham, rector of St. Edmund's the King, Lombard Street, better known to many people as "Peter Lombard" of the

Death of
"Peter Lombard"

Church Times, whose age was 79 years.

The son of a village postmaster in Hampshire, he was educated at St. Mark's College, Chelsea, and King's College, London, and he was ordained priest in 1858. After a varied career as tutor and lecturer at St. Mark's College, Chelsea, professor of modern history at Queen's College, London (in succession to F. D. Maurice), editorial secretary of the S. P. C. K., vicar of Addington, vicar of Margate, and vicar of Mardon, Mr. Benham was appointed to the famous city benefice of St. Edmund the King in 1882. What he did there (as the *Times* says) was to render the Church constantly useful to the weekday population and to gather a fair Sunday congregation as well. This church also became the home in the city of the C. S. U. and the C. E. M. S. Among his numerous publications of a miscellaneous nature are the *Dictionary of Religion*, and a short account of the Church in the United States. His chief work was the *Life of Archbishop Tait*, which was undertaken in partnership with the then Dean of Windsor, now the Archbishop of Canterbury. But the most widely spread of all his writings (as the *Times* points out) were the weekly instalments of "Varia" in the *Church Times* for over twenty years. May he rest in peace!

J. G. HALL.

THE SCOTTISH REVISED LITURGY.

THERE has been published by R. Grant & Son, Edinburgh, the "text proposed for authorisation" of the Scottish Liturgy, which the Bishops of the Episcopal Church in Scotland have laid before the members of the Consultative Council with a view toward adoption. For two years the precise text has been under very careful scrutiny and revision by the Bishops, according to a memorial presented to them by the Consultative Council.

The Scottish Liturgy has heretofore been published in several forms, differing somewhat from each other, and none of which was canonically authorized, the English Prayer Book constituting the legal use in Scotland. The Scottish Liturgy is, however, used to a limited extent, and of late years there has been a considerable movement looking toward its re-authorization for alternative use. This led to the steps for revision prior to determination of a settled text, that have already been outlined.

As compared with a copy of the Scottish Liturgy published by the St. Giles Printing Company, which is said to follow "the text of that sanctioned by the Primus John Skinner, and laid before the two Houses of Parliament previous to the repeal of the Penal Statutes in 1792," the changes are chiefly in the wording of rubrics, which are somewhat amplified. None of the changes is of much moment, unless it be that in the Invocation of the Holy Spirit, which in the revised text differs somewhat from the older. The two are as follows:

THE REVISED VERSION.

"And now, most merciful Father, we thine unworthy servants, humbly seeking that it may be unto us according to his word, beseech thee to send thy Holy Spirit upon us and upon these thy gifts and creatures of bread and wine, that they may be blessed and hallowed, and become the body and blood of thy most dearly beloved Son, to the end that whosoever shall receive the same may be sanctified both in body and soul, and preserved unto everlasting life."

SKINNER VERSION.

"And we most humbly beseech Thee, O Merciful Father, to hear us, and, of Thy Almighty goodness vouchsafe to Bless and Sanctify with Thy Word and Holy Spirit, these Thy Gifts and Creatures, of Bread and Wine, that they may become the Body and Blood of Thy most Dearly-beloved Son."

It will be remembered that this Invocation especially distinguishes the Scottish from the English Canon, and that the Scottish form was substantially taken over into the American Liturgy through Bishop Seabury's influence. In both the older and revised Scottish rites the prayer for the "whole state of Christ's Church" (militant not being added), together with the Lord's Prayer, Invitation, General Confession, Absolution, Comfortable Words, and Prayer of Humble Access, come between the Canon of Consecration and the Communion, so that

the preparation is made before the Divine Presence; thereby differing from the present English and American uses in which communion immediately follows the Canon. An appendix containing matter not hitherto embraced in the Scottish rite (so far as we know) includes additional collects, differing somewhat from those in the English and American books; additional Proper Prefaces for Advent, Epiphany, Purification, Annunciation, feasts of Apostles and Evangelists, All Saints, Consecration and Ordination, and Dedication of a Church; a number of additional "Prayers for Certain Festivals and Seasons to be said immediately after the Blessing"; and the Exhortations.

American Churchmen will be interested in the final rubrics before the Appendix which, in the Revised form, read as follows:

"It is customary to mix a little pure water with the wine in the eucharistic Cup.

"According to long existing custom in the Scottish Church, the Presbyter may reserve so much of the Consecrated Gifts as may be required for the communion of the sick, and others who could not be present at the celebration in church. All that remaineth of the Holy Sacrament, and is not so required, the Presbyter and such other of the communicants as he shall then call unto him, shall, after the Blessing, reverently eat and drink."

This proposed text, in pamphlet form, may be obtained of the publishers, R. Grant & Son, Edinburgh, the price being sixpence.

ARRANGEMENTS FOR GENERAL CONVENTION.

ARRANGEMENTS have been made for a daily celebration of the Holy Communion during the General Convention at St. Paul's Cathedral, corner Seventh and Plum streets; Christ Church, East Fourth street between Sycamore and Broadway; St. Luke's Church, corner of Findlay and Baymiller streets, and possibly at other city churches of Cincinnati.

Will readers of this notice, especially clergy who desire the use of an altar during the Convention, kindly communicate with the General Secretary, Rev. Charles G. Reade, Baker Court, First National Bank Bldg., as soon as possible, expressing their wishes?

Will Deputies to the General Convention kindly take notice that more than half of their number have already secured hotel or other accommodations for the General Convention, and that the space and choice of rooms is becoming decidedly limited? Local conditions make the hotels more desirable than rooming or boarding houses. The Committee has sent letters of inquiry and cards to every Deputy so far elected. It has also given advice in many cases.

Will Deputies assist the Committee in its work by either stating briefly, yet clearly, their requirements, or if they have already secured accommodations themselves, will they please send the Committee their Cincinnati address, not for idle curiosity, but in order that the Convention Directory, from which are taken addresses for the sending out of tickets, invitations, and announcements, may be correctly compiled at an early date?

Address all communications as above.

ANSWERS TO CORRESPONDENTS.

(Continued from page 542.)

Creed, to be a sufficient statement of the Christian Faith: maintaining the Orders of the Sacred Ministry in such form as from the Apostles' time they have been continued; reverently conserving the Sacraments ordained by Christ Himself; and accounting to be members of the flock of Christ all who have been duly baptized in the Name of the Father, and of the Son, and of the Holy Ghost, has set forth and established, for the furtherance of the work to which it has been called of God, the following CONSTITUTION."

H. F.—A table of college hoods was printed in the *Living Church Annual* for 1894 which is now out of print and we know of no other compilation of the information.

REMEMBER THAT no principle is shown by praying when the course of prayer runs smooth. . . . To glide into harbor in a smooth sea, and with wind and tide both favoring, is no trial of a vessel at all. But to persist in making for the harbor with an adverse wind and tide, courageously to tack and tack again in hopes of making a little headway, and winning a little nearer the mark, and so to work on, striving against all odds, till wind and tide come round—this tries both the ribs of the ship and the patience of the mariners. And God must surely find that prayer most acceptable in which He sees the greatest trial of principle.—*Dean Goulburn.*

THE ASSAULT ON MAYOR GAYNOR

Bishop Greer Asked that Prayers be Offered for him last Sunday

ALTAR AT ARDEN IN MEMORY OF E. H. HARRIMAN

One Charity Thrives, Another must be Discontinued

LAST WEEK'S HAPPENINGS IN NEW YORK

**Branch Office of The Living Church
416 Lafayette St.
New York, August 16, 1910**

NOT in many years has the city been thrown into such excitement as on Tuesday last when the news came that a murderous assault had been made on the Mayor of Greater New York. Expressions of regret, messages of sympathy and prayers for his recovery quickly followed. Telegraph dispatches were received from the President of the United States, the Governor of the State of New York, men prominent in national, state and municipal politics, of all political parties, and men in public life generally. When it became known that Mayor Gaynor had been assailed by a discharged city employe, and that the discharge had been made for neglect of duty, there was wide-spread indignation. The editorials and many communications in the metropolitan newspapers speak in the highest terms of the mayor and of his warfare against dishonesty on the part of those city officials and employes who have not lived up to their sworn duties, and given an honest day's work in return for their salaries and wages.

The Mayor's heroism in the cause of civic good government and his fortitude under great pain and danger, are subjects of the most favorable comment. The physicians who attend him at St. Mary's Hospital in Hoboken continue to issue re-assuring bulletins, and every hope is expressed that their distinguished patient will recover.

Meanwhile the miserable man who attempted to take the Mayor's life is remanded to the Hudson County jail at Jersey City, awaiting indictment by the Grand Jury. By the treaty between the states of New York and New Jersey, made in 1833, he will have to answer for his offence in New Jersey, because the ship on which the shooting took place was tied up to the pier at Hoboken. Had the hawsers been cast off it would have been a case of the People of the State of New York vs. Gallagher.

At many churches and religious meetings last Sunday the deplorable act of violence was referred to in sermons and addresses. In the Jewish synagogues on the Sabbath and in Christian assemblies the following day, prayers for the recovery of the city's chief executive were made. The following episcopal brief was copied in the newspapers on Saturday:

"NORTH EAST HARBOR, Me., Aug. 12.

"Permit me to ask through you that prayer be offered next Sunday in all the Episcopal churches of New York for the speedy and complete recovery of the mayor from the cruel and murderous attempt against his life, and to request that the clergy voice the sentiment of the community in denouncing so foul an act.

"DAVID H. GREER, *Bishop of New York.*"

A handsome altar of white Utah stone was blessed in St. John's Church, Arden, on the Feast of the Transfiguration, by the vicar, the Rev. J. H. McGuinness, D.D. It was the gift of Mrs. C. D. Simons in memory of her brother, the late E. H. Harriman, and was executed by sculptors from Arden House, now under construction, after the design of Harry F. Chamberlain.

Home for Children Must be Closed
It is reported from Poughkeepsie that because of lack of funds the Watts De Peyster Home for Invalid Children at Verbank, east of that town, is soon to close. The institution was opened a score of years ago, and has been supported by subscriptions. These have fallen off to such an extent that, unless more money is forthcoming, the doors must be closed, and the hundred children, between 2 and 12 years old (who live there the year round) will have no home.

Large Bequest for St. Luke's Hospital
It is announced that a bequest of 6,000 acres of valuable coal land has been left to the trustees of St. Luke's Hospital, New York City, by Norman I. Rees, a prominent leather merchant, who died a few days ago. The land is valued at about \$500,000.

"THE SOUL that has felt the touch of the living Christ in the use of the means of grace, does not need to depend upon mere argument for the reality of religion and the divinity of Christ."

THE NECESSITY FOR LEGISLATION ON BEHALF OF OUR WORK AMONG THE COLORED PEOPLE IN THE SOUTH.

BY THE REV. CARL E. GRAMMER, D.D.

EVERY one interested in the Church's work among the colored people must be grateful to Bishop Tuttle for bringing up the subject in the ecclesiastical press, and for presenting a definite scheme and method of procedure for general discussion. By taking this line the Bishop has shown that he appreciates the method of securing canonical action that best accords with the spirit of representative institutions, and is desirous of submitting the whole question to the fullest debate. Legislation brought about in this way is cordially acquiesced in by the whole Church and, if it should be an amendment to the Constitution, the careful educational work that secured its first passage renders the ratification in the next General Convention almost a matter of course. When, however, this preliminary discussion is not evoked, and important legislation is enacted at a General Convention by skilful parliamentary tactics, there is considerable delay in the subsequent acquiescence and the educational work that should have preceded legislation has to follow after. If the new enactment is a proposed amendment to the Constitution, it must exhibit at the ratifying convention all its grounds, and the whole question must be discussed in a second, and, it may be, longer debate. This is the explanation of our present position with regard to the proposed amendment for Suffragan Bishops. That measure as a provision for the benefit of great urban dioceses was not explained in any educational way in the Church's press, and as one of its warmest advocates regretted, was not even explained in the debate. The amendment was brought in as a measure of relief for the colored people, who had stoutly asserted that they wanted no Suffragan Bishop, and as a means of defeating the proposal to set the colored people apart in a racial missionary jurisdiction with a Missionary Bishop of their own. Its passage was a skilful parliamentary coup, but it is plain that the short cut will prove the longest way round; that the whole question of the Suffragan Bishopric will have to be thoroughly discussed in Cincinnati, and that the previous passage of the measure will have but little weight in the final decision.

The wise and democratic procedure, that calls all the members of the Convention into the confidence of the leaders, has been taken by Bishop Tuttle and we believe that by such a method the foundation will be laid for some really constructive legislation.

As I had the honor of submitting some memorials on this subject at the last General Convention, I embrace the opportunity that is afforded by the Bishop's scheme of discussing the whole question. I rejoice to find myself in thorough accord with Bishop Tuttle as to the Racial Missionary Bishopric. I am not at present clear that his canon will effect what we both desire and the colored people themselves wish, but I shall take up the criticism of the canon later, and in this communication will content myself with pointing out the need of some legislation on this subject, and the inadequacy of the Suffragan Bishop for this negro work.

The great need of the Church is so often more zeal, that it is not surprising that many people turn away with instinctive repugnance from the suggestion that our difficulties can be overcome in any degree by ecclesiastical arrangement. Their theory is that if the Southern clergy were more zealous, and the Northern people more liberal, we could soon build up large congregations of colored people. It is worth pointing out, though I am not at liberty to give names, that this experiment has been tried without any hopeful success. The situation calls for some readjustment. Let me explain.

In the first place, the Southern white people do not want the negroes in our Church, if they are to participate in legislation, and embarrass them by their presence in the social gatherings incident to the meetings of conventions. Let it be clearly understood that this statement is not made by way of animadversion. The Northerners would show exactly the same feeling, if the colored people should associate themselves with the white congregations in the North in large numbers and should seek a place on their vestries. Whatever may be the ultimate solution of the problem of the co-existence in the same territory of two races of different complexions, and in different stages of civilization, we are living in an era when the white people and the negroes do not commingle socially, and it is impossible to bring about such association by law.

The colored members of our Church recognize the situation, and have brought themselves to accept it. Some twenty years ago they wished the General Convention to compel the Southern dioceses to admit colored clergy to seats in their conventions; but the General Convention refused to interfere with such diocesan questions and the colored people have acquiesced in that decision. They now realize that such association can not wholesomely be brought about by law. It would be well if some of the Northern people who oppose granting any privileges to the colored people in the way of separate organization on the ground that the white people should receive them into their conventions, should reach the same sane and moderate conclusion. The extremists who wish to grant nothing to the negro have found their most helpful allies, as usual, in this matter of defeating legislation among their exact opposites, the extremists who claim everything for the negro. The middle position of common sense lies between them. It accepts the fact that the white people can not be forced to receive the negroes and seeks so to organize the work that the growth in numbers of the negro parishes and clergy may not be regarded by the white people as imperilling their supremacy in their own dioceses, or as an attack upon existing social usages. The advocates of this *via media* recognize that if the work is to grow, the negro must be taken out of the southern diocesan conventions. This is a concession to the white people.

But there must also be provided, in the second place, some adequate substitute for the privilege that has been taken away. If the white people must be placated, that obstacles may be removed, the Church must offer some privileges to the negro if he is to be won. People look to find in a Church not only a fold for shelter and a pasture for nourishment, but also a door of opportunity and a field for service. Especially is this true of the clergy. Now up to the present our Church has offered very little in the way of development to the leaders of this race, and they feel it keenly. They realize that the whites do not want them in their councils, and that the white Bishop lives in an entirely different social sphere far removed from theirs. They have tried to force themselves in and have failed. They now realize that the door into the diocesan conventions is closed, and they are profoundly dissatisfied. "Give us," they ask, "a separate jurisdiction, where we can have a Bishop of our own, and meet in a convention that has a recognized status." Some of our Southern brethren deny that there is any such dissatisfaction or general desire and claim that no legislation is needed. But the facts are against their contention.

Take the case of the dioceses in the state of Virginia. Twenty-five years ago there was a sudden and hopeful increase of colored ministers and congregations in the old Dominion. It was believed (it would be more accurate to say, it was feared) that they were about to come into our Church in great numbers. After a discussion, which caused a colored man to say sadly, "You do not want us," there was an entire reorganization of the whole work. After the Convention of 1889, colored ministers of subsequent ordination were not entitled, though in charge of a congregation, to seats in the convention. They were put off into an archdeaconry with the right of sending a limited number of delegates to the diocesan convention. The result was an immediate stoppage of the movement towards the Episcopal Church. Many of the colored clergy left the diocese, and in 1909 there were in Southern Virginia but two colored priests and five colored deacons, in the midst of a colored population of about 455,000. In the diocese of Virginia there are two colored priests and two colored deacons in the midst of over 200,000 negroes who constitute, on the whole, the most civilized community of blacks in the South. Such figures tell their own story, and support the contention of the negro clergy, *who are not under Bishops who favor the present status*, that their people are dissatisfied with conditions in our Church. How could we expect them to be pleased? When they come in, there is immediately an agitation, and a debate ensues in some diocesan convention pointing out their racial weakness. If their numbers increase, they are put off into archdeaconries, or separate conventions that are unrecognized in our general legislation, and are made to feel that our Church is no place for them.

Six years ago, in Boston, they petitioned to be allowed a Bishop of their own and to be set off in a missionary jurisdiction. This, too, has been denied. The Southern dioceses will not let them into their conventions, and the General Convention has refused to interfere. They asked the General Convention to open a way for them out of those diocesan households, and their request has been denied. They can neither go in, nor go

out. A missionary jurisdiction has small legislative power, but even that limited legislative function is denied. Who can wonder that the colored clergy are discouraged? Who can expect to attract the religious leaders of that race into a Church that offers them so limited a sphere?

I am quite aware that there are colored people, like the old man Dr. Huntington quoted as telling him in the Capitol Square in Richmond, that his race needed to keep close to the whites and wanted no separate Bishop; but it shows little knowledge of the weakness of a backward race in the presence of a more civilized stock not to discount heavily such flattering assurances. The diminution in the number of the colored clergy in Virginia during the last two decades, and the testimony of the Conference of Colored Workers, are all on the other side. Common sense supports the contention of these last, for if the colored people were so differently constituted from ourselves that they would be attracted to a Church so organized that their increase in membership is a certain cause of agitation and leads to legislation that either limits their representation, or excludes them from the convention, without giving them any adequate substitute—if, I say, the colored people were of such a nature that a Church so organized did not alienate them, but attracted them, by its aloofness, and one-sidedness, then I should, indeed, despair of winning such a people by the same law of righteousness, and the same gospel of good will that has touched our own hearts and consciences; and that theory is destructive of all effort and is utterly untenable.

Such are the grounds for my conviction that the colored people are repelled by our present organization, and that it is not merely the dignity and culture of our worship that keeps them out of our fold, but in a large degree, the discrimination that is made against them in our present policy.

To redress this evil, we must give them something. They asked for a Missionary Bishop with racial jurisdiction, but instead the General Convention took the first step in Richmond toward granting them a Suffragan Bishop. In Cincinnati that amendment will come up for final enactment.

As a provision for the colored people I am opposed to it.

First, because they have explicitly said that they do not want a Suffragan—a Bishop who has little authority, a subordinate status, and will have no convention of his own or vote in the General Convention. If we are going to try to win this race by offering them something, let us give them, if possible, what they want.

Secondly, I am opposed to this Suffragan for the colored people, because he is a type of Bishop that has not yet been tried in this country. A racial bishopric is a new experiment, and it is not well to graft experiment on experiment. A Missionary Bishop is, on the other hand, a well-known and highly esteemed officer.

Thirdly, a Suffragan will be a *diocesan* officer, to be supported out of diocesan treasuries, and the negro work in the South should be placed under an officer supported by the general Church and entitled to appeal to the whole Church for aid. The Southern dioceses have not the means to support Suffragans for their diocesan work among the negroes and this provision of Suffragans really is no provision at all. It keeps the word of promise to the ear, but breaks it to the sense.

Fourthly, a Suffragan will not have a vote in the House of Bishops, like a Missionary Bishop, and will have no convention sending delegates to the lower house, like missionary jurisdictions. We ought to be willing to meet with their Bishops and representatives in General Convention, which meets only once in three years, and usually in a portion of the country where their presence would bring no embarrassment with it. Thus much we should surely grant for the sake of the witness of the Church to the unity of Mankind in Christ Jesus. It is probable that these are the reasons that have led Bishop Tuttle to reject this plan of a Suffragan Bishopric, and to propose his canon for the erection of a racial missionary jurisdiction.

In my next article I shall point out the benefits which that form of organization ought to confer, meet some objections that have been urged against it, and discuss the question whether such an organization can be brought about by canon, or requires an amendment to the Constitution.

IN ALL trust in God, there must be the inward apprehension that God is the Father of our spirits, that He cares for us tenderly, consults for us wisely, is able to help to the uttermost in every difficulty which can entangle us—nay, has a reach of love, and wisdom, and power to which it is impossible to set bounds.—Dean Goulburn.

THE MISSIONARY ASPECT OF THE GENERAL CONVENTION.

BY THE REV. JOHN HENRY HOPKINS, D.D.,
Secretary of the Fifth Missionary Department.

HERE are two supreme moments in the life of every General Convention, one in the realm of devotion, and the other in that of action. The first is the corporate Holy Communion, when the leaders of the Church plead the Eternal Sacrifice on behalf of their solemn responsibilities, and receive the fulness of Divine Grace to help them do their work. The other is when these same leaders meet together as the Board of Missions of this National Church of the Living God. Is it not true that we are almost the only branch of the Catholic Church whose highest legislative body sits also as the leaders of its mission to the nation and to the world? The missionary work done by the Church of England is carried on by voluntary societies. If it were carried on by Convocation and by Parliament combined, its leading gatherings would parallel the dignity and force with which our branch of the Church grasps this, its highest and loftiest duty. The Canadian Church, if the writer is correctly informed, has adopted our rule of late, in making its chief governing body also its missionary leadership. Be that as it may, it is certainly the most imposing part of our General Convention's many sided privileges, to sit as the Board of Missions.

It is a graphic way of stating to the world that the chief work of the Church is missions. The Bishops come into the House of Deputies and sit with their delegations of priests and laymen. The sight of such a body of delegated men, meeting together for conference and legislation, and also for the uplift of the splendid messages from the field, brought by the appointed speakers from home and abroad, is something thrilling when one considers its content and its responsibilities.

Recently, the most important work done by our General Conventions has been done in these missionary meetings, or has sprung from their decision. What action taken at San Francisco has compared in widespread benediction with the adoption of the Apportionment Plan, in spreading the Gospel of Christ and His Church far and near? There are now 2,574 parishes and missions contributing gifts to general missions, which gave nothing at the time of the San Francisco Convention in 1901, and the sum of money thus contributed exceeded last year the utmost that the Church was doing in 1901 by the stimulating figure of \$318,813. Can anybody state anything that was done at San Francisco in 1901 which has accomplished more for the glory of God and the welfare of mankind than that one deed, done in the General Convention's missionary meeting, that night in Trinity Church? There were not many present, as we remember it, for missions had not then become popular at sessions of the General Convention; but there was nothing else done during the whole busy fortnight which could begin to equal in importance that simple and unspectacular vote, taken by only a portion of the 600 delegates that eventful night. Since that date, 1901, our missionaries have increased from about 1,600 to about 2,400; our contributing congregations have more than doubled; our money gifts have more than doubled for General Missions; our Foreign missionary work has about doubled, and a fraction of us have really begun to think that this Church will eventually take its place as one of the leading missionary forces of the present wonderful era of world-wide evangelization and Church extension.

What action taken at Richmond has begun to equal in value the adoption of the canon creating the organizations of the eight Missionary Departmental Councils? Now there are possibly 1,000 men, Bishops, priests, and laymen, regularly elected to consider the duty of missionary leadership—religious, educational, medical, philanthropic; and every year there are eight cities wherein this new force of leadership rallies the attention of the entire community, more or less, to the greatest duty of the Church, viz. to extend the truths and the grace of Christ through the community, the nation, and the world. The legislation adopting our present missionary canon was enacted, indeed, during the business sessions of the two Houses, but its inspiration came from the noble fact that the General Convention is the Board of Missions of the whole Church, and that missions are thus the main business of the whole Church.

And at Cincinnati, important as are the topics of internal mechanism which must be considered—and they are very important—there is nothing that can begin to rival in importance the need of some improved missionary machinery. There will

be no gatherings of this superb group of men, except the corporate Holy Eucharist, which can compare in importance with its missionary sessions. There can be no legislation enacted that can begin to vie in effectiveness towards the progress of the Kingdom of God and the salvation of mankind, at home and abroad, with the legislation that should deal with missions.

There is surely ample need of some vital improvement. At present, in spite of the great development of interests, prayers, and gifts since San Francisco in 1901, and in spite of the energies of the eight Department Secretaries, and the eight Departmental Missionary Councils and their Executive Committees—the newest addition to the force which is trying to build up a sufficient base of supplies, in prayers, study, and gifts—what was the condition of affairs on the first day of July 1910?

Out of the 6,648 congregations, large and small, listed as available groups of our Church people, not quite 60 per cent had made any offerings at all for General Missions since September 1909; and of these 3,928 congregations, only 1,796 had completed their apportionment (their minimum apportionment), and from the whole number there were 2,720, or about 41 per cent, which had not contributed one cent for this great work during the entire ten months since the fiscal year began!

And this, in spite of the utmost that the present machinery of the Church can do to arouse coöperation, even when reinforced by the seventy-five splendid conventions of the Laymen's Missionary Movement this year, and the eight meetings of the Departmental Missionary Councils! The net increase in gifts for the ten months closing July 1st towards the Apportionment was only about \$22,000, some 5 per cent more than was given last year by the same date.

What can the 600 delegates to the forthcoming General Convention do to improve this condition of affairs? The problem is worthy of the deepest, most prayerful and laborious study, for there is no question that will come before this heavily responsible body of men, at this critical time in the history of Missions and in the history of the Christian religion, that can begin to be as important. Why cannot these able men, empowered without limit to legislate for the whole Church, put forth a law which shall tell the large majority, now so indifferent, that every congregation shall have (a) a missionary committee directed by the whole Church to make (b) a personal canvass of their entire membership each year, for all Missions, for the purpose of securing from every baptized person (c) a weekly pledge for missions, diocesan and general if preferred; directing the clergy (d) to offer prayers for missions at every celebration of the Holy Eucharist, at least, and (e) to preach on this grandest of themes not less than four times each year? Where we fail now is in reaching, either with the inspiring message, or with the personal appeal for contributions, certainly 75 per cent of our communicants. Excepting here and there, where some modernized and Christianized parish is properly organized, there is simply no machinery worthy of the name, for reaching the great majority of our people. The experience of those who have reached the people now contributing their prayers and gifts, goes to show that there are multitudes of others who would do just as much, if there were only some way of launching the appeal to their intelligence and to their generosity. Why should anybody be content to help support one or two clergymen, when there is this great fund at hand allowing him the privilege of helping support 2,400 missionaries, clerical and lay, in seventy-three dioceses and districts?

Why should anybody limit his help to one hospital or school when the Church is supporting twenty hospitals in the mission field, caring for 160,000 sick people, the poorest of the poor in many cases?

Why should anybody be allowed to satisfy himself by restricting his helpfulness to children to the support of one school or two, when the Church has 300 schools, with 20,000 pupils, in the great Mission field at Home and Abroad?

We are the richest Church in all Christendom. We spend more money on our own congregations than any other body of Christians in the whole world. The whole United States has been ransacked from one end to the other, this past year, to see if there can be found one religious body which is more self-centered, measured by the way it spends its money, than are we; almost the only Church in the whole world whose governing body sits as its General Board of Missions, and the search has been fruitless. There is no more self-centered body of Christian people, measured by their expenditures, than we, at this present time.

There are some who feel that our people are too good to

allow such an aspersion upon their Christianity to continue, take the country through. Then let our great General Convention give some earnest prayer and thought to these pressing and serious questions, as to how we can improve our missionary devotion. Will not every one who reads these lines pray daily, from now on, that the Cincinnati Convention may lead the Church to her true obedience as the noblest band of missionary-hearted people in the land, even as they are the most privileged band of Christians to be found in the whole world?

A SUFFRAGAN EPISCOPATE.

BY THE RT. REV. DAVID H. GREER, D.D.,
Bishop of New York.

WILL you kindly allow me space in which to say a few words about the pending Suffragan Amendment to the Constitution? Most of those who have spoken or written on the subject, as far as I have observed, seem to have the impression, or at all events to give it, that if the Suffragan Amendment should finally be adopted, the Church would have to proceed at once to elect Suffragan Bishops; but, as Mr. Everett P. Wheeler in a letter to the *Churchman* has recently pointed out, that is a hasty and erroneous conclusion. The Suffragan Amendment would not be a mandate but simply a permission. Some dioceses do not need Suffragans. Others do. Why should they not have them? Assuming that they could do a better and more effective work for Christ and His Church with this particular kind of Episcopal reinforcement (and they are not incompetent judges of their own diocesan needs), why should they not have it?

To this I have heard it said in reply that however useful Suffragans might be in some diocesan fields, the Church as a whole does not want cheap and inferior Bishops. "Cheap Bishops!" There are none, except those (and it has never been my fortune or misfortune to meet them in this or any country) whether Suffragan, Missionary, Coadjutor, or Diocesan, who forget or ignore that sovereign and searching word, "He that would be chief among you, let him be your servant." And I will not allow myself to believe that the Church has become so commercialized in its standards, or so completely dominated by the spirit of the world, that the objection of "cheap Bishop" will be or can be seriously urged and pressed against the final adoption of the Suffragan Amendment.

Still it may be said, if any diocese needs Episcopal assistance it can already have, under the constitution and canons of the Church, a Bishop Coadjutor. Yes, so it can; and that is good as far as it goes, but it does not go far enough. A Bishop Coadjutor, according to the canons, must have his duties assigned him for the whole term of his office by the Bishop of the diocese, not only before he enters upon the attempted discharge of those duties, but even before he is chosen, before it is known who he will be or what he is best fitted for and most competent to perform. And further, how is any Bishop, even the most farsighted, able to tell in advance what the future exigencies, and hence the future requirements, the future needs and duties of his diocese, will be? And how can he wisely divide them before he knows what they are or what they will become? New duties require new adjustments; and if any growing business, that of the Church or other, is to continue to grow, it must have such flexibility of relation in its partnership terms as will permit from time to time these new and needed adjustments. And that is what precisely a Suffragan Episcopate would permit and give, and a Coadjutor Episcopate does not, or not at least so easily and naturally permit; or if in good faith, as the Church I presume intended, the terms of the assignment are to be observed.

Still further, it may be said, when a diocese is too large for one Bishop to administer, why should it not seek relief by excising part of its territory; and in some cases no doubt this would be a wise and effective form of relief, but not in all. And there are two considerations which should give us pause before committing ourselves unreservedly and without exception to the policy of division. One is that the rapid and increasing urban growth of the country is massing the people more and more within city limits; and the time will presently come, if in some cases it has not already come, when to divide a diocese will mean to divide a city; and this, while one way of obtaining relief, is not the better way, and should not be adopted unless the circumstances of the situation make it unavoidable. And then in the second place, it should be remembered that the proved practical tendency of the time in the conduct of affairs is not towards division but towards combination. And while it is a tendency that may be misdirected, as it sometimes has

been, it is found nevertheless, when wisely and rightly exercised, to make for economy, efficiency, and strength, and that division or distribution sometimes makes for weakness and dissipation of energy. So it is, not always, but sometimes, in the Church. In some cases it would be better to divide a diocese, as contributing to the growth and prosperity of the Church; and then it should be done.

And yet, in view of the fact that experience to-day is proving the value of concentration, the Church should make provision in its legislation for the winning of this value when it cannot be so fully otherwise secured. This is what the Suffragan Episcopate would do. Without closing any door that is already open, whether that of Division or Bishop Coadjutor, it would open another, through which the Church might pass at times into a larger field of usefulness. Then why not open this door? Is it because the door bears an Anglican name, and this is not the Anglican but the American Church? But that in all courtesy I venture to suggest is prejudice rather than argument. Anglomania is foolishness; but is Anglophobia wisdom? Or is it the part of wisdom to inhibit or reject a custom or a form, however good and useful it might prove to be, simply because it is used somewhere else than here? Did the Church so proceed in the framing of its Liturgy?

Then, again, in addition to these considerations, there is, I think, another in behalf of Suffragan Bishops to which the Church should give careful heed and thought. This is the day of the layman. He is coming to the front. He needs leadership; and the Episcopate should give it. That is what it is for. But the Episcopate of the Church as at present constituted is not sufficiently in touch to-day with the laymen of the Church; nor can it be. It cannot know and cover the field as a priest knows his parish. It meets and knows the clergy intimately and well; but not so well the laity, and therefore cannot bring their full resources out. It cannot give them the leadership which they ought to have, not only for their own sake but for the sake of the Church, in order that it may do, with the great body of the laity enlisted in the task, its propagandist work.

Then why not enlarge the Episcopate? Is it an Apostolic office, and does it still possess an Apostolic value? Then why not use it at its full Apostolic worth? Why wrap it up in a napkin and be afraid to use it because its use would involve some degree of risk? Is that the way in which the Episcopate of the American Church shall give account of its stewardship? I do not and cannot think it, but believe on the contrary, that, having the vision before it to encourage and inspire it of a world conquered for Christ, it will not be afraid to make, in spite of risk and possible loss, new ventures in His behalf.

NOVA SCOTIA AS THE PREMIER DIOCESE OF THE CANADIAN CHURCH.

BY THE REV. C. W. VERNON.

SOME of the most interesting facts of Canadian Church history have to do with Nova Scotia. The first service of the Anglican Church in Canada took place at Annapolis Royal in 1710. In 1750 St. Paul's Church, Halifax, the oldest Anglican church in Canada, was opened for divine service. In 1758 St. Paul's became a parish, the first in Canada. In 1787 Dr. Charles Inglis was consecrated Bishop of Nova Scotia, and thus became our first Canadian as well as our first colonial Bishop. In 1788 the Collegiate School at Windsor was established as our first Church School for Boys. In 1789 King's College, our oldest Church college, was founded. In 1802 it received a royal charter from King George III., thus making it our oldest colonial university.

The Diocese of Nova Scotia is intimately connected, too, with the early days of the Sunday school movement upon the continent of America. As far back as 1728 the Rev. Richard Watts, the Society for the Propagation of the Gospel's schoolmaster at Annapolis, seems to have instructed the children on Sundays. The Sunday school of St. Paul's, Halifax, was founded by Rev. Dr. Breynton, the church's first rector, in 1783, and is thus the oldest Sunday school, not only in Canada, but in America; for the Sunday school movement begun at Gloucester, England, by Robert Raikes in 1780, did not obtain a footing in the United States until 1791, when Sunday schools were inaugurated at Philadelphia under the leadership of Bishop White.

Nova Scotia, too, was first in our Church in Canada to do missionary work among the Indians. The Rev. Thomas Wood,

the S. P. G. missionary, who was vicar of St. Paul's, Halifax, in 1758, and was subsequently stationed at Annapolis, did excellent work among the Micmacs of Nova Scotia, and held a service in Micmac at St. Paul's in 1767.

Thus there stands to Nova Scotia's credit in the story of the Church of England in Canada:

The first Prayer Book service.

The first Church.

The first Parish Corporation.

The first Missionary Work among the Heathen.

The first Sunday school.

The first Bishop.

The first Church School for Boys.

The first College.

The first University.

RANDOM THOUGHTS.

BY PRESBYTER DISCENS.

ONE would suppose that an authoress who has spent "days, weeks, and months of close study" of the Cathedrals of England, and who has produced a beautiful book about them, would be careful not to fall into radical error about the constitution of the Church itself. Miss Helen Marshall Pratt has devoted eight years to the preparation of *The Cathedral Churches of England*, and, in the preface to the volume, writes: "My obligations in this respect are numerous: to Bishops, Deans, and Canons of the Anglican Communion," etc.

On page 17 we read that Queen Victoria founded the Cathedrals of Liverpool, Manchester, etc. Also, that King Edward VII. founded those of Birmingham and Southwark.

Also that "The Bishop, on election, becomes a peer of the realm, a Lord Spiritual, and as such is summoned to Parliament." After saying that "In the House of Lords, the Bishops sit next to the Archbishop of York, the Bishop of London first, Durham second, Winchester third," she adds "and the rest in the order of the founding of their respective sees" (page 21). She seems never to have learned that one should speak of a Bishop as Right Reverend. She writes Rev. A. F. Ingraham for the beloved Bishop of London. On page 86 we learn a new fact in the history of the Church, viz., "the Cathedrals were originally built for the Roman Catholic Church!" I wonder if it would be a paying investment to send a copy of *The Historians and the English Reformation* to the authoress. What a good work some wealthy Churchman could do, in circulating that and *Reasons for Being a Churchman* by the thousand!

"The sun do move," said Rev. Jasper in his famous sermon in Richmond, Va. But one is compelled to rub his eyes and look again, when he sees a defence of Romanism (called *Catholicism*) in the *Puritan Atlantic Monthly*. One wonders whether magazine editors ever scrutinize the allegations made in articles contributed to their publications. Or, does the *Atlantic* seek a religious controversy for its pages?

What is the basis for the assertions on page 167 (August number) about notable conversions to Rome? For the statement "as is notorious, the 'man-in-the-street' publicly declares that if he had any religion at all, it would be the (Roman) Catholic religion"? For the outrageous charge on page 174, "Once Elizabeth disemboweled every seminary (R. C.) priest she could lay hands on, and established Protestantism in Ireland"? Does any one really believe that Elizabeth was a Protestant? Surely, the zeal of a pervert could hardly go much farther. What makes it impossible for a Roman controversialist to tell the truth? What is the poison in Romanism which taints everything an ex-Anglican writes?

LET OUR WHOLE care be to serve God in the present moment of our lives; to taste the peace of the present pardon offered to us freely through the Blood of Jesus; to meet faithfully the obligations and responsibilities which the passing hour devolves upon us; to improve to the utmost present opportunities either of doing or receiving good.—Dean Goulburn.

THERE MUST be an interlacing of the recognition of God with our business, not a separation of the two. There is many a Christian who reaches nothing more than this (nay, who aims at nothing more), that devotion shall have its little hour in the day, and business its long hours; and great is his complacency if the business hours are not allowed to trench upon the hour of devotion.—Dean Goulburn.

WHY GO TO CHURCH?

BY THE REV. H. PAGE DYER.

A MATTER which troubles pastors and church treasurers, and dealers waiting for the payment of church bills, is the absence nowadays of people from church services. The people who are absent are not what you call bad people, or godless people, or immoral people, but are the majority of all ranks of the community: rich and poor and those comfortably off, intelligent and ignorant, those high and those low in social ranks. Vast numbers never go to church; the majority seldom goes, and only a small minority goes regularly. If the one and one-half millions of people in Philadelphia tried to go to church next Sunday, the church buildings are not built to hold them, and they are not expected there.

Why is this? Why don't they go?

It will not do to say the cause is poverty, or ignorance, or low life, for leaders in commercial, educational, social, and cultured life form a large part of the absentees.

It will not do to say it is because of their education and heredity, for many of them are descendants of most devout church-going families.

To put it in another way, Why should they go? Many reasons, good in themselves, but evidently unsuccessful, are given for their going. For instance, it is said:

To hear a sermon. But in these days, when the clergy are engaged to write a sermon in full (one and one-half columns long) in every Saturday paper; when whole books of sermons, by popular preachers, are issued monthly at 15 cents a volume; when even popular novels contain sermons which are so apt and clever that preachers quote them—in these days people say, "I don't have to go to church to hear a sermon, and probably a less interesting and helpful one than I can buy and read at home."

Again it is said to absentees, "You must go to pray to God." But people nowadays say, "I can pray to God in my own home by pouring out my own special needs, earnestly, at length, and personally; and so I don't have to go to church to do that."

And then it is said, "You must go to hear God's Word read." But in these days when a million dollars has just been added to funds of the American Bible Society for the sole purpose of distributing Bibles, which they do at the rate of a million a year; and when the majority of people have or can have a Bible if they have any desire to read it, they say they do not have to go to church to hear the Bible read.

These three objects are all good in themselves, and edifying, and pleasant to those so inclined, but as a matter of fact, people feel they are not limited to church-going in order to obtain them.

What, then, is a sufficient, and (as proved by experience) an effective and successful motive to offer people for regularly going to church? The answer is: *The Real Presence* of our dear Lord in the Blessed Sacrament of His Body and Blood. One may deny that there is such a Real Presence, and if this denial be correct, then, of course, this reason fails. But it being true that God has provided this, His Presence in the Blessed Sacrament, then the motive for church-going is clear.

As the yearnings of love for my mother impel me to visit her and condemn me if I fail, so the yearnings of love for Christ impel me to visit Him in the Blessed Sacrament, and condemn me if I fail. If I love her, and if I know where I may find her, neither my conscience nor my heart would let me stay away. So, if I love Jesus Christ, and if I know where I can find Him, neither my conscience nor my heart would let me stay away. Neither hot nor cold weather, Sunday papers, being sleepy or tired, a walk or trolley ride, would at all seriously tempt me to stay away from the place of abode of her or of Him.

Nor would the circumstance that she was in a humble place, or poorly attired, neglected by others, or her presence unknown to others or denied by them, at all affect my visiting her, because I know she is present and I love her.

So the circumstance that Christ is in a humble little church or under lowly forms of bread and wine, or neglected by so many, or His Sacramental Presence unknown to so many or denied by them, does not at all affect my visiting Him there, because I know He is present and I love Him, my Saviour.

Indeed, just because of these things mentioned, I would be drawn by my pity and my magnanimity all the more to visit her or Him. And, as I would go to the place where my

mother dwells to find her, and to talk with her, and to make acts of love to her, because only there can I find her here on earth, so I will go to the Church's altar to find Him, and to talk with Him, and to make acts of love to Him, because only at the Church's altar can I find the Veiled Christ on earth.

Gospel messages and Bible reading and prayers to God in Heaven, I can have at home; but to my mother in her old arm-chair, and to my Saviour on His altar-throne, I can only approach by going to those sacred spots.

And so it is a fact that only where this truth is realized do the people flock to Church in heat and cold, and regularly, and nothing stops them.

THE SYMBOLISM OF THE COCK.

THE erection of a cock surmounting a church tower in New Jersey has led to the publication of the following letter concerning its symbolism, in the Newark *Evening News*, from the pen of the Rev. John Keller:

To the Editor of the News:

SIR:—In connection with the article in to-night's *News* describing the ornament on St. Peter's Church tower at Morristown, and the mistaken notions of its symbolic meaning, it may be of interest to note that the subject is thoroughly discussed in a Latin poem of marked quaintness and simple piety, thought to be written in the fourteenth century. It was first published from a manuscript belonging to the Cathedral of Oehringen, and begins "*Multi Sunt Presbyteri.*"

The first stanza of the fifteen has been translated as follows:

Many are the Presbyters
Lacking information
Why the cock on each church tower
Meetly finds his station.
Therefore I will now hereof
Tell the cause and reason,
If ye lend me patient ears
For a little season.

Nowhere in the poem is there any allusion to St. Peter's denial of his Master. The symbolism maintained throughout is that of the Christian priesthood. (See John Mason Neale's *Mediaeval Hymns and Sequences.*) Neither does another authority connect this ornament on church towers with an incident in the life of St. Peter.

In the *Mystical Mirrour of the Church*, by Hugo de Sancto Victore, we learn that "the cock represented the preacher. For the cock in the deep watches of the night divideth the hours thereof with his song, and arouseth the sleepers. He foretelleth the approach of day, but first he stirreth up himself to crow by the striking of his wings. Behold ye these things mystically, for not one of them is there without meaning. The sleepers be the children of this world, lying in sins. The cock is the company of preachers, which do preach sharply, do stir up the sleepers to cast away the works of darkness, which also do foretell the coming of the light, when they preach of the Day of Judgement and of future glory. But wisely before they preach unto others do they rouse themselves by virtue from the sleep of sin and do chasten their bodies." JOHN KELLER.

Newark, N. J., July 9, 1910.

"THE AUTHORS of such books (devotional) are almost sure to be thought by strangers far better men than in truth they are. But a moment's consideration of the way in which all works of spiritual counsel must be framed would dissipate the delusion, as well as (it is earnestly hoped) justify the writers from the charge of hypocrisy. Such counsels are addressed, then, in the first instance, to the writer's own heart, on the assumption that his experience will be that of hundreds of others. They are virtually an attack upon his own faults, an exposure of his own weak points, a development of any thought in which he has himself found light, comfort, and encouragement. So far, therefore, from assuming that the writer is himself strong on the points on which he writes so strongly, it should rather be assumed that these are the points on which he is really weak, while his conscience and his knowledge of truth tell him that he ought to be strong. To no higher standard of goodness does such a writer lay claim than this—that he himself strives to live up to the arduous requirements of Christianity: that he is painfully sensible of falling short of the mark; that like Gideon's troop, he is often 'faint,' and 'yet pursuing,' and that, in the exercise of Christian sympathy as well as from the desire of making full proof of his ministry, he longs to help those who are experiencing the same difficulties with himself, and to whisper in their ears (whether from the pulpit or the press) any words of light and comfort which may have reached his own soul from above."—EDWARD METRICK GOULBURN, D.D., Preface to *The Pursuit of Holiness.*

"AS THE LIMB of a tree, though planted in the earth, will soon lose its verdure and wither away, so enthusiasm unsupported by fixed principle will quickly perish."

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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

THE conference of Social Service workers in connection with General Convention, to be held under the auspices of the official Commission on Capital and Labor, the Church Association for the Advancement of the Interests of Labor, and the Christian Social Union, is fixed for Thursday, October 20th. Sessions of the conference will be held during the morning and afternoon to be followed by a mass meeting in the evening. It is planned to have the morning session especially for representatives of Diocesan Commissions, to be devoted to the discussion of how to develop and unify the work of the diocese and of the Church as a whole. In the afternoon the conference will be more general in character, treating such subjects as The Parish and Social Service, The Church and Existing Agencies for Social Service, The Church and Labor. In the evening the mass meeting will be held, for which the best speakers obtainable will be secured. "It is felt," says the committee that have issued the call, under the authority of the commission—Rev. Peter C. Wolcott, D.D., Clinton Rogers Woodruff, and Rev. Samuel Tyler—"that such a meeting for the discussion of the vital subject of the social responsibility of the Church, by those in the Church most interested will be of great value. It ought to do much toward bringing the matter before the Church as a whole, and toward unifying the interest and work of the Church along social lines. The Mass Meeting we hope and expect to be one of the great meetings of the Convention. The Conference should be as largely attended and as representative as possible."

MUNICIPAL OWNERSHIP IN JERUSALEM.

This sounds almost sacreligious, but it is true nevertheless. The people of Jerusalem need a new water supply and they propose to erect and manage one, although a German syndicate is trying to secure the franchise. These will not be Jerusalem's first water works. The first were built by Solomon, and they were still in operation, and the only thing of the kind there, during the earthly ministry of our Blessed Lord. But Solomon's works were inadequate, and so have been several others attempted by various interests at different times since. Solomon went about seven and a half miles to the south of the city, and by building great walls of stone and cement across a deep valley, constructed three enormous reservoirs, still in existence and known as "Solomon's pools." These were filled from the surface discharge of the surrounding hills during the rainy season, supplemented by the flow from a spring a little higher up the valley known as the "sealed fountain." An open masonry aqueduct wound around the hillsides from the "pools" to the city, at one time piercing a mountain with a tunnel. The aqueduct led the water to the celebrated temple of Solomon, from which place the people carried it home in artistic looking jars after the fashion of the time. But there was at no time an excess of water in the city, and so, as other masters of Jerusalem came along, they tried to better the situation.

A MUNICIPAL FARM.

Kansas City has finished its first year's experiment with a municipal farm, which took the place of an expensive workhouse. As summarized in the first annual report to the Board of Public Welfare, the results are most instructive. A prisoner in the workhouse used to cost the city \$220 a year; a prisoner on the farm has been earning \$100 for the city. These figures, which are given as averages, show that the city has turned a loss of sixty cents a day for each prisoner into a gain of thirty cents. That is not all, for the reformatory influence of the farm is a marked feature. The prisoners take an interest in the farm work that they did not take in the workhouse tasks. Fewer guards are necessary, for attempts to escape are infrequent. The prisoners plant and cultivate and harvest crops, care for live stock, build roads and fences and repair them, in all of which there is a variety of work with something suited to every ability. The city sells the products of the farm which are not needed for the living of prisoners. The voters of the city are to pass upon a proposition to issue bonds of \$50,000 to

pay for the material and superintendence in the construction of a \$125,000 building, the manual labor to be done by the prisoners.

"ANGLICAN PROGRESSIVENESS,"

said Bishop Kinsman in his address at the St. Mary's Conference (Raleigh, N. C.) shows itself in various ways: (1) In a change in the religious ideal which appropriated the insistence on personal faith which was the cardinal doctrine of Martin Luther; (2) a change in the educational ideal by emphasis upon the study of scripture and history which resulted in greatly increased liberalism; (3) a change in devotional ideal in that the English Prayer Book aimed at greater intelligibility and simple heartiness in worship; (4) in the moral ideal in that a monastic type of excellence was superseded by one that was domestic, while the Church began to interest herself in all sorts of questions pertaining to human welfare; (5) a change in the national ideal in that there was fostered a growing spirit of conservative patriotism.

THE BUCK STOVE BOYCOTT.

Later despatches indicate that the Buck Stove & Range Co. lost over a million and a half dollars in fighting organized labor. Its lost profits were made up from the financial support of outside business organizations; but these could not make up the good will of the business as it vanished under the assaults of labor.

Nevertheless as *The Public* of Chicago points out,

"Organized labor will make a mistake if it regards this victory as a test of the efficacy of the boycott. The boycotted establishment in this instance depended upon the custom of the very industrial class it was fighting. The harder it fought, therefore, and the greater the publicity of the fight, the worse for that establishment, as the event has proved and as might have been foreseen when the struggle began. But the success of this boycott doubtless turned upon the fact that the establishment did depend upon labor custom."

WOMEN CAN HOLD OFFICE BUT NOT VOTE IN NEBRASKA.

The supreme court of Nebraska has held that although woman may not vote in that state she may hold any office in the gift of the people, from the governorship and the supreme bench down to constable and township justice. The right to hold office is inherent in the nature of citizenship. Woman is a citizen; she can own property and pay taxes, must be protected in a foreign country. In every way, except in voting and possibly in war, she has the same status as man—and hence has the inherent right to hold office, if voters choose to elect her. In Wisconsin the Attorney General has just held that the name of a woman candidate for office must be printed on the primary tickets, leaving the courts to determine her eligibility if elected.

WORK FOR IMMIGRANTS.

"Americans resident in the northern part of the Western Hemisphere have always been quick to guard their vital interests." With these words the North American Civic League for Immigrants opens its annual report and tells what is being done along these lines by helping immigrants to be useful citizens and protecting them at the very outset against those practices which degrade their characters and give them erroneous and debasing impressions of the country. The League's national office is at 173 State street, Boston.

ADVERTISING FOR A MAYOR.

German newspapers contain the following advertisement: "The place of mayor of Magdeburg is vacant. The salary is 21,000 marks (\$5,250) a year, including the rental of a dwelling in the city hall. Besides the salary the incumbent will receive 4,000 marks (\$1,000) for his official expenses. Candidates should apply before September 1."

This advertisement follows the German precedents that the best way to fill a municipal office is to engage the best available expert in the particular line of work to be done.

NEW CITIZENS.

TWO HUNDRED men who had been naturalized during the past year in Rochester came together recently around the dinner table. Speeches and pledges of fidelity and the singing of the national anthem created an impressive occasion for all who participated.

Why should not other cities make a practice of extending

a similar welcome to new voters, both those who became so by naturalization and by reaching the age of 21?

PENAL REFORM.

A Penal Reform League has been established in England to obtain and circulate accurate information concerning criminals and their treatment, and to promote a sound public opinion on the subject.

AN ORDINANCE is pending in the Denver (Colo.) City Council which provides for the sale of the city's sewage and waste water to an irrigating and fertilizing company. The company proposes to build conduits connecting the mouths of the sewers with a plant that is to be erected in an adjoining county (Adams). There the sewage will be converted into fertilizer and the water sold for irrigation. For the right the company offers the city \$5,000 a year until the population increases to 250,000, when the rate would be \$6,250, and for every 50,000 increase in population thereafter \$1,250 additional annually.

A CONFERENCE of leading Illinoisans met at Peoria recently "to consider the breakdown of representative government in Illinois and to devise ways and means, if possible, of restoring it." After listening to addresses by Senator Bourne on the results in Oregon, Winston Churchill on the Short Balott, and Dr. Charles McCarthy on Legislative Reference Libraries, the conference determined to organize an aggressive campaign for honest and progressive men for the legislature, and adopted a platform of concrete suggestions, including the initiative and referendum.

MT. CARMEL, PA. has 126 saloons (1 to each 160 persons) and one church; and no library, no Y. M. C. A. The priest in charge, (Rev. Robert R. Morgan), however, is making headway against the gravest odds. Since November last 39 have been baptized, 42 confirmed, and the Sunday school has grown from 27 to 115. During Lent at one celebration 120 received. This is a splendid beginning in a region where "living is as truly heathen as in the wilds of Africa."

"City Planning" is the title of a report of the Washington Conference on City Planning held in May, 1909. It is issued by the senate and is known as Senate Document 422 of the second session, sixty-first congress. It contains the admirable address made upon that interesting occasion; also a very striking list of data bearing on the question of city planning in Washington. The document may be had upon application to one's senator or congressman.

THE REV. JULIUS A. SCHAAD, whose civic work was described in the issue of August 6, has been successful in driving out the saloons he was attacking. To redeem the neighborhood and keep it decent he has organized the West Side Welfare Club.

AN INTERNATIONAL conference on unemployment is to be held in Paris September 18th to 21st under the patronage of the French Ministers of Labor, Public Affairs, and Commerce and Industry.

THE NATIONAL MUNICIPAL LEAGUE is seeking with the cooperation of the Pennsylvania Suffrage League to ascertain how effective woman suffrage has been in the municipalities where it has been tried.

ON AUGUST 1ST, a Massachusetts law went into effect requiring the medical inspection of working children between 14 and 16 before they can receive permits to work.

THERE ARE more evictions in New York City than in the whole of Ireland, according to a statement of the Brooklyn Bureau of Complaints.

CHICAGO has a Citizenship Congress made up of the men's clubs connected with religious organizations in the city.

IN GREATER NEW YORK there are 99 tenants to every landlord—a dangerous proportion.

DENVER has a municipal theatre. Its season of twenty-five weeks will open on November 15th.

THE NEW BUILDINGS AT NASHOTAH.

THE work of rebuilding at Nashotah has been pushed steadily during the Summer, and the whole of Sabine Hall is promised in time for the reopening of the Seminary, on the 29th of September, Michaelmas. It is expected to have Lewis hall finished a few weeks later. The boiler house for the central heating plant at the edge of the ravine north of the Chapel is to be in readiness at the beginning of the term. This will supply heat and electric lighting for Lewis and Sabine halls, the Chapel, and Bishop White Hall.

The new Sabine Hall will follow the general lines of the old building, with the omission, however, of the gables. The old cloister remains practically as it was, and the central tower will still be a feature of the building. This will be approached by a flight of steps, and the first floor will afford a large and handsome reception room. The building is six feet wider than before throughout its entire length, the space between the former west wall (the foundations of which remain) and the new wall being excavated to afford an accessible tunnel through which to run the steam heating pipes. The building is of fire proof construction, the entire ceiling over the first floor being of hollow tiling with reinforced concrete. Longitudinally the structure is divided by walls of brick into seven fire proof compartments. The roof will be of red tile. The floor of the cloister passage will be cement.

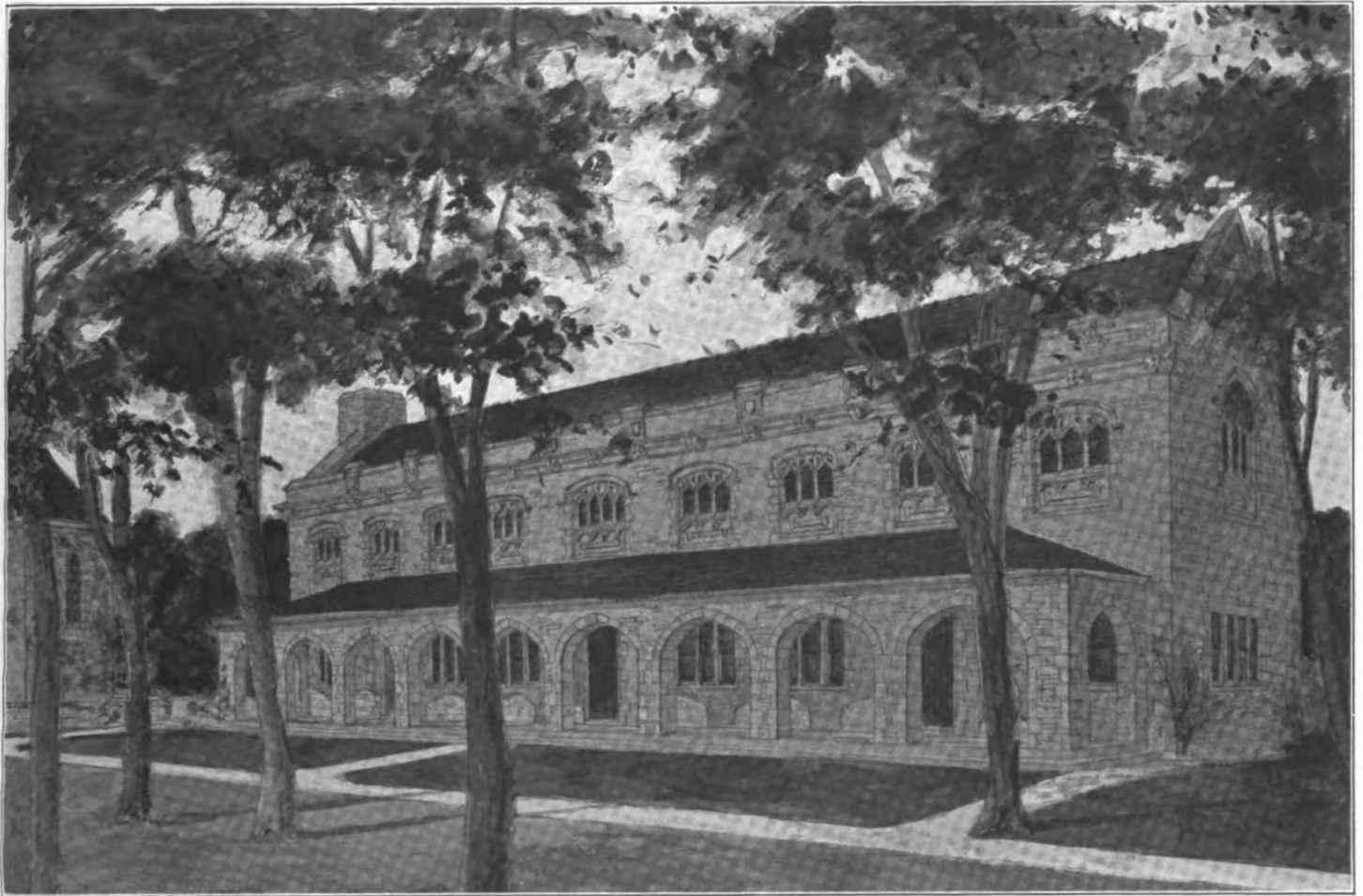
The additional width of the building allows of a more convenient arrangement of rooms. Instead of single rooms on the first floor entered directly from the cloister, there are four separate houses, passage being through interior hall-ways to the various suites of rooms in each house. On the cloister floor the arrangement provides large studies with windows opening on the cloister as well as on the west, and three bed rooms, each also with an outside window connecting with each of these studies, providing on the first floor for seventeen students. Smaller study-rooms, each with two bed rooms, are ranged on either side the building over the whole length of the second floor, while the second and third floors of the tower provide for two more double rooms. Forty-five students can be accommodated in this building. A bath room with tub and showers is provided for each house.

Lewis Hall as rebuilt will be four feet narrower, thus leaving a space of twelve feet between it and Sabine Hall. By means of a cloister and a spacious vestibule it will connect with Sabine Hall, the entrance being on the north instead of on the east side as before. The space occupied by the former cloister will be taken into the building itself, thus gaining for the first floor as well as for the upper floors the advantage of windows on the east side. The Dean's rooms, a reception room, and a guest room will occupy the first floor. There will be suites of rooms for three priests on the second floor, and for one or two more on the third. The Oratory will occupy part of the space on the second floor, over the vestibule, and will be entered directly from the stair landing space. The plans for this rebuilding were prepared by Mr. A. C. Eschweiler of Milwaukee.

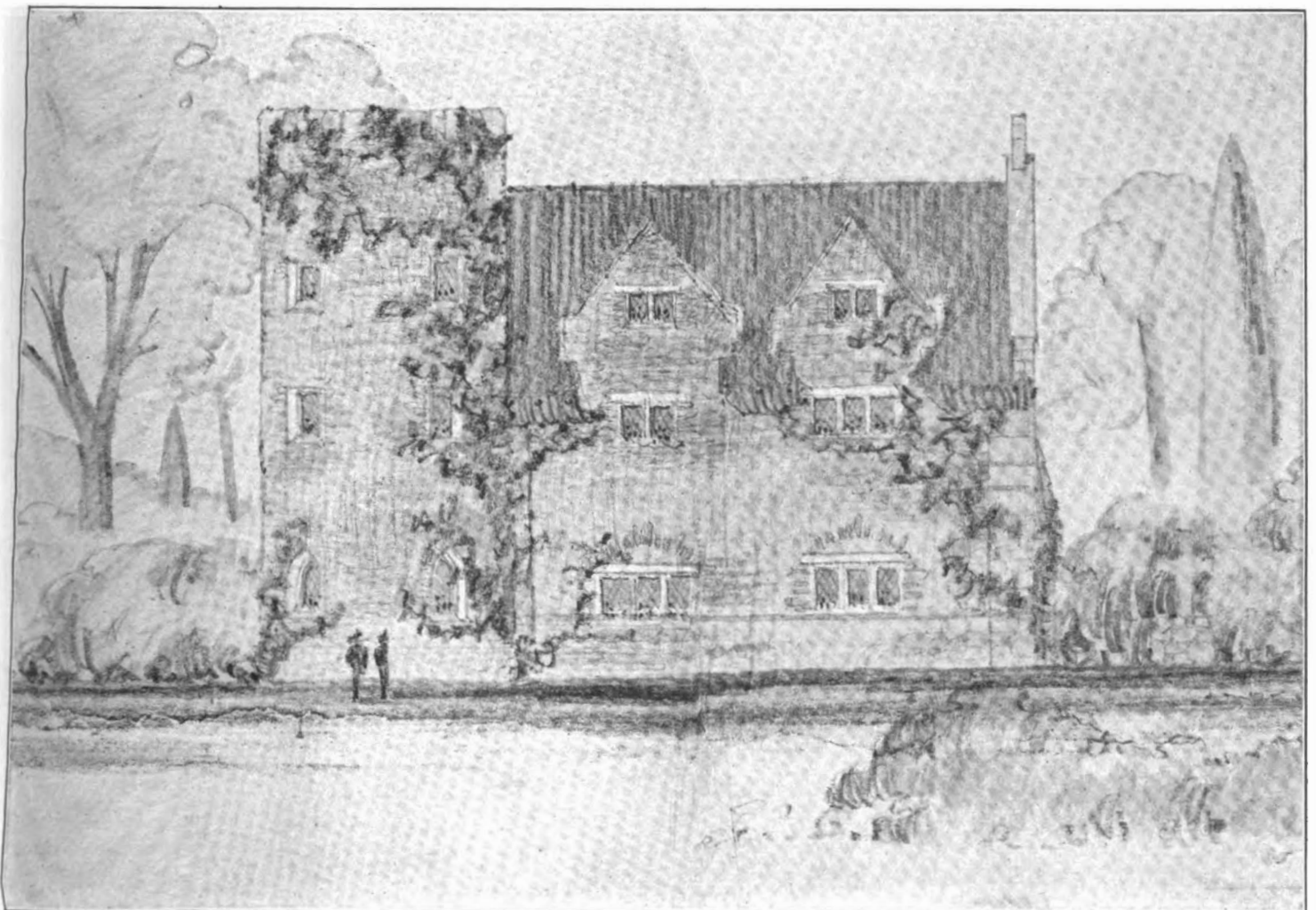
The building contract includes the erection of an entirely new building, according to plans prepared by Mr. John Sutcliffe, of Chicago, for the accommodation of the library, and for recitation rooms. Like the other buildings it will be constructed of limestone of the neighborhood, but in this case of a similar quality to that used in the chapel. The building will be 115 feet in length, and, including the cloister, 36 feet in width. It will extend eastward from the chapel, the outer wall of the cloister being on a line with the north wall of the chapel. A vestibule and hall in the centre of the building will lead to a double flight of stairs, the landing on the second floor opening on one side upon the library and on the other upon the reading room. Each of these rooms, 48 feet in length, will have open timbered roof, the sills of the windows being seven feet above the floor to allow space for book shelves. A feature of the library will be the handsome mullioned window at the east end of the room, and a dignified fire-place of brick will stand at the west end of the reading room. The first floor will be occupied by recitation rooms, which will be entered from the cloister.

The illustrations on the pages following are made from the architects' drawings.

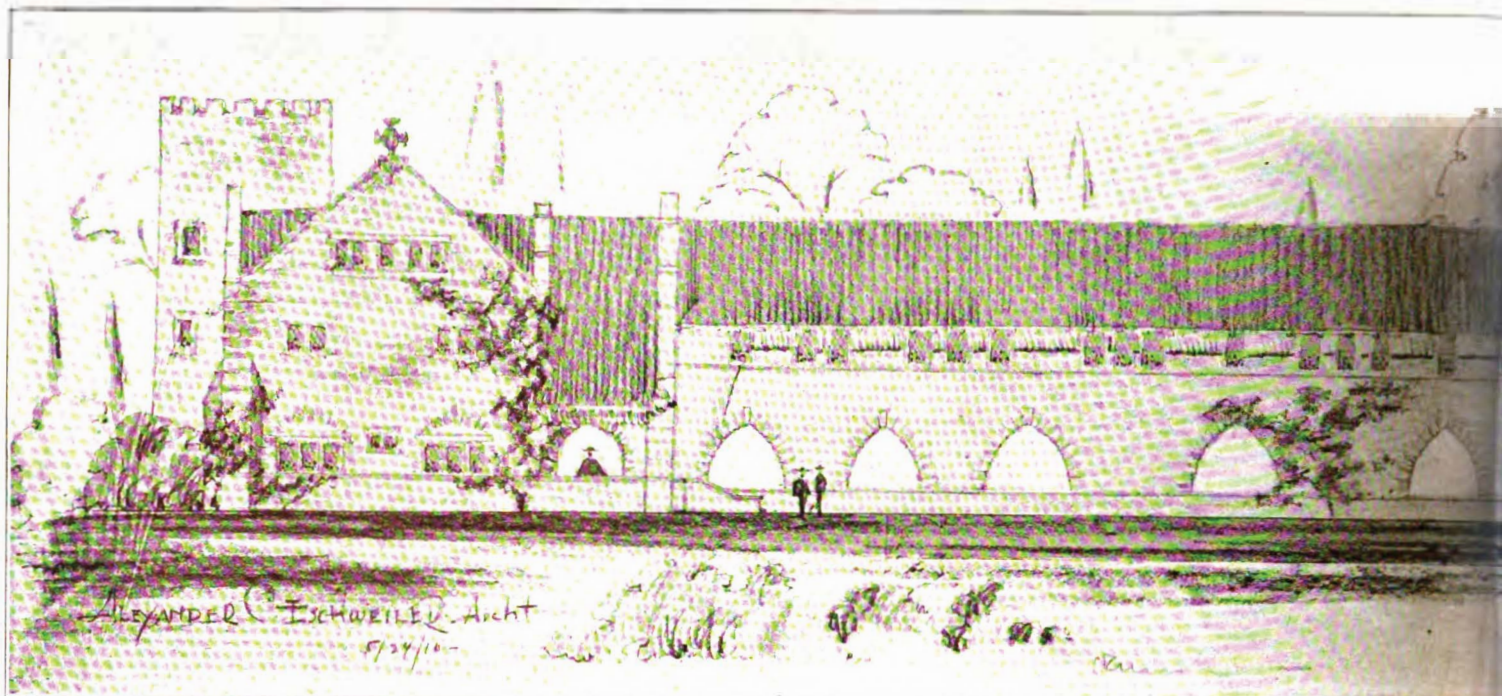
NO PERFECTION too high to be hoped for, no sin too bad to be forgiven, if only men would turn to Christ and dutifully abide with Him.—*Keble*.



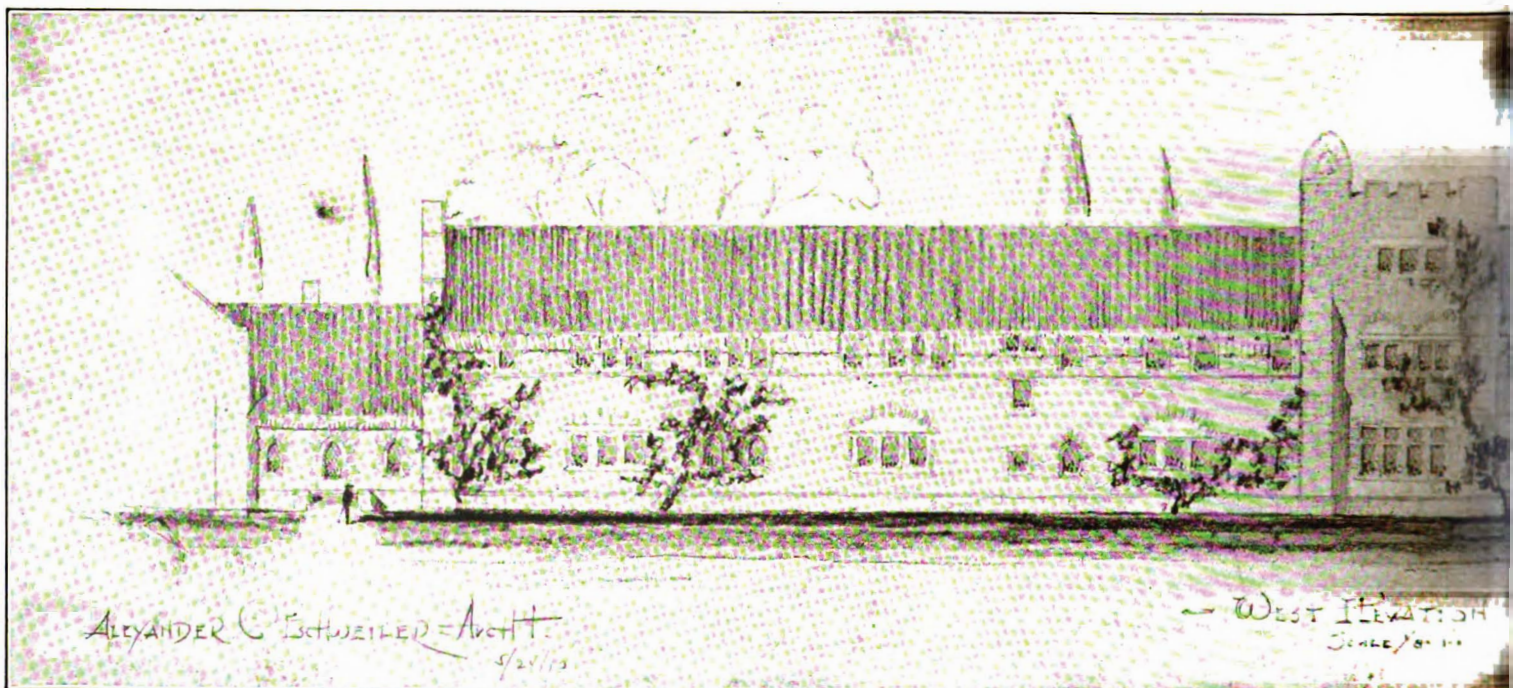
NASHOTAH THEOLOGICAL SEMINARY. NEW LIBRARY BUILDING.
[From architect's drawing. JOHN SUTCLIFFE, Architect.]



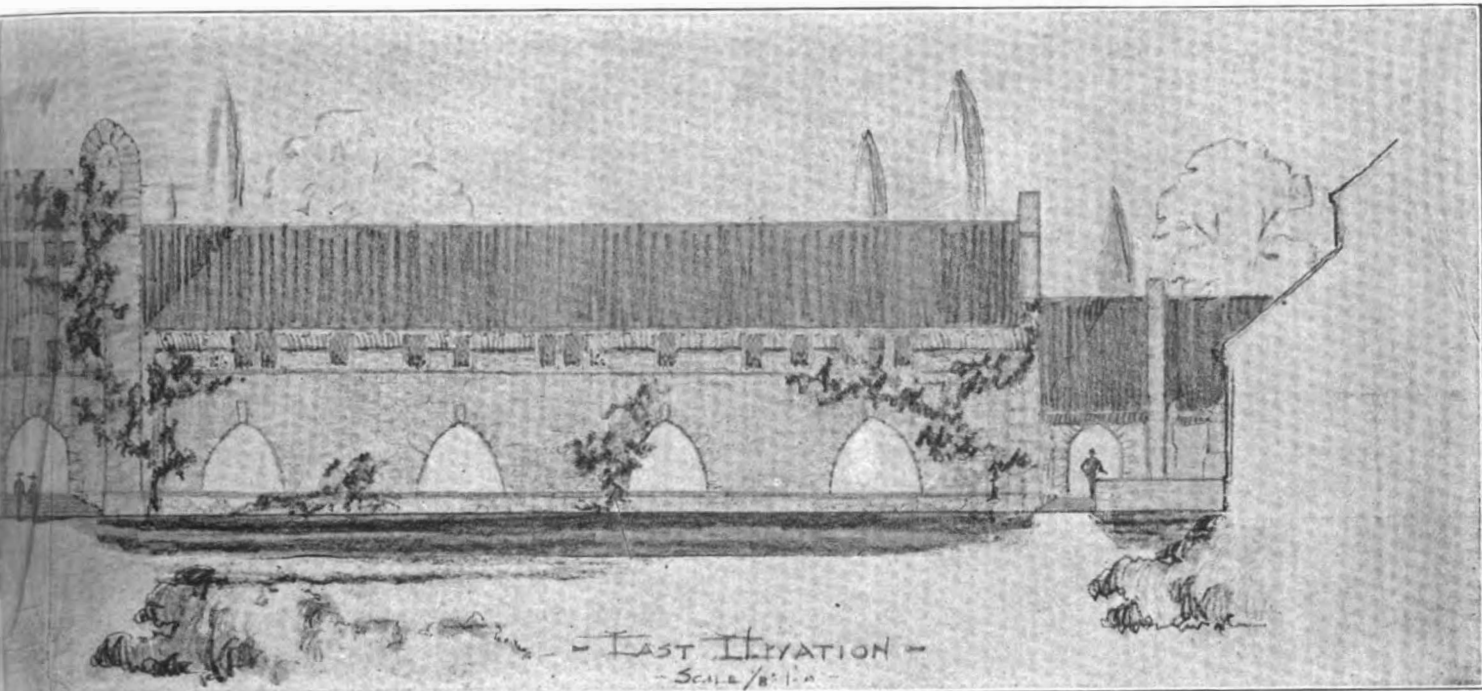
NASHOTAH THEOLOGICAL SEMINARY.
South elevation of new Lewis Hall.
[From architect's drawing. ALEX. C. ESCHWEILER, Architect.]



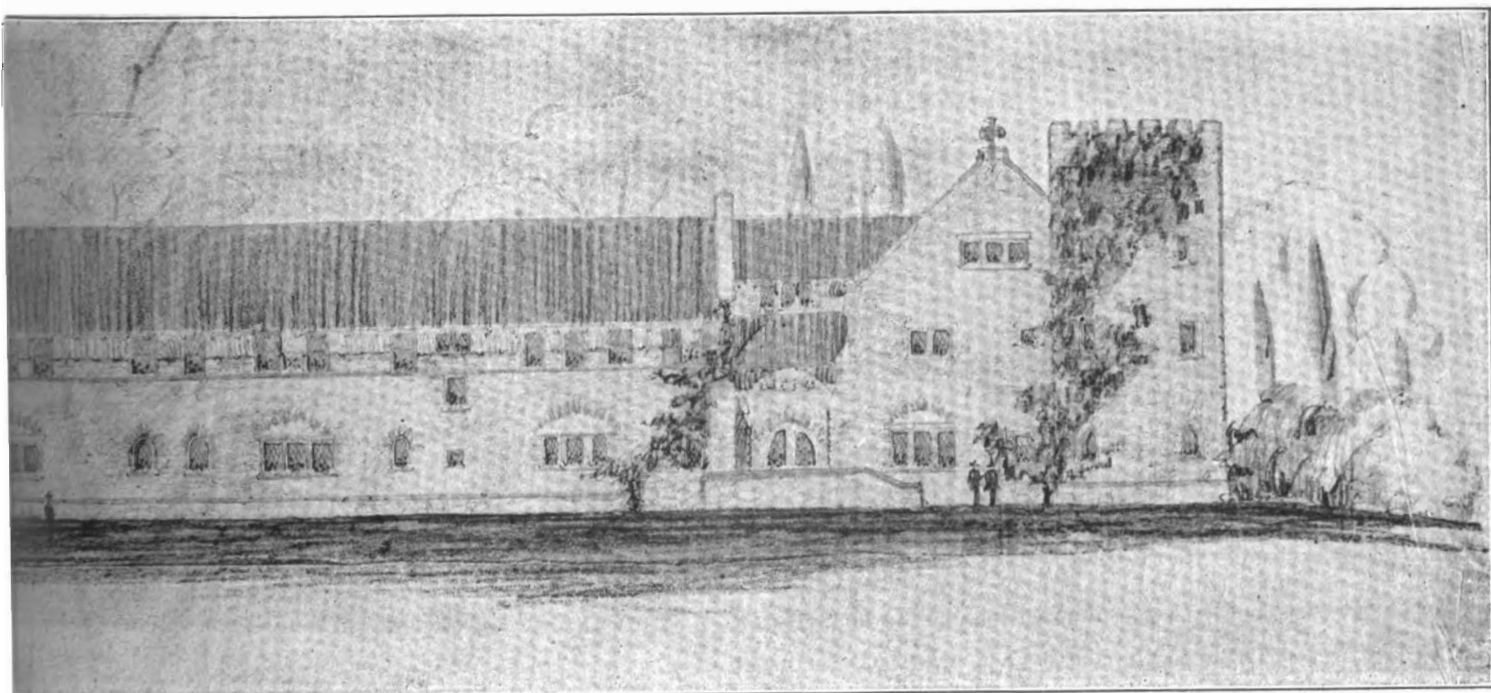
NASHOTAH 1
 East elevation of Sabine Hall, with cloister in foreground.
 [From architect's drawing.]



NASHOTAH 1
 West elevation of Sabine Hall.
 [From architect's drawing.]



AL SEMINARY.
 e old wall on this side is utilized for the new building.
 [SCHWILEB, Architect.]



L SEMINARY.
 this side are entirely new.
 [SCHWILEB, Architect.]

JOHN MASON NEALE.

BY THE REV. WILLIAM HARMAN VAN ALLEN, L.H.D.

THIS altogether fascinating volume* has lain too long upon the reviewer's table, in the hope of really adequate treatment. Such a book cannot be summarized or criticised in a few paragraphs. One who loves and reveres the bright and venerable name of John Mason Neale with a peculiar intimacy of grateful affection can do little more than echo the angelic word to St. Austin, "*Tolle, lege,*" "Take up and read."

We still wait a satisfactory life of Neale. The Oxford side of the Catholic Revival has been set forth minutely, in biographies, volumes of letters and reminiscences, and studies, hostile or friendly. But the Revival never reached the life of the people of England so long as it remained in the academic atmosphere of the Tracts. It was necessary to translate the language of scholastic divinity into popular hymns, and to set forth spiritual truths by the symbolism of architecture and ceremonial, before the slums could blossom with new churches and the poor have the Gospel preached unto them. That side of the Revival had its origin in Cambridge, with the Cambridge Camden or Ecclesiological Society; and Neale, with his vast liturgical learning, his unique gifts as translator, and his sense

of proportion, actually did more than any other man to popularize the movement, even though he kept in the background and filled only an obscure chaplaincy. In the great four-volume *Life of Pusey*, in Dean Church's *History of the Oxford Movement*, in Lid-don's *Life*, his name scarcely occurs. Mrs. Towle's *Memoir*, though valuable, is too cold and unappreciative; she has no real enthusiasm for her hero, nor does she at all understand the real scope of his work. The series of sketches published in *St. Margaret's Magazine* some years ago



JOHN MASON NEALE, D.D.

are much more valuable; and some day, perhaps Russell or Wood or Hutton will give us what is needed.

Meanwhile, this book of *Letters* shows us the man as he was: devout, encyclopædic, humorous, brave, thorough-going, sympathetic, far-seeing, patient, unflinching, with a capacity for fierce and righteous anger, but with a humility and gentleness to match, laborious and loving above all.

Dr. Neale was born in 1818, and entered into rest in 1866. The letters commence with 1826, and continue to the end of his earthly life, though most of them are from 1846, his going to Sackville College as warden, to 1856, when St. Margaret's Sisterhood, his foundation, was fairly established. Outside family letters, the larger part are to the Rev. Benjamin Webb, a close friend and fellow-laborer, and written colloquially and freely. Neale's comment on Froude's *Remains* must be applied to himself: "A man ardent in the cause, very careless in his words, writing to his most intimate friends, without the most remote idea of publication."

At Cambridge his most important work was in connection with the establishment of the Cambridge Camden (later Ecclesiological) Society, whose seal adorns the cover of this volume. After a brief experience as chaplain of Downing College, he entered with high hopes upon his first and only parish, Crawley; but ill-health compelled a speedy resignation and a long sojourn in Madeira. There began that series of foreign letters which form so fascinating a portion of this collection: from France, Portugal, Spain, Belgium, Denmark, Sweden, Germany,

and the Austrian dominions. He seems to have been little in Italy.

Brought up in an Evangelical atmosphere, he could write with reverence of Simeon's death-bed, while an under-graduate, though by that time definitely set on the road he was to travel always. One notes with interest the signs of progress; as when in 1840 the greatest hymnologist the Church of England has produced could write of "My general dislike of hymns"; or elsewhere speak of a distaste for vernacular offices, though he was to set in order for his Sisters the most widely used of the English breviaries. Almost from the first, however, he uses "Catholic" as the only proper description of loyal English Churchmen—and, for that matter, with a far wider significance, as when he speaks of "a wonderful Catholic forest," or later of "gloomy Protestant valleys."

His passion for ecclesiology was much more than mere antiquarian curiosity: it was the exemplification of what *pietas* means. And his enthusiasm records incidents of much interest to-day, whether survivals of early reverence or tragic evidences of corruption. In an early visit to Somerset he notes with delight that the rustics bow to the altar and at the *Gloria* according to ancient custom. But he sets down at the same time the dreadful tale of the near-by parish where, the squire's pew being in the chancel, the footman brought the luncheon-tray always at the beginning of the Decalogue; or the yet more shocking story (this only hearsay, observe) of a church where the font was always dry at a Baptism, and when a visiting priest, about to christen a baby, demanded water, it was brought to him in a glass, to drink!

He was in Madeira when Newman deserted, and was at that time beginning his *magnum opus*, the *History of the Eastern Church*. His study of that mighty and most ancient Communion affected him profoundly. "I can not make, as Montalembert does, visible union with the chair of St. Peter the keystone of the Church," he writes; "*We Orientals* take a more general view." He wrote of Newman's conversion:

"As to me, this event can have no influence, excepting that naturally, when one's mother is betrayed (however weakly or wickedly she may have acted, which yet in this case I do not see that our Church as a Church has done) one is more desirous than ever of working for her and serving her." And again, "I can not express to you the firmness of my conviction. It seems to grow upon me the more the others waver. . . . I am quite sure that if we don't desert ourselves, God will not desert us. *If you all go, I shall stay.* If Andrewes is not saved (who had far less reason than we have to



INTERIOR OF SACKVILLE COLLEGE CHAPEL.

remain) it can little matter whether one goes or not. . . . Draw up any formula you will of confidence in our Church, and expectation that the glory of the second House will exceed the glory of the first, and I will sign it."

And this was the man whom a cruel, cowardly Bishop and

* *Letters of John Mason Neale, D.D.* Selected and edited by his daughter; with portrait. Longmans, Green & Co. 1910. \$3.00.

a howling mob of Protestants assailed as a Romanizer! Would God a few of our weak-kneed, shivering, facing-both-ways brethren who halt between two opinions would meditate on Neale's utterances!

He never was spell-bound by Newman's personality or eloquence. "I look on Andrewes and Taylor as superior to him as one man can be to another." But though he had no slightest inclination Romeward, he loved and honored the saints and scholars of the Latin Church, and never failed to express his gratitude. Studying the Dutch Old Catholics at Utrecht, at the time of the decree concerning the Immaculate Conception, he wrote: "Every step modern Rome takes is more and more against her"—a saying which we echo, having in mind the Syllabus, Infallibility, and recent Papal *faux pas*. Describing some French Marist Sisters, he says: "Their dress is blue, with a black bonnet, and over the breast a square piece of linen fastened somewhat like the Jewish ephod, with the monogram M on it, and no cross. To me it is very sad to see our dear Lord studiously and ostentatiously rejected for His Blessed Mother." So far back as 1842 he had written: "I had a long argument with Wackerbarth, the Romanist, and never felt before, so much, how invincible we Anglicans are, if we will only abjure all common cause with Protestants": that sentiment is worth consideration to-day, as we rush too hastily into "Church Federations" and the like.

His work of restoration at Sackville College, the quaint old almshouse at East Grinstead, was admirable; and if it seemed unworthy a man of his intellectual powers, he knew better, as when, years afterward, he wrote to a Sister: "The meanest thing you have to do in the hospital is glorious, if it is done for Him. I say from my heart, I would rather make one poultice, or clean one saucepan, for His sake, than write the most learned book that ever was written, for my own."

This, too, is suggestive, apropos of Christmas toils for the poor old people: "Being occupied in a corporal work of mercy is a better preparation for such a time as this than any 'week's preparation' that ever was or will be written."

The story of the persecution he and his family endured in the early days there is almost incredible: Protestant-minded clergy stirring up the mob to actual violence, the Bishop of Chichester approving all and inhibiting Neale. Surely, times have changed a little for the better. Neale's patience never failed; he knew how to suffer wrongfully. But his letters show him as keenly sensitive, and *absolutely uncompromising*. In all the controversies, echoes of which we find in these pages, his voice was always on the side of "Thorough"; and he knew how to speak with fierce plainness when there was need. Of the persecuting Bishop he writes: "As one of Foxe's martyrs said, 'The Lord convert or confound him speedily.' Amen." And when the Primates were doing what Primates are often too



ENTRANCE TO SACKVILLE COLLEGE.

ready to do, alas! he was no less lucid: "Pray God there *may* be a purgatory for the Archbishops."

So, hearing the vicar of East Grinstead scoff at the doctrine of the Real Presence in a sermon, he got up and walked out of church, with due and deliberate solemnity, to mark his grief at such heresy. He never prophesied deceits; he never went down into the plain of Ono. He saw that loyalty to Catholic truth is necessarily inconsistent with flexible adaptation to popular clamor; and he never wavered, however great the pressure. Writing of his own troubles, he says:

"I think even you have no idea how much I suffer from this per-

secution against the college; how it distracts my thoughts in prayer; how it hinders my rest; how it would tempt me, unless I were very watchful, to think that God is suffering me to be tempted above what I am able to bear. But, though all this is so, I am not discouraged, as though my feeling the thing so bitterly were any reason for believing that I were less in earnest in serving God. It is merely natural temperament. So I tell myself to take courage, notwithstanding all these things."

When in 1860 the Bishop formally withdrew his censure, Neale wrote:

"So, I hope, ends a battle of more than sixteen years, I having neither withdrawn a single word, nor altered a single practice (except in a few instances by way of going further)."

That is the way to win battles: whether, in his day, for sacramental doctrine; or, as in our own, for the defence of Holy Order, and it may be, for the right of the sick and dying to "the most comfortable Viaticum," against all the quibbling



GRAVE OF DR. NEALE AT EAST GRINSTEAD.

prohibition of Reservation that can be devised. No compromise in matters of principle: Neale's rule should be ours.

Another much needed lesson comes to us from his indefatigable industry. Dying at forty-eight, he left more than one hundred and thirty separately published works; he had made himself familiar with twenty or more languages; he had done work beyond all praise in connection with every department of Church life, but specially in connection with hymnology, liturgics, and the Religious life. The only preferment ever offered him was the Deanery of Perth, which, believing that the Scottish Church could best be served by Scotsmen, he declined. The only academic honor awarded him except the Seatonian prizes he won so often at Cambridge for English verse) was a D.D. from Trinity College, Hartford—then a Church institution, though now, unhappily, having cast away its birthright for a mess of Carnegie pottage. His income from his wardenship was £24 a year. I suppose the world would have counted him a failure. Yet he is to me dearest and greatest and most helpful of all the nineteenth century worthies of the English Church; I never weary of his sermons; children love his tales just as much in New England as in Sussex, I find; and this review acknowledges, without cancelling, the debt I am conscious of owing him.

In 1837, writing to his future wife, he could say:

"These thoughts make me long, and sometimes more ardently than I can express, that I may have done something which may exempt that tablet [his own memorial, as he fancies it] from being carelessly passed by. If it be wrong to have this 'panting after immortality,' I must confess myself very, very guilty."

Who shall doubt that his aspiration was abundantly fulfilled? One may well set beside it the very last words he ever published, written during his fatal illness, the epilogue to "The Seven Sleepers of Ephesus":

"Ye who are fighting the battle for England's Church and her glory,
Whenso that battle seems going against us, remember the legend.
Time there will be, there *will* be, though we shall never see it in this world,
When by the hands of the men that come after us God shall upraise her,
She whom we fight for now be no more despsed and rejected,
But an eternal praise, and a joy of all generations."

AS THE industrious ant builds up its hill of sand grain by grain and only after the lapse of many days completes its task, so is character formed by the faithful discharge of small and inconspicuous duties through the laborious effort of many years.—Selected.

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.

SPIRIT COMMUNICATION.

To the Editor of *The Living Church*:

A PROPOS of your recent editorial on "Spirit Communication" the following may be of interest.

Some thirty years ago, while a student in Chicago, a friend of the writer who had recently been bereaved by the sudden death of a very promising son, undertook to secure some communication with or from him. A German and an unbeliever, he would not trust the professed "mediums," or ordinary "spiritualistic circles," so he formed a "circle" from persons he felt could be trusted, and continued his investigation for a year or two. Some years later, while on a visit to the city, the writer met this friend quite unexpectedly. In the course of conversation he asked as to the result of the investigations, and received the following laconic answer:

"I am quite certain that there is a spirit world with which one can have communication; but it is apparently filled with a jolly, rollicking lot of spirits that like to have a good time at the expense of poor mortals here on earth." (THE REV.) EDWARD H. CLARK.

Springfield, Ills., August 10, 1910.

TEACHER NEEDED FOR CHINA.

To the Editor of *The Living Church*:

MAY I have the privilege of stating in your columns one of the present urgent needs of St. John's College, Shanghai, in order to bring it to the attention of the young men of the Church?

I am very anxious to secure the services of a teacher for the department of Natural Science. Hitherto that work has been very sufficiently conducted by Professor F. C. Cooper, but as the college has grown, it has become impossible for one man, even with the help of trained Chinese assistants, to give all the instruction required. The faculty should be reinforced by at least one teacher who has made a special study of science and is capable of giving the ordinary college courses in biology, chemistry, and physics. One of our aims at St. John's is to make God known to our students through His revelation in nature. The study of science not only is of great practical value to them but also gives them much needed mental training.

The young layman who takes up the work will have the satisfaction of helping to lead some of the young men of China out of the darkness of ignorance and superstition into the light of God's truth. He will have the opportunity of influencing some of those who will be leaders in the new China and hence will have a part in the moulding of a nation. He is not called upon to do direct evangelistic work, for that belongs especially to the clergy, but he should take up his work in a true missionary spirit, and through character and influence should help forward the Christian aims of the institution. One who wishes to devote his talents to the service of his fellow men will find here a great sphere of usefulness. By communicating with Mr. John W. Wood, Corresponding Secretary, 281 Fourth Avenue, New York City, further particulars in regard to salary, terms of service, etc., may be obtained.

Very truly yours,
F. L. HAWKS POTT,
President St. John's College, Shanghai.

LONG SUMMER SERVICES.

To the Editor of *The Living Church*:

MAY one relate a midsummer experience showing the inappropriateness of long Church service on Sunday morning for the people?

Sunday, August 7th, a decidedly sultry day, the writer attended two morning services. The first service was Holy Communion at 7:30, thirty or more being present, and the Catholic forms and vestments being helpfully in evidence. This service occupied less than forty-five minutes and the Lord Jesus was with us.

The second service was attended in another parish church in another city. This service consisted of morning prayer with two long lessons and an anthem by the choir, followed by sermon and Holy Communion. There were about one hundred present. The service began at 10:45 and ended at 12:45, two hours. This was too long a service under the circumstances; body and mind became wearied, as was evidenced by the attitude of many of the congregation and by personal inquiry after the service. Those present were nearly all men and women who toil daily, and such a service was more disciplinary than inspirational. Satan took advantage of the flesh to hinder the divine grace.

Now who gave Satan this opportunity, one which is often given

him in our Sunday morning services because of their undue length? We spoke to the curate in charge, whom we found a man of much grace. He said he followed the custom in that parish. Does the Church demand of us such a prolonged service? No! For nothing can be plainer than this rubric: "The order of Morning Prayer, the Litany, and the order of the administration of the Lord's Supper, or Holy Communion, are distinct services, and may be used separately or together: Provided no one of these be habitually neglected."

Is not the service of Holy Communion, with a brief sermon or exhortation, and an hymn or two, the choir leading, enough for any ordinary Sunday morning service? Does it not seem as if Holy mother Church were wiser as regards the laws of psychology,* and far more considerate of human weakness and limitations, than many of us clergy? And does it not often happen that between the penitent and hungry soul, and its opportunity to eat the heavenly manna of our Lord's blessed Body, there intervene too many long chants, too many long anthems, too many long prayers, too many long lessons from scripture, and too many wearisome half-hours? In the blunt but forcible language of the street, why not "cut it out"? The service of Holy Communion is all in all, and all sufficient.

Hartford, Conn., Aug. 16, 1910.

G. H. HEFFLON.

* See James' *Psychology*, "Laws of Attention."

SOCIAL SERVICE WITHIN THE CHURCH.

To the Editor of *The Living Church*:

I HAVE read with appreciation your editorial (August 6th) on Social Service Work in connection with the General Convention at Cincinnati. It may be of interest to your readers to know that the Church Association for Advancement of the Interests of Labor (C. A. I. L.) has been invited to join with the Christian Social Union in the call for a conference with the Social Service Commissions and has accepted the invitation.

Your strictures on the Charity Organization Society of New York for ignoring, in an article in the *Survey*, the social work of our communion, while dwelling on the later work of the denominations, are eminently just. That article should have referred to the Labor Committee (the first of its kind) appointed by the General Convention at San Francisco in 1901, which committee was reappointed by the Convention at Boston 1904 and in Richmond 1907; and to the recommendation of the latter Convention that diocesan social service commissions be formed; and also the fact that many such commissions are now successfully working. The Church Association for the Advancement of the Interests of Labor and the Christian Social Union should have been mentioned.

Perhaps the omission of the New York diocesan Social Service Commission and C. A. I. L. is most astonishing, because the C. O. S. of New York has known about C. A. I. L. for many years, as the headquarters of the society has always been in New York City, and the diocesan Social Service Commission not only works through the archdeaconries of the diocese outside the city, but in the boroughs of Manhattan and the Bronx. There is no excuse for ignorance on the part of the C. O. S. because for several years the late Bishop of the diocese of New York, the Rt. Rev. Henry C. Potter, was president of the C. A. I. L. and untiringly urged the interests of the society.

Permit me to call attention to an error in your editorial, calling the Christian Social Union the pioneer society in this country and in England. C. A. I. L. was organized in this country in 1887, a short time before the C. S. U. in England, and four years before a branch of the C. S. U. was formed in this country.

Ignorance both within and without the Church is to be deplored. It is therefore very wise that THE LIVING CHURCH should give so much space to social service, which effort will certainly enlighten the minds of your readers. To add something to such enlightenment, I ask the courtesy of the publication of this letter.

Very respectfully,

HARRIETTE A. KEYSER,
Second Vice-President of C. A. I. L.

HANG OUT A SHINGLE.

To the Editor of *The Living Church*:

I WOULD like to ask why our churches do not have their names and hours of service on a board where strangers can satisfy their desire?

It has been my privilege to travel from the East to the address below. If it had not been for the *Living Church Annual*, and "A Guide to Catholic Churches" (from the *American Catholic*), I would have been unable to visit many of our churches. In all the places I stopped, I only saw three churches giving the name and hours of services. It would be impossible to count all of the Protestant places of worship where they had a shingle out to catch the stranger's eye.

I arrived at ———, Illinois, at 5:30 A. M., and was obliged to wait one hour for train connections. A lady approached me just as I seated myself in the station, and said: "Don't you want to give me ten cents for one of these magazines?" After asking what her paper was, she said: "It's to help the Seventh Day Adventist." This does not prove why we do not have the name and hour of service

on our churches, but it does show how the Protestants are working to gain their point, even if they are obliged to rise early in the morning.

In another town I saw a church that looked Catholic with a sign, and when I got near enough to read it, it said, "Keep Off the Grass." I followed the walk around to the door, but it was locked; this was about noon. I still believe it was an American Catholic church, but am not sure.

On another corner of a church a sign read, "For Sale; inquire at 187 Main St." The real estate agent knew the only way to do business with people who are not acquainted, was to advertise.

Why can't we advertise the hours of our services for the benefit of strangers?

Rapid City, S. D.

Yours in His work,

CLARENCE B. RIGGS.

HOW WE ASSIST ROMAN CONTROVERSIALISTS.

To the Editor of *The Living Church*:

IN plea for calling a spade a spade, I quote the following from *The Question Box*, a Roman Catholic "Answers to Questions."

Why do we with our own tongues call ourselves by a name which we are at pains to deny when the catholicity of our claim must be explained historically?

"In the United States, moreover, the official title of the Episcopalians is 'The Protestant Episcopal Church of America,' despite many protests of High Churchmen in synod after synod (Catholic Truth Society publications)."

In effect the above is but an echo of our own words. Can't we speak otherwise? Pseudonyms are so misleading.

Richmond, Va., August 12, 1910.

T. P. CAMPBELL.

THE MISSION HYMNAL.

To the Editor of *The Living Church*:

IT is greatly to be hoped that the Joint Commission on the Mission Hymnal will restore Hymn 599, "Hark my soul! it is the Lord," as Cowper wrote it.

In the original it is a touching colloquy between the soul and her Saviour. As altered at the last revision of our Hymnal its significance is so entirely lost that that true poet, the late rector of Grace Church, New York, said he could never again use it. Would it not be better to omit this hymn altogether rather than print it thus mangled?

C. K. MEREDITH.

SUFFRAGAN BISHOPS.

To the Editor of *The Living Church*:

THE most of your correspondents who have written on the subject of Suffragan Bishops, as well as those who have spoken on the subject in diocesan conventions, seem to have the idea that the only use for the Suffragan Bishops, if permitted by the coming General Convention, will be for the colored people. It is true that when the matter of Suffragan Bishops was first broached it was with the idea that the race question would be settled in that way. But in the proposed legislation there is no mention made of racial Suffragan Bishops, and so there is nothing in the proposed legislation to prevent any diocese from availing herself of this method of increased episcopal supervision. There are dioceses that are too large territorially for one Bishop to do effective work, and yet the diocese is not financially able to support a Bishop Coadjutor. With one or more Suffragan Bishops, either the rectors of large parishes or the general missionary, the diocesan would be relieved of much of the routine work, and in remote parts of his diocese would be relieved of long and tiresome journeys to confirm a class of one or two persons. The diocese of New York could well use two Suffragans, and at their convention the matter of electing a Coadjutor was deferred, the reason being given that if the General Convention ratified the proposed legislation regarding Suffragan Bishops, they would have one or more Suffragans. The diocese of Springfield would be able to have one or more Suffragan Bishops, but could not undertake the support of a Coadjutor. From the southern extremity of the diocese to the northern extremity is more than 200 miles and requires a full day to make the trip. If Bishops are essential to the *esse* of the Church, then in the mission field it is imperative that we have more Bishops than we have at present.

One of the arguments against Suffragan Bishops is that it will create an inferior order of Bishops, and that able men will not accept such posts. If able men are working for the upbuilding of Christ's Church in the world, they will accept any post giving them an opportunity to work more effectively for God. One of the Bishops in the Fifth Department said to me that he considered the adoption of the Suffragan system a solution of many of our difficulties in the mission field. The diocesan Synod of Springfield *unanimously* voted for the ratification of the proposed legislation.

McLeansboro, Ill., August 12, 1910.

W. M. PURCE.

CONFEDERATE BISHOPS ON THE NAME.

To the Editor of *The Living Church*:

AS an interesting and perhaps valuable contribution to the discussion on the Change of Name of the Church, I beg to submit the following without any personal comment:

A convention of the clergy and laity of the Confederate States was held in Christ Church, Columbia, S. C., October 16-24, 1861. On the third day, the report of the committee on the proposed Constitution was taken up, the first article of which was as follows:

"This Church shall be called 'The Protestant Episcopal Church in the Confederate States of America.'"

The Rev. Richard Hines of Memphis, immediately moved to strike out the words "Protestant Episcopal" and to insert "Reformed Catholic."

A prolonged discussion ensued, and on the next day, when a vote by dioceses and orders was taken, three Bishops voted in favor of the change: Otey of Tennessee, Green of Mississippi, and Atkinson of North Carolina.

The motion being lost, another substitute was proposed:

"This Church shall be called the Episcopal Church in the Confederate States of America."

On this motion, which was made by Mr. John D. Phelan of Alabama, only Bishops Otey and Green voted in the affirmative.

On the final vote on the proposed article, Bishops Otey, Green, and Atkinson still voted against the phrase "Protestant Episcopal." Monroe, La., August 13, 1910.

H. R. CABSON.

TEMPTATION RESISTED.

By MARIE J. BOIS.

"And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone."

BLESSED indeed are we when we learn the full meaning of these words; when, with thankful heart and joyful voice, we can sing that every victory has been won by the power that worketh within us. What a wonderful sense of protection it gives, what an incentive for further and greater efforts! The old temptation came and assailed us (and which one of us does not know his besetting sin?). Unexpectedly, with terrific violence, the enemy was upon us, finding within us enough response to make the victory doubtful for a while. Let us be frank with ourselves: have we never presumed to count on God's pardon, and never deliberately yielded to the temptation in spite of—I had almost said, because of—our knowledge of His love? The weakness, the wretchedness of a heart which can yield to such a temptation! But if we know the humiliation of defeat, what a wonderful thing it is to experience the joy of victory and to know that, not in our own might but in the power of the Holy Ghost, we have met and routed the enemy! We know that our cry for help was heard, although it was so weak that only a very attentive and loving ear could have heard it; we know that our longing to taste the forbidden fruit was so intense that of ourselves we could not have resisted. We learn, then, once more that He cares for us; we feel His protecting arms around us; the love which graciously promised, "Before they call, I will answer," shines in our heart and life, and the joy of victory is made sacred by this new proof of His ever-watchful love over His children, by our thankfulness to our God, who giveth us the victory through our Lord Jesus Christ.

O go your way into His gates with thanksgiving and into His courts with praise: be thankful unto Him, and speak good of His Name. For the Lord is gracious, His mercy is everlasting, and His truth endureth from generation to generation.

IT IS SAID that the sweetest side of any fruit or vegetable is the side which grows toward the sun. There is no doubt that the sun has a great deal to do with the beauty and flavor of the fruits which are the delight of man. In this casual observation, as in so many facts from nature, rests a beautiful spiritual lesson for us all. What the sun is to the natural world, that, and much more, is Christ to the world of spiritual things. As the sun influences the fruits and vegetables of the earth, giving them beauty and lusciousness, so Christ sheds an influence over the lives of many and gives them beauty of character and purity of heart. And as the sweetest side of a fruit or vegetable is the side toward the sun, so the best side of man is the side toward Christ.—*Selected.*

"ANXIETY does not empty to-morrow of its sorrows, but it empties to-day of its strength. It brings a double weakness, for it makes us feeble in to-day's endeavors and faint-hearted for the future."—*Selected.*

Literary

CHURCH HISTORY.

The Rise of the Mediaeval Church, and its Influence on the Civilization of Western Europe from the First to the Thirteenth Century. By Alexander Clarence Flick, Ph.D., Litt. D., Professor of European History in Syracuse University. Putnam's, 1909.

There are three valid reasons for publishing a book of history: full knowledge of sources, facility in narration, and ability to interpret. The first of these represents the primary stage in production of history and education of historical scholars. No man can know history who does not approach it as an inductive science, and who does not cultivate scientific accuracy in his observation and in his marshalling of data. One who has mastered the available evidence for any bit of history ought to give the world the results of his study in the form of a monograph. None can rightly discharge the historian's higher functions who has not served an apprenticeship in research. But, in the second place, the results of investigations of specialists have to be woven into intelligible narrative; and the same story may be told effectively in various ways. A man may also write a book, if he has some new story to tell, or can tell some old story in a newly effective way. Highest of all in the category of historical work is the ability to interpret historical narrative, not only to tell what has happened in human society, but to indicate some clues as to what it means. No history is complete until its truthful statement has been added truthful interpretation. In the nature of things, comparatively little interpretation can be given; but, as each student of human nature detects that "beautifully shines a spirit through the bruteness and toughness of matter," he may make some small contribution to the world's growing knowledge, the significance of parts of its constantly changing experience. There can be no perfect history without interpretation, although there can be no history with a perfect interpretation. It is beyond present comprehension of man to explain fully the life of himself and his race; though his efforts to understand both must result in an attempt at philosophy, whenever he undertakes to make formal record of the annals of his kind.

Such justification as there is for the production of the present volume is of the second sort. The author has undertaken to tell the story of the first thirteen centuries of the Christian Church in a way intended to be helpful to a special class of readers. The merits of the book are merits of narration. There is little use of sources apparently, except as these appear through quotation in modern books; and a comparison of the text with the bibliographies given will show that comparatively few of the books consulted have been assimilated and used. The latter part of the book is more valuable than the first. The best chapter in the whole is the one on Pseudo-Isidorian Decretals. Here the author gives a delightfully clear account of an interesting subject, which he appears to have mastered at first-hand. There are some specially useful bits of narration in the sections dealing with Gregory VII. and Innocent III. But, on the whole, there has been comparatively wide research to comparatively little purpose, since the book is one of those which, with mountains of comment upon fragments and aspects of Christianity, contains no indication of what Christianity actually has been, and of what, in the case of the majority of Christians, Christianity actually is. Comment in this notice may be confined to two chapters of critical importance.

Chapter IX. discusses the interesting topic of the Rise of the Papacy. Here, if anywhere, the historian of the Mediaeval Church must move freely. He must be thoroughly at home in the world, eastern and western, of the fourth and fifth centuries, and apprehend, even if he cannot approve, the thought and politics of the age. If he knows his period well, he can readily sketch the rise of the papal power; if he does not, he can never understand it. A master of the ample records of the time can easily trace the successive stages in ecclesiastical evolution: the conditions which led to the establishment in the Church of provinces and patriarchates corresponding to the provinces and dioceses of the Empire; the series of accidents whereby the Roman Church, at the beginning of the fourth century metropolis of "the suburbicarian churches" of south Italy, had by the end of the century risen to a position of similar authority over the churches of all Italy, Gaul, Africa, and Spain; the amplification of "Petrine claims" from natural emphasis on an apostolic association analogous to that of "the chair of James" in the Church of Jerusalem, into a claim of final authority; the steps whereby the "primacy of honor" always accorded to the Bishop of the Imperial City was translated into an actual supremacy over the Church. The gradations are fair and clear, whereby the first among Bishops became, first, the unique among Patriarchs, and, later, more and more sovereign Pontiff of the Church.

The period during which the change was virtually effected is the period which intervenes between Nicaea and Chalcedon. Sylvester, whose relation to the suburbicarian churches was recognized at

Nicaea, and whose unique influence in the West was made apparent at Arles, is a Roman Bishop of the earlier type. The primacy of honor accorded to his see is unquestioned. As occupant of "the chair of Peter," he was expected to act as leader of the Church. He is plainly first among Bishops; and he is plainly nothing more. But in his day came the beginnings of change with the enfranchisement of the Church and the beginnings of secular greatness through the gifts and concessions of Constantine. A century and a quarter later, the first of Bishops has become Pope, an ecclesiastical emperor. The genesis of the strictly papal idea may be placed in, or very near, the episcopate of Damasus; it becomes tentatively explicit in Rome itself in Siricius and Innocent; it has made a place for itself in the Church at large by the time of Celestine; it is fully developed in theory and has a fair amount of translation into fact in the teaching and achievements of Leo. To understand this development is to have the clue to the meaning of later events, and to be able to relate later stages of papal development. The patriarchal and political aspirations of Julius and Damasus were after two centuries realized in the actual power of the first Gregory, as were the imperial ambitions of Leo four centuries later by the first Nicholas. A new cycle is opened by Gregory VII. in his seeking imperial authority over State as well as Church; and even this attempt was crowned with success in the memorable pontificate of Innocent III. The Papacy perpetuated side by side the spirit of St. Peter and the spirit of Julius Caesar. Like St. Peter, it was, in spite of lamentable failures, loyal in its witness to the Christ as Son of the living God. The secret of its persistence has lain in its unvarying witness to the claim of the supernatural. But like Julius Caesar, it has bent all its energies to establish the supremacy of Rome, and has among the tributaries of the Eternal City enrolled subjugated provinces of the Kingdom of Christ. The Church owes much to its loyalty to St. Peter and the world not a little to its use of Caesar's power. To understand its inherent strength, as well as its defects and limitations, one must know the world which produced it as well as the world which it produced. The story of the highest development of papal power has been clearly told in the volume under discussion; but it can not be said that it shows either the accurate knowledge or the sense of historical perspective necessary for effective dealing with the earlier period. There are numerous errors in detail; but these are of insignificant importance as compared with a fundamental lack, which prevents its fulfilling its purpose as an instructive text-book in history.

Chapter IV. comprises the portion of the work which deals with the "Origin, Spread, and Organization of the Church during the Apostolic Age." This might be expected to explain, or at least to imply, what the central and controlling ideas of the religion itself were. It is impossible to touch upon these matters in a way satisfactory to a person of ordinary intelligence without reference to the fundamental assumption which caused, and alone explains, that origin, spread, and organization, with which it deals. Yet never from beginning to end of the chapter, nor, for that matter, from beginning to end of the book, is there either statement or hint that the idea responsible for this development which has transformed the world was, and is, the belief that Jesus of Nazareth was none other than incarnate God! The modern historian may not believe this, and he may take pains not to teach it; but as historian, chronicling fact, he is bound to make it clear this was the starting-point, and has been the rallying-point, of the distinctively Christian developments. In giving the history of the Apostolic Age he is bound to give the gist of the New Testament, which has been assumed to be the sole evidence for developments basing themselves upon that age. He may take pains to say that the central idea of the New Testament is incredible, that it must be accepted as myth: but he is bound to say what the myth was, and that, as matter of fact, it was acceptance of this, not as myth but as history, which constituted the belief and determined the life of those who built up the Christian Church. The historic Christian religion is based on a particular conception of the Person of Christ; and an historian ceases to write history of the religion when he evades taking this into account. Readers in full possession of their senses can not be permanently satisfied with "history" which dodges the vital facts. It makes no difference, in one sense, whether Jesus of Nazareth was, or was not, more than man. The point is that the primitive Church, the Mediaeval Church, and for that matter the modern Church, has believed Him to be divine; and the whole life of the Church has been based on that assumption. It may be that, as matter of fact, Jesus was, as is often suggested, a sort of Unitarian minister, who went about teaching the abstract principles of the Fatherhood of God, the brotherhood of man, and the divine sonship of all men as illustrated by Himself; and that to these chief points of doctrine (which, by the way, are dogmas of most far-reaching consequences!) He added precepts of moral and cultural value; and that He was strongly imbued with the principles of nineteenth-century democracy. But if, as matter of fact, He was this sort of person, it is equally matter of fact that this has been hopelessly obscured in the only existing documentary evidence; and that it is further matter of fact that those who thought they knew most about Him did not think so. It is ultimate matter of fact for the historian of the actual Christian Church that this belief of theirs, be it true or be it false, gave the basis for all that has happened. In no stage of Christian history can we explain, or even narrate anything intelligibly un-

less we take cognizance of this fundamental postulate of Christian history. The historian need not be sympathetic; he may be hostile, so long as he is fair; but he is bound to be both intelligent and intelligible.

It is no accurate account of that conception of Christ which, historically speaking, made Christianity, to account for the origin and spread of the Church by saying: "In a broad sense, the Church was the product of certain forces already in the world at the opening of the Christian era, which were utilized by the believers in the teachings of Jesus. . . . The real founder of the Church, however, was Jesus Christ. He supplied the fundamental ideas of: (a) the universal Fatherhood of God, (b) the divine Sonship of the Saviour of the world, (c) the brotherhood of man, and (d) the ethical law of self-sacrifice." Nor does it get much nearer the truth to mention among the causes of growth "the subjective vividness of the constant presence of Jesus with the early Christians as explained by Paul," even with the added detail that Christianity and Mohammedanism "accept the historic person of Jesus." Moreover, it is not an accurate account of organization to say "the form of organization was originally democratic," of a society whose ruler (acting by assumed divine right) uses no political term to describe it except "Kingdom," and whose "glorious liberty," according to its most active propagator, consisted in being a "bond-slave." It is perfectly true that a great deal of modern writing, especially in Germany and America, takes pains to ignore any theory of Christianity other than the Unitarian; but it is none the less unhistorical to do so. There are signs of the times, too, both in Germany and in America, that this sort of thing is obsolescent. Whether they believe it or not, men can not undertake to deal with the history of Christianity without recognizing what it has been and is, no matter how great the discrepancy between this and what they think that it ought to have been. It is becoming more and more obvious that a certain temper and style, which would call itself non-sectarian, is, if analyzed, nothing but non-sense; and that remedies are likely to be found for even the most violent cases of dogmaphobia!

The author of this book apologizes for writing on the history of the Church, although "it has proved its right to exist as a cultural subject." He feels called upon to do so, because "the lack of intelligent information, even among educated people, concerning the history of the Christian Church, both in early and modern days, is simply appalling." That lack unfortunately will continue to appal, so long as professional historians and teachers share the blindness of the multitude whom they are expected to lead. And blindness in leaders there will continue to be so long as the superstition survives that there can be—what is the avowed aim of this book—"a simple account of the evolution of the old Church minus all theological and dogmatic discussions." It is impossible to banish theology from what is in theory a theocracy. It is impossible to give an account of anything by ignoring the definite assumptions, that is dogmas, on which it is based. A man superior to vulgar prejudice may write a book on birds minus all ornithological discussions; but the sober judgment of the reading public will eventually reject his treatise for that of some dogmatizing specialist, who will give them ornithological science. What they want to know is something about *birds*; and this is impossible so long as there is a ban on all discussion of nests and tail-feathers. Or a man may write a simple account of the evolution of the United States minus all political and military discussions. It would represent the amiable intentions of a loving heart; but the mature judgment of readers will invariably prefer something definite, that is dogmatic, about politics and wars. For a time there may be those who will prefer to have a history of the early days of the republic which ignores differences between Federals and Democrats; there may be those also who will prefer to skim the troublesome period of the Civil War with merely botany of battlefields and comparisons between Federal and Confederate uniforms, to the exclusion of slavery, state-sovereignty, the Fourteenth Amendment, and other disputable partisan topics. There may be some, filled with the thick cream of human kindness, who will relish a biography of President McKinley which gives accurately the patterns of his trousers, while it declines to discuss his views on the tariff. There may be such people; there are such people; but their chances are poor of surviving any rigorous test which aims at survival of the fittest! We are evolving slowly toward something like literary common-sense; and when we attain the goal of this evolutionary tendency, we shall see among other things that there can be no history of Christianity with the historical conception of Christ left out, and no history of the Christian Church with historical Christianity left out. And whenever we do thus evolve, many books of what is now a prevalent type will assuredly cease to be written.

F. J. K.

MISCELLANEOUS.

A SERIES of excellent booklets is in course of publication by the American Church Union, the fifth, just issued, coming from the pen of Colonel Edwin A. Stevens and entitled *The General Convention*. After a brief glance at the Church in general the author relates simply the information as to the governing body of our own national Church. It is a good tract for general circulation, and may be obtained free of cost from the secretary, Rev. Elliot White, 960 Broad Street, Newark, N. J.

FROM HER TO ME.

A wandering thought comes at the close of day,
A white winged thought of peace,
That gently soothes all weariness away
And makes each care to cease.

It comes in semblance of a little child,
Lovely and deeply loved,
Who for a brief space here, all undefiled,
Amid earth's tumult moved.

And then, beyond the reach of human sight,
Or past the furthest star,
Wandered at will in spaces of the light,
Where joys undreamed of are.

So innocent—she stood but on the shore
Of this world's wisdom wide,
But now, what sages vainly would explore,
From her no veil doth hide.

O thought of healing peace! com'st thou indeed
From her sweet soul to mine?
To teach even me, that I may something read
Of her deep love divine!

Santa Monica, Cal.

MRS. J. D. H. BROWNE.

THE IDEAL OF CHRISTIAN CHARACTER.

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

MEDITATION VII.—COURAGE.

PRELUDE.

LET us picture to our minds that scene which St. John describes as coming at the beginning of our Lord's ministry, the cleansing of the temple at Jerusalem. The whole nation is gathered in the city for the Feast of the Passover. Crowds of people are swarming in the temple courts. In those courts there is being carried on a busy traffic in oxen, sheep, and doves, for the temple sacrifices. The money-changers are seated behind their tables, prepared to exchange the various coins of the outlying countries for the kind of coins needed to pay the temple dues. The whole practice is backed up by custom and tradition. No religious leader questioned its propriety. And here enters upon the scene this strange young prophet from Nazareth. At once He condemns it all. He makes a whip of small cords, and drives out all these traders, together with their sheep and oxen. He pours the coin of the money changers on the floor, and overthrows their tables. To the sellers of doves He says, "Take these things hence; make not My Father's house a house of merchandise." The people and their leaders, beholding these things, are filled with consternation, and demand of Him some sign or warrant for His authority. St. John 2: 13-16.

2. Consider what courage it must have taken for this young Prophet, unknown in Jerusalem, thus to set Himself against the customs of the place and against all the powerful leaders of the Jewish religion. Yet we see Him displaying the same invincible courage all through His ministry, knowing that if He persisted in the course He had chosen, it would certainly mean death to Him.

3. Let us pray for this gift of moral courage, that we may stand bravely by our convictions, and fulfil the vocation God has laid upon each one of us.

Collects III. Lent, XVIII. Trinity, St. John Baptist.

MEDITATION.

Our Lord, in teaching His Gospel and preparing the foundations of His Kingdom, had to set Himself up against the moral and intellectual leaders of His race, the religious customs of the people, and many of the conventions and traditions of a system hallowed by many centuries of sacred use.

Moreover He had to do this knowing that He was foredoomed to failure, bitter persecution, false accusation, and an ignominious death. It would have been a different experience if He had known that the great majority of the Jewish people would ultimately espouse His cause. He knew that would not be the case, for He knew that the leaders, the rich, the powerful, the respectable, the educated, would bitterly oppose Him; and that the mass of the people as always would follow their leaders. He knew that He must gain His followers from the ranks of the outcast, the ignorant, the vulgar, the harlots, the publicans and sinners.

With such knowledge and such an outlook, to go on unflinchingly toward the goal set before Him, that required courage. And by so doing, our Lord has furnished us for all time

with a magnificent example, which we sorely need to imitate. Now as always moral courage is one of the noblest and one of the rarest of human virtues.

Take for example our convictions on political or social questions. There are very few of us who have the courage to defend our convictions on any vital issue that affects people's economic condition, in the face of powerful opposition. How many of us would dare write a letter to the newspaper defending the candidacy of a man for some public office because we were convinced he was a faithful public servant, and the principles he stood for were right? Of course if we knew every one agreed with us it would be easy enough; but not if we knew many rich and influential people were working against that man. Most people take their opinions from their favorite newspaper. Some people take their opinions from the wealthy. Very few people have the moral courage to form their own opinions and fight for them in the open. Yet from the Christian point of view, how noble is the man who has the courage to form his own convictions and stand by them, even if his convictions are wrong!

Above all we need courage in the practice of our religion. The Catholic religion has never been very popular with worldly people. St. Paul observed that very early. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called" (I. Cor. 1:26). The rich and powerful ones of the earth have always managed to find some watered down form of religion that pleased them better than the historic, supernatural religion of Christ. Naturally therefore it requires courage to be loyal to the pure religion of Christ in the face of the diluted forms of religion that pass current with our worldly friends. Many Christians are afraid to mention above a whisper that they keep Lent, or make their confessions, or observe Fridays as days of abstinence, or say their prayers. If invited to go to the theatre during Lent, if they had the courage to decline, they would probably give all sorts of reasons but the right one, namely that they have given up the theatre during Lent. If staying with worldly, irreligious people, and their Lenten resolutions broke down, they would find all sorts of excuses for not keeping Lent, such as the weather or their health—all but the right one, moral cowardice. It is the same shameful lack of courage that makes so many Church people always solicitous about hurting the feelings of others; it never seems to occur to them that it is far worse to hurt our Lord than it is to hurt any numbers of His enemies. Plenty of people shrink from offending society; but how few ever shrink from offending the Church?

Too many Christians in our day are inoffensive, faint-hearted, weak-kneed, spineless, in the practice of their religion. They have emphasized the attributes of sweetness and gentleness at the expense of the equally necessary attributes of strength and courage. There should be more of the fire and sword in our religion; more of the whip of small cords and the flashing eye, with which our Lord cleansed the temple. We need to learn to break a few heads—yes, even to break a few hearts, out of loyalty to our Lord. Remember the Leader whom we follow is one who said, "I came not to send peace, but a sword."

Let us then learn to espouse the vocation God has laid upon us; to do His will, to finish His work, at whatever cost to others or ourselves. It may mean the steep, rough climb up the side of Mount Calvary. It may mean agony and pain and isolation. It may mean the shame and failure of the Cross. But if we are strong and courageous and faithful, it will also mean the fellowship of His Resurrection.

Collect for the Annunciation.

LOVE. A SONNET.

Love is more humble than the weakest child,
 Yet Love is greater than the greatest man;
 Love is far richer than Alaska's wild,
 Yet Love puts show and riches under ban;
 Love none can measure, has no breadth or length;
 No scales will show that Love has any weight;
 Yet kings and queens bow to its wondrous strength,
 And it outweighs all nations small and great;
 Gold cannot buy of Love the smallest grain;
 Diamonds and pearls can of it nothing gain;
 Yet Love gives of itself without a price,
 And what it gives will the true heart suffice.
 Love is of God: His love our souls sustain;
 Without God's love man would but live in vain.

H. S. THORNE.

THE GARDEN.

BY EMILY BEATRICE GNAGEY.

A GARDEN—the gold of youth and a world of beautiful fulfilment are held in that word. One must pronounce it in accents of gladness. For whom has the garden not an irresistible charm? At its mention, a ray of memory's amber light, like the sunshine that flickered through the leafy bowers beneath which we played, pierces the gloom of years, revealing once more that garden where we were children: where the long, waving grasses became the fairy forest of our imagination; where we looked into the sky and wondered; where we watched the witchery of mating birds; where, in after years, we worked and then rested, again to dream into reality those early days. There are the old-fashioned box-bordered beds, their quaint flowers blooming in profuse color and variety, poppies and hollyhocks and roses, and hovering over them is a sainted grandmother to whose eyes their glory is growing dim the more clearly to discern the world of deathless bloom she is approaching. In a shaded, obscure corner are the tender-eyed pansies; and with his face bent toward theirs we see again the tiny figure of a comrade whose feet never ventured beyond that garden to try the steep, rough way of life. There, too, are lilacs, kindest of all flowers; and around them we build a shrine, for once when winter had become a weariness lilacs were carried into a white ward and we knew that summer was immortal. Daisies, sweet myrrh, and thyme, they are all there, and across the waste of years their fragrance is borne to senses that awaken and thrill at the lavender of memory. Humming birds quiver in the sunlight and bees croon their monotonous melody; unafraid birds carol at dawn and twilight. Twilight culminates the garden's enchantment. It hedges the spot about with blue-gold sky, sets the stars as sentinels, enthrones tranquility, and peoples the shadows with the spirits of our dreams.

"Far across the leagues of distance flees my heart to-night to you,
 O my garden, gleaming whitely in the moonlight and the dew."

In the place where Christ was crucified there was a garden. Is it strange that the beautiful thought of a garden is linked with that of Calvary? Like all other things worth striving for, the garden develops on the principle "made perfect by suffering." It has its sighing cypress and its olive shade. There are thorns on the stems that the roses may blow fairer. The paths along which the children run are narrow; so is the way of life. The dark chrysalis from which the child shrinks becomes the enchanting butterfly it strives to overtake. The sundial, which haunted us with a vague sorrow for the passing of life's summers, is forgotten amid thoughts of the undying spirit of beauty.

"And in the garden a new sepulchre"; for the garden is a scene of self-sacrifice, struggle, and death. Yet it is a place of promise, growth, and rest, imparting an abiding sense of unalloyed happiness, another recompense of our divinely ordered world.

What life might mean were we able to learn the garden's mood; could we but make its struggles subservient to its nobler purposes, transform its desolation into wealth of bloom, and surmount its fear and cruelty and bleakness with the confidence of eternal hope, the gentleness of love, the radiance of the sun, and with the joy of flight and song and mating!

"A garden is a lovesome thing, God wot!
 Rose plot
 Fringed pool,
 Fern'd grot—
 The verliest school
 Of peace; and yet the fool
 Contends that God is not—
 Not God! in gardens! when the eve is cool?
 Nay, but I have a sign;
 'Tis very sure God walks in mine."

DRACO, the stern lawgiver of ancient Greece, prescribed in his bloody code the death penalty for all offences, and justified this severity by saying that the least crime against the peace and welfare of the state was worthy of death, and he knew no severer penalty for the greater crimes. Conversely, our Saviour's teaching is that the gift of life eternal is bestowed on the least of those who commit themselves to the path of virtue under His direction. No matter how limited the time which they have given to this high purpose, if their lives are sincerely devoted even for that brief space to the kingdom of God, their reward is assured. And to those who for long years consecrate themselves to the same high purpose, there can be no greater reward than the same gift of eternal life.—*Christian Century*.

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. 5—Opening Session General Convention, Cincinnati.
- 11—Meeting of the Sunday School Federation, Cincinnati.
- 12—Opening of the Sunday School Convention, Cincinnati.
- 20—Social Service Workers, 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.
BISHOP PARTRIDGE.
- CUBA.
BISHOP KNIGHT.
- PORTO RICO.
BISHOP VAN BUREN.

Personal Mention

THE Rev. T. F. BOWEN, rector of St. Paul's Church, Oregon City, Ore., has accepted a call to the rectorship of St. John's Memorial Church, Portland, Ore., and will begin work there September 1st. Address 1650 East Fifteenth Street, Portland.

THE Rev. WALTER D. BUCKNER, LL.D., rector of Trinity parish, Pine Bluff, Ark., has been called to Trinity Cathedral, Little Rock, as Dean and rector, and also has been called to become rector of St. Peter's Church, Norfolk, Va., his old home.

THE Rev. N. B. CLINCH of Emmanuel Church, Rockford, Ill., has been called to the rectorship of St. Thomas' Church, Thomasville, Ga.

THE Rev. THOMAS L. FISHER, for the past ten years rector of Ayer, Mass., has accepted an invitation to work with Bishop Johnson in general mission work in South Dakota. Mr. Fisher was formerly vicar of Calvary Cathedral, Sioux Falls.

THE Rev. J. M. GILBERT, rector of St. Paul's, Harrisburg, Pa., with his family, is spending August at Phelps, N. Y., and is supplying services at St. John's Church, Buffalo.

THE Rev. F. R. GODOLPHIN, rector of Grace Church, Grand Rapids, Mich., is in Huntsville, Canada, until the General Convention. During his absence the Rev. C. J. DeCoux is in charge of his parish.

THE Rev. W. A. GUSTIN, Canon of the Cathedral, Quincy, Ill., has accepted a call to the rectorship of the Church of the Good Shepherd, West Twenty-fourth Street and Lawndale Avenue, Chicago, to succeed the Rev. J. W. Fogarty, who goes to St. Augustine's Wilmette, Ill. Canon Gustin, will assume charge September 1st.

WE ARE requested to say that the report that the Rev. W. B. HAMILTON leaves Chicago by reason of poor health is incorrect. Mr. Hamilton, who has accepted the rectorship at Grant's Pass, Oregon, is in the best of health.

THE Rev. JOSEPH A. LEIGHTON, Ph.D., for the past thirteen years chaplain and professor of philosophy and psychology at Hobart College, has accepted a call to become professor and head of the department of Philosophy in the Ohio State University, Columbus, Ohio. Dr. Leighton will enter upon his new duties about the middle of September.

CHAPLAIN WALTER MARVINE, U. S. A., has been transferred from Fort Trumbull, New Lon-

don, Conn., to Fort Terry, Plum Island, N. Y. Members of the C. P. C., sending periodicals to him for the use of soldiers under his care, please note change.

THE Rev. GEORGE S. PINE, for nearly twenty-three years rector of the Church of the Holy Trinity, Marlborough, Mass., is to resign and spend a year or two abroad. He will assist the Rev. William S. Adamson at the Church of the Holy Spirit, Nice, France.

THE Rev. WALTER C. ROBERTS has resigned his rectorship at Corning, N. Y., and entered upon a similar post at St. Mark's, Mauch Chunk, Pa., diocese of Bethlehem.

THE Rev. D. A. SANFORD has taken charge of the Church of St. Mary the Virgin, Big Springs, Texas.

THE Rev. ALBERT E. SELCER has resigned as priest in charge of Trinity Memorial Church, Mapleton, Iowa, to become assistant to the Dean of Trinity Cathedral, Omaha, Neb., in the institutional and social work of the Gardner Jacobs Memorial parish house. He will begin his new duties on September 1st, after which date he may be addressed at 1716 Dodge Street, Omaha, Neb.

THE Rev. ELMER N. SCHMUCK, rector of St. Paul's Church, Owatonna, Minn., is spending his vacation in missionary work at Wheatland, Wyo.

THE Rev. GILBERT P. SYMONS, curate at St. John's, Youngstown, has resigned and on September 1st will go to Oxford for a year of post-graduate work in the New Testament.

THE Rev. A. OVERTON TARRANT, Ph.D., has resigned the rectorship of Calvary, Sandusky, Ohio, effective August 1st.

THE Rev. S. E. THOMPSON, curate of the Church of Our Saviour, Akron, Ohio, has accepted a call to Grace Church, Mansfield, and will enter upon his new work September 1st.

THE Rev. DAVID R. WALLACE has changed his address from 58 East Seventh Street, Columbia, Tenn., to 3024 Vernon Avenue, Chicago, Ill.

THE address of the Rev. GEORGE E. WHARTON is changed from Glenwood Springs, Colo., to 95 Greene Street, New Haven, Conn.

THE Rev. WILLIAM HALL WILLIAMS has accepted an invitation to work in the Missionary District of South Dakota and will take charge in September of St. Paul's Church, Brookings.

THE Rev. JOHN D. WING, lately ordained priest, is in charge of Holy Comforter and St. Andrew's Churches, Atlanta, Ga.

DEGREES CONFERRED.

ST. JOHN'S COLLEGE, Annapolis, Md.—D.D. upon the Rev. GEORGE W. DAME, rector of Holy Innocents' Church, Baltimore, Md.

DIED.

MORRIS.—At Michigan City, Ind., on Wednesday, July 13th, HENRY BURLING MORRIS, formerly of Burlington, N. J.
"May he rest in peace."

NICHOLS.—Entered into rest on Wednesday, August 3d, at his home in Brooklyn, N. Y., WALTER NICHOLS, aged 92 years and 3 months, for more than sixty years a faithful and devout member of the Episcopal Church.
"May he rest in peace."

PAUL.—Entered into the rest of Paradise on Thursday, August 4th, at St. Stephen's rectory, Schuylerville, New York, ELIZABETH JEAN PAUL, widow of the late Rev. Robert Paul of Pulaski, N. Y. Burial services on Saturday, August 6th, in St. James' Church, Pulaski, where interment was made. She is survived by four daughters: Mrs. Edwin B. Webb of Chicago, Mrs. Joseph A. Leighton of Geneva, N. Y., Mrs. Charles E. Low of Pulaski, N. Y., and Mrs. Willett N. Hawkins of Schuylerville, N. Y.
"Her children shall rise up and call her blessed."

WELLS.—In Burlington, Vt., on August 1st, aged 65 years, Miss MARY E. WELLS.
"May she rest in peace, and light perpetual shine upon her."

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

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

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

ORGANIST AND CHOIRMASTER for city church. Vested male choir. Three manual organ. Must be competent organist and trainer. Good Church service. Address, with references as to character and ability, A. A. G., care THE LIVING CHURCH, Milwaukee, Wis.

WANTED.—Young unmarried priest.—St. John's Church, Springfield, Mo. Pipe organ; vested choir; Catholic services. Address J. E. HICKS, Secretary, 211 East Atlantic Street.

POSITIONS WANTED.

A GRADUATE of two colleges, thirty years old, who has taught at and acted as the military head of schools, has followed the civil engineering profession, and is now the assistant cashier of a bank, is reading for holy orders and is actively engaged as a lay reader in mission work. He is a competent teacher, an expert accountant, and a good executive. He desires work at a Church school. Address MAJOR, care LIVING CHURCH, Milwaukee, Wis.

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.

A CHURCHWOMAN, graduate of Normal School, also of Normal Domestic Science, with experience in institutional Church work also in mission field, would like a position in institutional Church work or as dietician in Church hospital. Address G., 700 Potomac Avenue, Buffalo, N. Y.

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 dietician in hospital. Excellent references. Address E. M., LIVING CHURCH, Milwaukee.

CHURCH ORGANIST of long experience desires position as organist and choirmaster. Male or mixed choir. Churchman. Best of references as to faithfulness, character, and loyalty. Address CHURCHMAN, 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.

ORGANIST AND CHOIR DIRECTOR of wide experience desires position in important parish. Highest references. Address M. A., OXON, care LIVING CHURCH, Milwaukee, Wis.

POSITION as rector or curate. A curacy preferred. Highest references. Address A. B., care of Mr. E. S. Gorham, 37 East Twenty-eighth Street, New York City.

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

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.

PARISH AND CHURCH.

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

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

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

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.

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.

A clergyman who has served the Church faithfully for nearly forty years is about to lose his home and life insurance for lack of funds to meet payments now past due. Cause—infirmities. Limit—August 20th. Will the Church help him through? Address A1, THE YOUNG CHURCHMAN Co., Milwaukee.

EPHPHATHA APPEAL.

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

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

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

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

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

ALFRED J. P. 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.

W. E. MINGEA, *Treasurer*, Abingdon, Virginia.

THE AMERICAN CHURCH UNION.

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

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League.

Miss LOUISE WINTHROP KOUES, 507 North Broad Street, Elizabeth, N. J.

THE BOARD OF MISSIONS

management, spent to administer the world-wide enterprise, seven and two-tenths per cent. of the amount of money passing through its treasury. Leaflet No. 912 tells the story. It is free for the asking. Address

The Corresponding Secretary, 281 Fourth Avenue, New York. GEORGE GORDON KING, *Treasurer*.

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

THE SOCIETY FOR THE HOME STUDY OF HOLY SCRIPTURE AND CHURCH HISTORY.

With Examinations and Diplomas—President, the Bishop of Albany; Warden of the Library, the Dean of the General Theological Seminary; Director, Miss S. F. Smiley—is issuing new circulars for its twenty-fifth year, beginning October 1st. Designed for women only and conducted by correspondence. [Not adapted to parish classes.] The Library of five thousand volumes circulates by mail.

Apply to SECRETARY OF S. H. S. H. S., Church Missions House, 281 Fourth Avenue, New York City.

THE LIVING CHURCH

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

NEW YORK:

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

Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:

Church of the Ascension.

BOSTON:

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

SOMERVILLE, MASS:

Fred I. Farwell, 34 Summer Street.

BALTIMORE:

Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:

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

WASHINGTON:

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

ROCHESTER:

Scranton, Wetmore & Co.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

CHICAGO:

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

ST. LOUIS:

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

LONDON, ENGLAND:

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

KINGSTON, JAMAICA:

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

INFORMATION AND PURCHASING BUREAU.

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

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

"MASTERS OF OLD AGE."

It is five years since *Masters of Old Age* by Colonel Nicholas Smith was first published. Its value has been demonstrated and its interest never flags. It is an inspiration to the young and strong; a solace to the invalid, and a strengthening panacea to those who are getting to the point of old age. Here is a paragraph quoted for the suffering:

"The aspect of suffering is always hard; but the old saying is eternally true that no one is good much till he has passed through a great sorrow. To make the glaring head-light of a railway train of any use there must be darkness. Electricity can be of service as a motive power only when it meets with resistance. Gail Hamilton says that it is the suffering soul that breathes the sweetest melodies. The masterpieces of the world's greatest artists are but transmutations of cheap pigments. And Hugh Macmillan reminds us that the most brilliant flowers are to be seen on the highest mountains in spots which are most exposed to the storms."

Then these lines head the chapter on "Live that Rebuke the Dead Line Dictum":

"There are thousands upon thousands of instances which prove that the dead line of fifty is not only false but positively vicious. It is working intolerable harm in many ways, particularly in school rooms and in the ministry."

Here, too, is a good paragraph to ponder:

"To be old and yet feel young, what a prize! Our country is young, but too many of its people are growing old before their time. We strive for money with all our might. We glorify heroes and men of rank and fortune, and too often selfish men of power, but forget that we ought to glorify the youthful, the cheerful, and the heart-warming things of life."

There are thirty-one chapters in the book full of vigorous courage from which many a man and woman can draw comfort, strength, and buoyancy. The price is \$1.35 post paid, and the work is published by THE YOUNG CHURCHMAN Co., Milwaukee, Wis., who prize it as among the best of their book productions.

FOR LAY READERS.

Where Lay readers want a book on doctrinal topics that is plain and easily understood by the people, the best book for the purpose is the *Religion of the Incarnation* by Fluke (\$1.60 post paid). It will be found excellent too by such of the clergy as prefer to read an occasional sermon to their congregations. Then, too, for Lay Readers *Sermons on the Gospels* for every Sunday and Holy Day (2 vols, \$1.35 post paid each) will be found of great interest. There are two volumes, sold separately however, one covering the time from Advent to Trinity, and the other Trinity to Advent. These sermons are by American Bishops and clergy and no two from the same writer. This gives an added interest to a congregation, and there can be no sameness in the series of sermons. All of the above published by THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

The Church at Work

BISHOP M'KIM'S MOVEMENTS.

BISHOP MCKIM, with Mrs. McKim, spent the latter part of July and early August at Dalny, Manchuria. They sail for the United States, with their two daughters, on August 20th. Mrs. George Wallace, sister to Mrs. McKim, will accompany them, and they will bring the body of their mother, Mrs. A. D. Cole, to Nashotah for interment. Dr. Cole, it will be remembered, was for many years president of Nashotah Seminary. The interment will take place early in September, notice being given later in order that friends may be present.

CHURCH SCHOOLS IN SOUTHERN CALIFORNIA.

A VERY remarkable success has crowned the first year of the Day School for Girls which the Bishop of Los Angeles has established in the city of San Diego. The record may be taken as evidence of three things especially: first, that there is a strong and growing movement for providing that religion shall be included in education; second, that the Bishop's plans for the establishment of the school have been wisely thought out, and ably executed; and third, that the school has been unusually fortunate in having as its first principal Mrs. Charles E. Bentham.

Bishop Johnson's ultimate aim is that in all of the larger cities of the diocese there shall be day schools for each sex, in which shall be given an education from which religion shall not be divorced. Also that the diocese shall have at least two schools for boarding pupils—one for girls, and one for boys.

Of these latter, the one for girls is now being built at La Jolla (pronounced La Ho-ya), a suburb of San Diego, on a beautiful site overlooking the Pacific ocean. It is rapidly nearing completion. A staff of well qualified and experienced teachers has been secured by the Bishop; and the work of its classes will begin when the school opens in September.

The San Diego day school for girls closed its first year last June with the record of full class rooms, and all its expenses fully met. It began the year in rented buildings; but during the Christmas vacation it entered into possession of its own group of substantial and admirably arranged concrete buildings in one of the most sightly and central places in the city. The grounds occupy a full city block.

The building in which the boarding school for girls will be housed at La Jolla is a massive pile of concrete, absolutely fireproof, with a broad arcade extending the full length of about one hundred and ninety feet. As now arranged it will accommodate about forty pupils.

The teachers for the two schools have been most carefully selected by Bishop Johnson from educational centers in various parts of the United States, and they stand for scholarship, culture, and strong Christian character.

These two schools have been made possible by the generous gifts of Miss Ellen B. Scripps and Miss E. Virginia Scripps, who have given to the Bishop, respectively, for the site and the building in each case. Mr. Charles T. Hinde of Coronada also made the Bishop glad by a very generous contribution. The applications for enrollment already received give promise that both buildings will

be used to their full capacity during the coming school year.

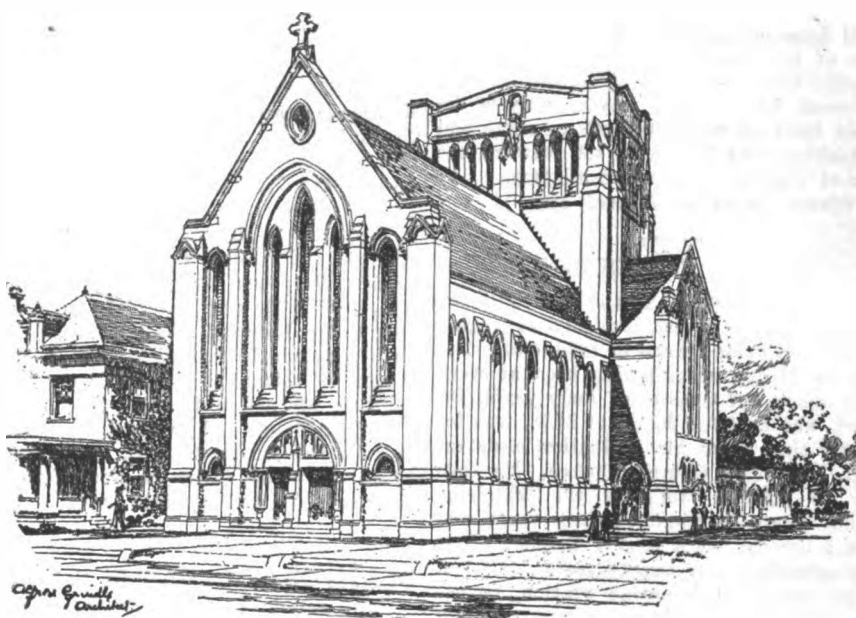
A very comprehensive catalogue has been prepared and will be mailed on application to the Rev. Charles E. Bentham, San Diego, Calif.

THE INDIANAPOLIS CATHEDRAL.

THE CATHEDRAL at Indianapolis, for which the work of excavation has just been commenced, will be situated between the Bishop's House and Knickerbacker Hall, on Central Avenue. It will be of brick, with stone facings, in thirteenth century English Gothic style. The length will be 142 feet and width at the transepts 63 feet. The interior of the Cathedral roofs will be open timber construction and finished, structural work in every case

special lecturer the Very Rev. Dean Colladay of Salt Lake City, Utah, to give four lectures on the Life of Our Lord and two lectures on the Acts of the Apostles. These addresses presented the Gospels and the beginning of the early Church in an interesting light and the vivid word painting and earnestness of the speaker gave a vision that inspired all present. The Rev. R. B. Gorden of Long Beach gave much food for thought as he spoke on "The Devotional Life of the Child" and "The Spirit of Reverence."

The feeling is growing that more effective work may be done by the use of graded lessons and annual graduation exercises. The Rev. Leslie E. Learned of Pasadena, and Rev. F. U. Bugbee of Pomona contributed much information and encouragement in this practical experience of the



DESIGN FOR INDIANAPOLIS CATHEDRAL.

made to form the medium of ornament, the funds at the disposal of the architect not permitting of lavish expenditures. They will, however, allow the opportunity to erect a dignified and suitable Cathedral; harmonious and faithful architecturally; structurally a lasting home for the worship of the Church.

The building will be heated with steam and equipped with suitable appliances such as plumbing, tile floors to aisles, mosaic floors to choir and presbytery, etc., also choir lockers and cabinets in clergy and choir vestries.

The tower, shown in the illustration, will not be erected at once. The cost without it, and without furnishings, will be something more than \$40,000.

SUMMER SCHOOL IN LOS ANGELES.

THE ANNUAL summer school of the Sunday schools of the diocese of Los Angeles was held July 26th, 27th, and 28th in St. Paul's parish hall, Los Angeles. The programme proved very interesting throughout the three days' session. A considerable number of parishes and missions were represented by clergy and teachers, over 100 being in attendance at times. At the opening session Bishop Johnson complimented the executive committee on the programme arranged and expressed his joy at the good attendance the first morning.

The school was fortunate in having as

graded lessons and commencement exercises which seem to win the parents' cooperation. The Rev. Charles F. Blaisdell of Redlands, in his two addresses of "The Preparation of the Child for Christian Citizenship," emphasized the great need for the parents and teacher to instruct the child in the principles of self-control. The kingdom of God is the perfect development of self-control in the individual by the power of God.

CUBAN CHURCH DEBT PAID.

THE MEMBERS of Holy Trinity Cathedral, Havana, Cuba, have recently had the great pleasure of discharging in full a floating indebtedness of some \$2,800. This was accomplished by personal offerings, and not by entertainments or other such means of raising funds.

NEW CHURCH IN EAST KENTUCKY.

THE Right Rev. L. W. Burton, D.D., Bishop of Lexington, laid the cornerstone of the new church building to be erected in St. Stephen's mission, Latonia, Ky. The lot upon which it is to be built is situated at the intersection of three streets, forming a triangle. The church building will front on Pike Street.

The Bishop's address was scholarly and eloquent and was listened to with deep interest by the assembled congregation and

friends. The following clergy participated in the impressive ceremonies: Rev. C. Fletcher, minister in charge, Rev. C. Clingman, and Rev. J. Williamson; Mr. J. E. Thompson, candidate for orders, also took part in the exercises.

An interesting feature was the impressive service conducted by the Knights of Pythias. About seventy-five members assisted. Colonel Carter of Latonia, an English Churchman, delivered an admirable address.

This is the second effort the Church has made to plant a work at Latonia, and it is believed that this present enterprise will be a success. Rev. Mr. Fletcher's tact, industry, enterprise, good-judgment, and piety, together with the earnest self-sacrificing devotion of his Church people, are auguries of a happy solution of the Church's problem in Latonia and a guarantee, under the blessing of God, of ultimate spiritual and temporal success.

AN APPROPRIATE PRAYER.

A CORRESPONDENT sends the following prayer, which was authorized by the late Bishop Nicholson for use at the time the Milwaukee Memorial on the Name of the Church was set forth:

"O Lord Jesus Christ, who hast said the gates of hell shall not prevail against Thy Church: Grant unto this American Church, we beseech Thee, that it may speedily be delivered from all obscurity both in name and in teaching, and faithfully set forward the glory of Thy Kingdom before all men.

"Who art with the Father," etc.

DEATH OF A CANADIAN PRIEST.

THE DEATH occurred of the Rev. S. Riopel, M.D., a Canadian priest, suddenly on August 7th. He was made deacon in 1868, and priest in the following year, having been at work in the diocese of Quebec for forty years. Dr. Riopel, who held the degree of M.D., was for a short time after his ordination assistant at St. Matthew's Church, Quebec. He then went to mission work in the Magdalen Islands, where he remained three years, and in 1873 became rector of Val Cartier, where he remained for over twenty years. His last charge was the Quarantine Station, Grosse Isle, near Quebec, where he was chaplain when he died.

DEATH OF ROBERT TREAT PAINE.

ROBERT TREAT PAINE, Bostonian of note, philanthropist, Churchman, and junior warden of Trinity Church, Boston, died on the night of August 11th at Waltham, his summer home. He was 75 years of age and the great-grandson of Robert Treat Paine, one of the signers of the Declaration of Independence. Mr. Paine was Boston born and Boston educated, a Harvard man, class of '55. He enjoyed a course in the Harvard law school, and then had two years of travel abroad. For eleven years he practiced law, retiring in 1870 to devote his time to philanthropy. Mr. Paine had long been a prominent figure in the diocese, and had served in various capacities in diocesan conventions. He was prominent in Trinity parish in many ways, and one of the staunchest supporters of its rector, the Rev. Dr. Mann. He was connected with many philanthropic and charitable societies and was president of the American Peace Society, to the work of which he devoted much attention. He organized the Wells Memorial Workingmen's Institute some thirty years ago and has been its president ever since. The Workingmen's Coöperative Bank, the Associated Charities, the Workingmen's Loan Association, People's Institute, Children's Aid Society, Industrial Aid Society, New England Watch and Ward Society, and the Episcopal Theological School at Cambridge are other institutions of which he was, or had been, either president or vice-presi-

dent. He had several times served as deputy to General Convention. One of his largest benefactions was a trust of \$200,000 for charitable purposes created and endowed by Mr. and Mrs. Paine in 1890 under the title of The Robert Treat Paine Association.

Of Mr. Paine's five children who survive, one, the Rev. George Lyman Paine, is the rector of St. Mary's Church, Dorchester.

The funeral was held from Trinity Church at noon on Monday, and was conducted by Bishop Lawrence, who came down from his summer home at Bar Harbor, Maine, for the purpose. Also in the chancel and taking part with the Bishop were the Rev. Dr. Mann, the Rev. Reuben Kidner, assistant minister, and the Rev. Earnest C. Tuthill, curate. The interment was at Mount Auburn Cemetery.

DEATH OF REV. F. J. C. MORAN.

THE REV. FRANCIS JOHN CLAY MORAN died suddenly at West Hampton Beach, Long Island, on Friday evening, August 12th. For several years he had conducted services while a summer resident at this place. The burial was held on Sunday afternoon with interment in the local cemetery, the Rev. William P. Evans, rector of Richmond Hill, and Rev. Samuel S. Mitchell, of St. Chrysostom's chapel, New York, officiating.

Mr. Moran was born in England in 1836; was made deacon in 1862 and ordered priest the following year. After serving as curate and as vicar in several churches in England, he held the chaplaincy of the English church in Paris from 1880 to 1883. Coming to this country in the latter year, he officiated in Trenton and Asbury Park, New Jersey; Columbia, Pa.; was Archdeacon of Annapolis, Md., 1890-1893; and rector of Grace Church, Elk Ridge Landing, Md., 1893. For more than a decade he resided in New York City, taking occasional duty and lecturing and showing an active interest in the Actors' Church Alliance and in the Church Association for the Advancement of the Interests of Labor, in which latter he was chairman of the committee on Organized Labor.

DEATH OF REV. CHARLES F. WALKER.

THE DEATH of the Rev. Charles F. Walker, rector of Church of the Good Shepherd, Buffalo, occurred from typhoid fever at East Orange, N. J., on Sunday, August 14th. Mr. Walker's ministry of six years' length had been sufficient to indicate for him a life of great promise. He was graduated at Kenyon with the degree of B. S. in 1903, taking that of M.A. in 1904, when also he graduated at Bexley Hall, the theological school, and was ordained both deacon and priest by the Bishop of Ohio. He was rector of Calvary Church, Sandusky, Ohio, until 1907, and assistant at St. Paul's, Cleveland, 1907-09, and at the same time secretary of the Ohio diocesan S. S. Commission. He was especially efficient in Sunday school work. His rectorship in Buffalo began last year.

The burial office was read in Grace Church, East Orange, on Wednesday.

DEATH OF BISHOP ROBINSON'S FATHER-IN-LAW.

MRS. ROBINSON, wife of the Missionary Bishop of Nevada, mourns the death of her father, Frederick W. Bruce, which occurred at Racine, Wis., on Sunday, August 14th, at the age of 73. Mrs. Robinson was with him at the time. Mr. Bruce was for many years clerk of the circuit court and had been a mason for more than forty years. He was one of the oldest members of the Royal Arcanum.

Bishop Robinson had been in Racine only a week previously, stopping *en route* while returning to Nevada from his trip in Europe.

"GUILD OF THE HOLY GHOST."

AN ENGLISH Church society which invites American membership is the "Guild of the Holy Ghost the Comforter," of which the Bishop of London is president. Its "chief aim" is "to honor God the Holy Ghost in the Holy Catholic Church and to help carry out His divine purposes." Its aims are carried into effect through stated intercessions, particularly at the Holy Eucharist. There are, in England, parochial guilds of communicants affiliated with the society, and quarterly intercession papers are issued. Americans desiring information may address Mr. Barwell Walker, Ontonagon, Mich.

SUMMER CAMP OF SAILORS' HAVEN.

AT STANWOOD POINT, West Gloucester, the camp conducted by the Sailors' Haven of Charlestown, has been doing a splendid work this summer. The work is directly carried on under the auspices of the Boston Episcopal City Mission, and is in personal charge of Stanton H. King of the Haven. It aims to give poor boys and girls, the children of sailors and longshoremen, a week in camp each year. The children are taught discipline and self-reliance and an attempt is made to better their material and spiritual condition. Quite a number of them are fatherless and are members of large families, whose mothers have to give their entire efforts to providing for the little ones, with the natural result that many of these children are bereft of that care which makes for the development of character.

THROUGH WYOMING BY WAGON.

BISHOP THOMAS reached Cody on the 6th inst., where he found it necessary to remain several days to give his team a much-needed rest after the hard drives it had been necessary to make during the past few weeks. The team was used in the Church Wagon on its journey across the state, visiting the outlying settlements. Next morning, being Sunday, he preached at Cody, and at Powell in the afternoon. On Monday evening, at Cody, four young ladies were confirmed, and the following day they made their first Communion at a service at which the three orders of the ministry were represented by the Bishop, the Rev. R. Beckett of Jackson's Hole, and the Rev. J. McV. Haight, the deacon in charge.

The Bishop will take a trip through Yellowstone Park, and will then drive south through the Jackson's Hole country before returning to Laramie by way of Lander.

FATHER CARY NOT COMING.

ENGLISH ADVICES state that the Rev. Father Cary, Assistant Superior-General S. S. J. E., who has been expected to conduct a retreat at St. John the Evangelist's, Boston, in October, will be unable to come to this country at that time.

MEMBERSHIP IN GENERAL CONVENTION.

AUGUST JACOB THEIS, of Boerne, elected first alternate from West Texas, has accepted appointment to the vacancy in the number of the lay deputies caused by the resignation of Dr. Edward Galbraith. All of the eight deputies from this diocese are now expected to be in their places at General Convention.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Vacation Arrangements—Notes.

DURING AUGUST the Atlanta parishes are being supplied by the Rev. John D. Wing at the Cathedral; the Rev. Dr. W. R. Scarritt at St. Luke's; the Rev. G. L. L. Gor-

dom at All Saints'. Bishop and Mrs. C. K. Nelson will spend September and the latter part of August at Kennebunkport, Maine. The Rev. W. W. Memminger, of All Saints', is spending his vacation at Hendersonville, N. C.

MR. MALCOLM W. LOCKHART has been assigned the work in the mission districts of Mount Airy and Cornelia, two summer resorts among the mountains of North Georgia, where the Church is building up rapidly under the Rev. Thomas Duck. Mr. Lockhart will shortly be ordered deacon.

HOLY TRINITY, Decatur, has recently completed a rectory in the mission style.

CENTRAL NEW YORK.

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

Changes in the Indian Field.

ON THE first of the coming September the Rev. W. D. Manross will take charge of the Church of the Good Shepherd, Onondaga Castle, after which date the address of the present missionary, the Rev. W. S. Hayward, will be 238 Strong Avenue, Syracuse, N. Y., whilst his daughter, Miss Martha S. Hayward, will continue carrying on the lace work under the direction of the Sybil Carter Indian Mission and Lace Industrial Association, spending a portion of each week at Onondaga Castle, and living with her parents in September.

INDIANAPOLIS.

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

Personal Notes.

THE REV. WILLIS D. ENGLE, of Indianapolis, was confined to a local hospital for the first week in August. The cause of confinement was a severe attack of congestion of the liver. He is now convalescing at his home.

THE REV. GEO. G. BURBANCK and the Rev. E. C. Bradley spent their vacations visiting in the East; the Rev. J. E. Sulger and the Rev. C. S. Sargent are at Omena, Mich.; the Rev. J. D. Stanley is at Roscommon, Mich.

LEXINGTON.

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

Examining Candidates for Orders.

THE EXAMINING CHAPLAINS of the diocese are holding summer sessions in order that several candidates for holy orders may be accommodated with examinations during the dull season of the year. The Rev. W. G. McCready, D.D., rector of St. Peter's parish, Brooklyn, N. Y., has been appointed special chaplain, in place of Dean Capers. The Dean is spending his vacation in his old parish at Asheville, N. C.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop

Improvements at Hall Memorial House—Corona.

EXTENSIVE IMPROVEMENTS are in progress on the Hall Memorial House, carried on by Holy Trinity parish, Brooklyn, N. Y., in connection with the many parochial activities. One of the most active agencies is the Trinity Club, and the rector, the Rev. John Howard Melish, has extensive plans for this club of young men in developing the work of the Hall Memorial House.

THE REV. HENRY MESIER, rector of St. John's Church, Kingston, N. Y., formerly Archdeacon of Queens and Nassau, preached and celebrated the Holy Communion at Grace Church, Corona, on Sunday, August 14th. It was during Archdeacon Mesier's administration that the present mission chapel was built. The work has steadily prospered un-

der the lay reader, Mr. Robert Harrold, and is now one of the strongest in the Archdeaconry.

MARYLAND.

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

Death of Mrs. Ambler—Apportionments Paid and Unpaid.

MRS. ELIZA RANDOLPH AMBLER, wife of Mr. James Murray Ambler, chairman of the Public Service Commission of Maryland, entered into rest August 9th, at her home in Baltimore, after a painful illness. Mrs. Ambler was the eldest daughter of the Rt. Rev. A. M. Randolph, D.D., Bishop of Southern Virginia, who was with her during her last illness. The funeral services were held August 11th at Emmanuel Church, of which Mr. Ambler is a vestryman and the treasurer. Bishop Murray, assisted by the Rev. Middleton S. Barnwell, officiating.

MR. R. H. PETERS, organist of Emmanuel Church, Baltimore, was on August 11th elected director of the York (Pa.) Oratorio Society, to succeed Mr. Joseph Pache, who is now abroad. Mr. Charles J. Toof, for the past eight years organist of St. Timothy's Church, Catonsville, Baltimore County, leaves this week for Rochester, N. Y., where he has accepted the position of organist of St. Peter's Church.

TWENTY-EIGHT of our parishes and missions have already completed their apportionment for General Missions, fifteen of these having given more than was asked. Nine others have promised to contribute their quota before August 31st. There remain sixty-six still in arrears, and if these would contribute but two-thirds of the amount yet due on the sum apportioned them for the year, the apportionment on the diocese will be met for the first time. There has been paid \$10,286.43 toward the \$15,400 apportioned to the diocese for the year ending September 1st, and of this amount nearly one-fifth has been contributed by one congregation.

MILWAUKEE.

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

Rev. Frederick Edwards Convalescent.

ADVICES from Rochester, Minn., state that the Rev. Frederick Edwards is recuperating very satisfactorily after his operation, which is believed to have been entirely successful.

NEBRASKA.

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

Marriage of Rev. S. J. Hedelund.

THE Rev. Sören J. Hedelund, rector of Holy Trinity Church, Schuyler, was married on June 22d to Miss Barnhart of Omaha, Neb., in the Church of the Good Shepherd. The Bishop of Nebraska, assisted by the Rev. T. J. Collar, solemnized the marriage and celebrated the nuptial eucharist. Holy Trinity parish presented the rector and Mrs. Hedelund with a purse of \$40. Mr. John Sumner on behalf of the parish made the presentation. After a vacation spent on Lake St. Croix in Wisconsin and points in Minnesota Mr. and Mrs. Hedelund returned to Schuyler.

NEWARK.

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

Death of Miss Lizzie Hughes.

MISS LIZZIE HUGHES, who died on August 1st, had for a number of years been secretary-treasurer of St. John's altar guild at Passaic, though confined to her home with chronic rheumatism and seldom free from pain. Hers was a life sweetened and beautified by suffering.

OHIO.

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

Clerical Vacations—City Missionary for Toledo.

MOST of the clergy of the diocese, including the Bishop, are now absent on their vacations. The Bishop and Mrs. Leonard are at Portsmouth, N. H. Rev. Dr. Breed of St. Paul's, Cleveland, and Rev. Dr. Watson of St. Paul's, Akron, are abroad. The curates of the Cathedral are all away but Deam DuMoulin is in charge. The Rev. Edward S. Barkdull, rector at Bellevue and missions adjacent, is taking treatment and rest at Lakeside Hospital, and daily improving. Rev. H. D. Stauffer, rector of St. Paul's, Medina, who has been ill and absent from his parish since May, has returned much improved, but not yet able to resume his duties.

THE Rev. H. E. S. SOMERVILLE, rector of St. Andrew's mission, Toledo, has added to his work, under appointment from the Bishop and Board of Missions of the diocese, the duties of city missionary, and is engaged, in connection with his parochial duties, in ministering to the hospitals and institutions of the city.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Farewell Gift to Rev. T. F. Bowen.

AT A FAREWELL party to the Rev. T. F. Bowen and family of Oregon City, on the evening of August 5th, a solid silver teaset was presented to the retiring rector and Mrs. Bowen, the presentation speech being made by Mr. W. A. Shewman. Mr. Bowen has accepted the rectorship of St. John's Memorial Church, Portland.

RHODE ISLAND.

Chinese Student Speaks at Saunderstown.

ST. JOHN'S CHAPEL, Saunderstown, was filled to overflowing on Sunday, August 7th, when Mr. David Z. T. Yui of Hankow, China, a Chinese student who is studying at the Episcopal Theological School of Cambridge, spoke on "China for the Chinese."

Mr. Yui dwelt at some length on the establishment of the Chinese Church and said in part: "It is not the mere giving of a few Christian precepts and caring nothing about them, but the making of intelligent Christians; it is not the uneducated people but the scholars, the gentry, and the literati, who will be capable of laying the foundation of the National Church in China. It is not American Christianity that is needed in China to-day, it is not the handful of American missionaries, but the Chinese themselves who will finally direct the affairs of the Church in China when once established, and who will eventually evangelize and christianize the four hundred million Chinese people!" In closing, Mr. Yui made an appeal for strengthening and broadening of every line of missionary work in China to-day and for the preparing of Chinese Christian leaders. The collection, which was asked for missions, amounted to \$55.15, of which \$45.15 was given to Mr. Yui for a fund he is trying to raise to bring another Chinese student to this country for an advanced education, thereby enabling such a student to render more efficient service in the Chinese Church. The balance of the collection (\$10) goes as the regular apportionment for missions from St. John's Chapel.

SOUTH DAKOTA.

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

Students as Lay Missionaries—Distinguished Visitors Expected.

MR. CLARENCE RIGGS, for some time past a student at St. Stephen's College, Annandale,

has accepted an invitation to work as lay missionary in South Dakota and has entered on his work. His present address is Rapid City, S. D. Mr. Riggs is a parishioner of Trinity Church, Seymour, Conn. Mr. Paul Roberts of Berkeley Divinity School is lay missionary at Winner, and Mr. Arthur C. Allen of Philadelphia Divinity School is at Sturgis, S. D. Mr. Roberts and Mr. Allen will return to the East in the autumn. Mr. Riggs will remain indefinitely in the South Dakota field.

Mr. M. A. DeWolf Howe of Boston will attend the Niobrara Convocation. Mr. Howe is working on the *Life of Bishop Hare*. Another guest at the convocation will be Rev. S. S. Drury, D.D., rector of St. Paul's School, Concord, N. H.

VERMONT.

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

The Year's Progress—Death of a Churchwoman.

THE LATE convention reports show a very encouraging state of the diocese. The apportionment for General Missions had been fully met, and that for diocesan missions very nearly met. Every parish and mission had, besides, made offerings for the new church at Hardwick. There has also been an increase in parish and other offerings, warranting larger apportionments for missions during the year to come.

THE DEATH of Miss Mary E. Wells of Burlington, removes from us a highly valued communicant. She was for many years a very successful teacher in the Burlington public schools, and of late years principal of the grammar school. A loyal and most devout member of the Church, a woman of rare ability and genuine worth—known best by those who knew her best—has left her quiet but ever active service to the dear Lord on earth for His perfect service above.

WESTERN MICHIGAN.

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

Completion of Bishop's House.

EARLY in September Bishop McCormick and family will enter into residence at the new episcopal house which is now completed. Work upon this structure has been going on since last winter, the total cost being about \$25,000, which has been raised from subscriptions and from the sale of the former episcopal residence. In addition to the house itself a fund for furnishing the residence completely is now under way, so that in a short time everything will be ready for occupancy, and Western Michigan will have one of the finest episcopal residences in the American Church. Special credit is due to a committee of Grand Rapids ladies who have taken this project in charge and carried it to a complete success.

THE *Church Helper*, the diocesan paper of Western Michigan, which has been for the past three years in charge of the rector at Muskegon, will now be printed at Ionia under the management of the Rev. Dr. Wilkinson, rector of St. John's Church. The form, it is announced, will be changed in several respects and the endeavor will be made to make it a journal worthy of the growing work in the diocese. The former manager, the Rev. Wm. Galpin, has felt that in justice to his increasing duties in his parish he should give over its care to another clergyman.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Diocesan Notes.

THE Rev. ASA SPRAGUE ASHLEY, rector of Christ Church, Hornell, has been appointed lecturer in Dogmatics in the DeLancey Divinity School in place of the Rev.

W. C. Roberts, resigned, and removed from the diocese.

THE Rev. LOUIS H. BUISCH, for the last two years curate of St. Paul's, Buffalo, was united in marriage July 27th to Miss Olive May Greenhow of Hornell in Christ Church in that city. Mr. and Mrs. Buisch will at once proceed to Fairbanks, Alaska, where Mr. Buisch has accepted work under Bishop Rowe for five years.

BY THE WILL of the late Mrs. Amelia B. Gwynn of Buffalo, admitted to probate August 3d, a bequest of \$5,000 is left to Grace Church in that city.

CANADA.

News of the Dioceses.

Diocese of Montreal.

THE Rev. E. T. CAPEL presided at the annual conference of Sunday school workers, which met at Knowlton the first week in August. Principal Rexford of the Montreal Diocesan College gave an address on the best means of making the Sunday school musical services impressive, through the selection of appropriate hymns.—THE Rev. DR. SYMONDS, vicar of Christ Church Cathedral, Montreal, arrived home August 6th from England. He went as delegate to the World's Missionary Congress at Edinburgh, and in a sermon early in September will give his impressions of the Congress. He says its tone was optimistic.

Diocese of Moosonee.

SO MUCH progress has been made during the past year in many of the settlements in the diocese through the opening up of the railway that many new churches will have to be built in the near future. The town of

MOTHER'S "NOTIONS"

Good for Young People to Follow

"My little grandson often comes up to show me how large the muscles of his arms are.

"He was a delicate child, but has developed into a strong, healthy boy and Postum has been the principal factor.

"I was induced to give him the Postum because of my own experience with it.

"I am sixty years old, and have been a victim of nervous dyspepsia for many years. Have tried all sorts of medicines and had treatment from many physicians, but no permanent relief came. I believe nervous dyspepsia suffer more than other sick people, as they are affected mentally as well as physically.

"I used to read the Postum advertisements in our paper. At first I gave but little attention to them, thinking it was a fraud like so many I had tried, but finally something in one of the advertisements made me conclude to try it.

"I was very particular to have it prepared strictly according to directions, and used good, rich cream. It was very nice indeed, and about bedtime I said to the members of the family that I believed I felt better. One of them laughed and said, 'That's another of mother's notions,' but the notion has not left me yet.

"I continued to improve right along after leaving off coffee and taking Postum, and now after three years' use I feel so well that I am almost young again. I know Postum was the cause of the change in my health and I cannot say too much in its favor. I wish I could persuade all nervous people to use it."

Read "The Road to Wellville," found in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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Mowbray's List

The following new books just received from A. R. Mowbray & Co., London.

Dearer, Rev. Percy, M.A.

Reunion and Rome, with a Prefatory Letter by the Archbishop of Canterbury. Cloth .60; by mail, .65; paper, .40; by mail, .44.

Harding, E. Elmer, M.A.

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

Longridge, George, B.A.

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

Nicolls, Archdeacon G. E., M.A.

Handbook to Confirmation, being Notes for those who have to prepare Candidates. With Preface by the Lord Bishop of Lancers. Cloth, .80; by mail, .85.

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THE YOUNG CHURCHMAN CO.
Milwaukee, Wis.

Cochrane will probably be the see city of the diocese, at which there are at present about 1,000 residents. A little over a year ago the Church of Holy Trinity was opened there, but there is nothing in the shape of a parish hall and Archdeacon Renison urges the building of some kind of a recreation hall or club room for the young.

MISSIONS.

If IT BE contended that "foreign missions are a failure," put the hard-shell Churchman through a shorter missionary catechism. Ask him a few questions, such as:

"Have you read of Bishop Tucker, in the Central African city of Mongo, gladly heard at single services by 6,000 persons, and baptized into Christ 2,000 in less than a year?"

Do you know that Bishop Johnson cares for 4,000 Indian communicants in South Dakota alone; that these are only a portion of Church Christians, and that these Indians give more liberally to missionary work than the average Caucasian?

Have you heard that one Russian missionary Bishop has almost single-handed, but with the grace of God, turned 25,000 Chinamen to Christ?

Are you aware of the well-attested fact that 100,000 heathens are converted to Christianity every year, 274 every day?

Do you consider how marvelous such a report is from a corps of missionaries so small that all Christian bodies combined have but one missionary to every 250,000 souls in Africa, to every 300,000 in Siam, to every 700,000 in China?

In this country, in this proportion, His Gospel would depend on one man in New Orleans, two in Baltimore, three in Boston, four in Chicago, or five in New York. Two men would be sent to enlighten Alabama, and not a half dozen to redeem the entire Pacific Slope.

You have done nothing for missions and we have not done much; and yet you say "missions are a failure," because with such small effort we have not in half a century overthrown the hoary-headed traditions of countless millions of the most conservative people of the earth.

You refuse us the means and when we make some little attempts, you complain because we have done no more.

The missionary position is impregnable. The obligation is imperative. The shirking of it is inexcusable.

If our prayer, "Thy Kingdom come, Thy will be done on earth," is at all sincere, we must make it effective by glorifying the Lord's name in those places where it is not now known. To be slothful is to be faithless—*All Saints Register.*

WHERE THE COAL GOES.

WHO USES most of the coal? First and foremost of any single industry, the railroads consume from 90,000,000 to 100,000,000 tons a year, and these and steamships probably use nearly 30 per cent. of the country's output, which is as much or more than is used for all domestic and heating purposes. This leaves approximately one-half of the total production—principally bituminous—to be accounted for by the industries of the country.

Coal and manufacturing are terms which are in general practice closely related, but they are constantly changing their adjustments, which affect and are in turn affected by transportation. For instance, New York is the greatest manufacturing state, yet she possesses no coal mines. On the other hand, West Virginia is the third largest coal producer, but she has comparatively no manufactures. The time will doubtless come when West Virginia, with her vast coal resources, will stop shipping away all of her fuel, largely to New York and New England, and become a great manufacturing state. It is

only necessary to consult the statistics of manufacturing of any region to arrive at a close approximation of its relative coal consumption. Some figures prepared from the 1905 anthracite coal output—practically all from Pennsylvania mines—will convey an idea of where the country's hard coal renders its final accounting. In that year New York, New Jersey, and Pennsylvania consumed in round numbers 41,000,000 tons; New England, 8,000,000 tons; states west of the Ohio river, 7,000,000 tons; southern states, 2,000,000 tons, and Canada, 2,000,000 tons. Only 40,000 tons were exported.—GUY ELLIOTT MITCHELL, in the *American Review of Reviews.*

EXTRACTS FROM EVERYWHERE.

Love is the poetry of human nature.

Conduct and courage lead to honor.

There is a wide difference between admiration and love.

Ink is the black sea on which thought rides to anchor.

The sun of truth may be obscured, but is never eclipsed.

Real glory springs from the silent conquest of ourselves.

Failures are with heroic minds the stepping-stones to success.

In cheerfulness is the success of our studies.—*Pliny.*

He who has lost confidence can lose nothing more.—*Botzle.*

Prosperity is a blessing to the good, but a curse to the evil.—*Confucius.*

It is not only our duty to make the right known, but to make it prevalent.—*Burke.*

No discovery or invention is any good unless it be used for good.—*Bernard Snell.*

The selfishness we see in others is oft but a reflection of our own.—*Paul R. Keegan.*

Life is not so short but that there are always time enough for courtesy.—*Emerson.*

For one who can stand prosperity, there are a hundred that will stand adversity.—*Carlyle.*

Sound discretion is not so much indicated by never making a mistake as by never repeating it.—*Bowee.*

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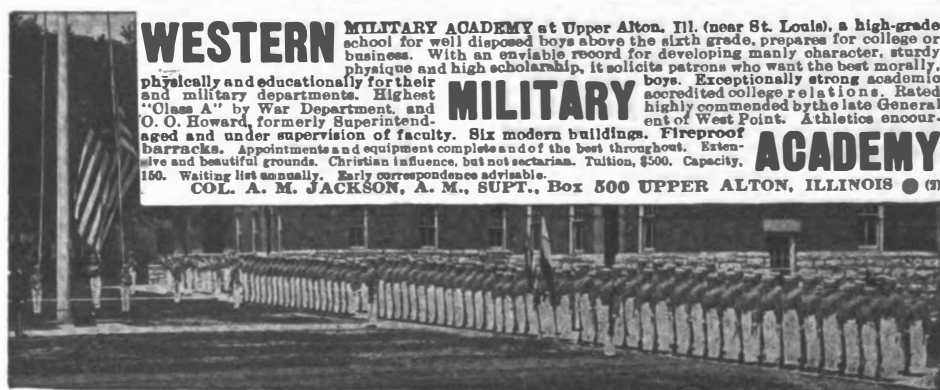
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JUDGING CHARITABLY.

HUMAN NATURE can never be judged by its weakest qualities, even when we are quite sure that the weakness which stirs our disdain really exists, and is not a phantom of the imagination. A farmer would not report his average crop correctly if he gave a slender yield from one poor acre. Nor would a merchant make a just estimate of his annual percentage of gain if he picked out those periods when trade was duller. If we have a few rainy days in spring, only a confirmed croaker would describe the whole season as dark and cheerless. There is a side of almost every one that resembles the barren field or the unsuccessful week, or the storm-swept sky. But we shall not discover the man himself by picking him to pieces, and spreading out the least attractive bits for minute analysis. That kind of vivisection is simple barbarity, and reveals no scientific secrets. If we want to know our fellows, we must appreciate the best to which they have attained, and behind that, we must have some glimpse into the undeveloped best of which they may yet be capable. While the ebb-tide lays bare a ragged margin, unsightly, perhaps, in its tangled disarray, it is the high-water mark that tells the real strength of the sounding sea.—*Herridge*.

WASTE IN MUNICIPAL BUSINESS.

THE BONDED indebtedness of American cities as a whole is increasing much more rapidly than municipal assets, and the taxes for operating expenses are becoming more burdensome each year. In 1902 the percentage of the revenue of all the cities in the country to their debt was 37.3. By 1909 this percentage was decreased to 25.9. The net public debt of forty-nine cities, including New York, increased 47.71 per cent. from 1899 to 1909, while during the same period the increase in the assessed valuation of all the taxable property in these cities advanced but 12.66 per cent. In cities above 300,000 in population the municipal expenditures increased 20 per cent. per capita from 1902 to 1907. If this increase continues, the pressure of taxation will soon become intolerable and credit exhausted.

The evidence is conclusive that in municipalities, counties, states, and the national government itself there is a vast and growing amount of extravagance in the administration of public business.—From "The Burden of Waste in Public Expenditures," by Myron T. Herrick, in the *Review of Reviews*.

THE WEAVING OF THE WEB.

"It is better to weave in the web of life a bright and golden filling." The words rang out with such cheerful decision that the teacher at the school for the blind and I paused before the open door. A young blind girl was reciting to a group of companions. They were all so cheery and optimistic, in spite of shadowed lives, that I could but express my surprise.

"Yes," answered the teacher. "you have there a practical illustration in 'the weaving of the web'; the bright and golden filling is certainly being threaded in by my girls."

What sort of filling are you and I weaving into the web? Dark threads or bright? Many of us grumble and fuss more over trifles than others do over puzzling knots. Each weaver has snarls to unravel, and the patterns are often intricate and uncertain, but courage, hope, and persistence accomplish much, and their possessor is not apt to be of the kind that "blames heaven for tangled ends."

The loom of life is going steadily on, and each day's work adds threads to the web that will be unrolled in eternity. See that many of them are "bright and golden."—*East and West*.

LIGHT WINES.

WE USED to think that France was in no danger of ever being a nation of drunkards because the favorite drinks were light wines. Even now we hear people expressing the wish that the moderate drinking of the French might be imitated here. The present condition of France with reference to the drink habit is told in a letter from a traveller: "Often have I referred to the fallacious belief that France of the café is a sober, respectable country. The truth is, as I have several times observed, that France of the café is France of the absinthe and cognac drunkard, and France of the ever-increasing inebriate army that is so great a trouble to its Government."

From another source we learn that: "Fifty years ago France was one of the most temperate countries in the world. To-day she stands at the head of all the countries in the world as the greatest consumer of alcohol under its various forms. It takes the place of food. At Rouen the dock laborers earn three francs a day, and they spend four or

eight sous on food, the rest goes in liquors. The soup served at the morning or evening meal contains a large portion of spirit, and this is the fare on which children are often raised."—*Temperance*.

SOME POPULAR FALLACIES.

"YOU KNOW it is important that we should catch the spirit of the age." A thousand times no; correct the spirit of the age; oppose the spirit of the age. Or, that more popular one for travellers: "When in Rome, do as Rome does." A thousand times no. When in Rome you are to do right. Or "it most devilish of all words that so glibly pass the lips of Christians: 'It's no use, ... must leave things alone.'" That is what the devil wants you to do; that is what the evil spirits and demons said to Jesus, and His answer must be our answer: "Come out." In the Name which is above every name we are to be out in the great campaign. But we may be builders with Him, as well as warriors and pilgrims.—*The Messenger* (S.S.J.E.).

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