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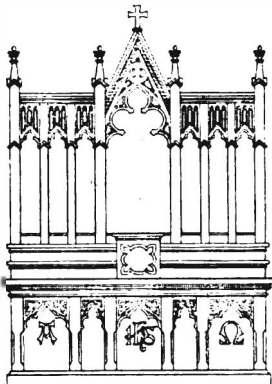
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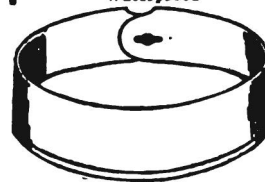
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UNDER THE influence of sun, rain, and the balmy atmosphere, the rose takes form, color, and fragrance. No eye beholds this. It is a transformation which takes place in concealment. Then suddenly some bright morning the bud opens and the rose is revealed in all its beauty and fragrance. So, unseen by any eye but that of our Father in heaven, the spirit within the body takes on the shape and hue of heaven, only to be fully revealed in all its perfection when death shatters this earthly casket and sets the soul at liberty.—*The Way.*

HERESIES "AND SUCH LIKE."

FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

THE Bible teaches us that those who commit the sins of the flesh will be condemned at the last day, when all will be judged according to the deeds done in the body. The body is given to us to be the servant of the spirit; to do its bidding and not to be its master.

By the works of the flesh people generally mean some flagrant sin which would come under the civil law, and they look askance at one who is guilty, speaking his name with bated breath. But in the list which St. Paul enumerates in the Epistle for to-day there are sixteen separate sins mentioned, and among them one which in the present thought has long since ceased to be regarded as a crime, and that is heresy. "Heresy," the modern mind exclaims, "what does it matter what a man believes, if only he be sincere?" Yet the Apostle says, "Of the which I tell you before, as I have told you in time past, that they who do such things shall not inherit the kingdom of God."

We have no authority for saying that this refers to murder, but not to heresy, anger, "and such like." Heresy is a denial of the "faith, once for all delivered to the saints;" and for which we are bidden earnestly to contend. In the Litany we pray "from heresy and schism, Good Lord deliver us."

Of the children of Israel it is said, "They could not enter in because of unbelief." They were turned back from the promised land, to wander forty years in the wilderness, and none of that great company who left Egypt, save Caleb and Joshua, entered the land of their golden dreams. They "believed not and their carcasses fell in the wilderness."

In the Collect for to-day we pray for an increase of faith; and faith brings in its train the hope of eternal life, and charity towards all. In this restless, changing age, we need as individuals to cling to the Creeds of the Church. "I believe." In what? In all the Catholic Church teaches, in that priceless heritage of belief handed down to us by the saints, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions."

It is culpable cowardice to sit still and hear the Faith assailed, the Real Presence in the Blessed Sacrament denied, the precious Crucifix derided and set aside. The saints and martyrs died rather than deny the Faith. The great St. Athanasius fought for the truth until his head, white with the snows of many years, rested at last upon the welcome bosom of death. Are there many to-day who would go to the stake rather than yield to the demands of an unbelieving world? Surely there must be some among that inner circle of God's elect, known only to Him, who have the courage of their convictions, and a martyr's love for Christ. Do we not pray continually in one of the confraternities that "the spirit of martyrdom may be awakened in the Sacred Ministry"?

It is not a time for discouragement, though it is a time for prayer, for heart-searching, and for a rallying of our forces, lest unbelief find a permanent lodging in the Church. So let us take on new courage, for we have His Presence with us, as a pillar of cloud by day and a pillar of fire by night. At more than one hundred of our altars in this land the Daily Sacrifice is offered, and the prayer of faith rises up like the incense from devout priests and faithful laity.

C. F. L.

SOME PEOPLE take their pleasures as if God begrudged them. Think of the apple trees last spring, with a hundred blossoms to one possible apple. Look at the daisies, the dandelions, the grass, and the buttercups, the pink and white clover, and think how extravagantly fond God is of sweet and beautiful things.—*The Messenger* (S. S. J. E.)

"THE HISTORIC EPISCOPATE, LOCALLY ADAPTED."

IN the American Church only, does it seem to be anticipated that all Bishops will stand perpetually upon precisely the same administrative level. Of course the *orders* of all Bishops are upon a parity; but their administrative powers may differ very markedly, not only in different lands, but in the same land. Hence, such titles as Pope, Primate, Metropolitan, Archbishop, Coadjutor, Suffragan, etc., have become familiar in Western Christendom to designate various grades of administration, while in the Eastern communion the variation is still more extended.

But though such a system of gradations has been, and is, almost universal throughout Christendom, the American Church has, strangely enough, acted upon a sort of superstition that it is unworthy to differentiate between Bishops. Priests, indeed, were never thus viewed. There might be rectors and vicars and curates and even second and third curates, and nobody complained that the parity of the priesthood was broken, though every priest possesses all the powers by virtue of his ordination that every other priest possesses. Curates may be promoted to rectorships, and canons may become chancellors, precentors, or deans, and missionaries may become archdeacons, and traveling missionary secretaries may be placed over whole departments, and nobody dreams that the parity of the priesthood is violated. But if the same principle be applied to Bishops, so that, on the one hand, it be proposed to set an Archbishop over a dozen of them, or a Primate over the whole number, or to supply a Suffragan to assist one, then immediately a greater or less number of persons become seriously affrighted. The parity of the episcopate is being violated! As for the parity of the priesthood, nobody cares.

All of which only proves that we are not yet, as Churchmen, distinguished for our breadth or statesmanship. Incidentally, our theory does not coincide with our prejudice. The "historic episcopate" which, twenty-five years ago, we magnanimously offered to the Christian world, was to be "locally adapted." But when our own men have proposed forms of local adaptation, they have invariably been confronted with this peculiar superstition. The parity of the episcopate must, at all hazards, be preserved!

At the present time, however, we have so far outgrown that superstition that no less than three forms of local adaptation of the historic episcopate are actually being discussed upon their merits, with almost no appeals to prejudice or superstition as against them. We have not yet become broad enough, indeed, to grapple with the whole question systematically. A proposition to convert the Presiding Bishop into a Metropolitan, and to limit his autocracy and that of the Bishops by establishing half a dozen Archbishops, who might be able to intervene to protect the rights of clergy or laity or to prevent the dissolution or waste of trust funds and collections for religious purposes, would still, no doubt, throw large numbers of very excellent Churchmen into the throes of hysteria, not to say into nervous prostration. We shall therefore protect them by discussing, at this time, only such forms of "local adaptation" of the historic episcopate as are now proposed for early adoption. Everybody agrees that it is merciful to a dog to cut off his tail in inch instalments; no doubt it must similarly be merciful to human nerves not to require them to grapple with whole systems at one fell swoop.

WE ARE CONFRONTED at this time with these three propositions in regard to such local adaptation of our episcopate:

A system of Suffragan Bishops who shall supplement the work of the Diocesan in dioceses which cannot be divided to the best advantage.

A system of Suffragan Bishops in charge of Negro congregations in such dioceses as may desire them.

A system by which a racial Missionary Bishop shall be chosen for the superintendence and extension of work among Negroes.

To the first of these propositions we have given our unqualified support. The Bishop of New York showed clearly and concisely last week, in our own columns, why this system should be adopted, as the Bishop of Vermont, writing independently of him, does in this issue. The question for General Convention to determine is not whether New York, or Pennsylvania, or Iowa, or Minnesota, shall have a Suffragan Bishop, but whether, in case one of these dioceses wants such a Bishop, it

shall be prohibited from securing him. Certainly a *prima facie* case in favor of the system has already been established. The present system of episcopal administration is, in fact, a proximate cause of the death of Bishop Gilbert and of Bishop Nicholson. Of that there can be little doubt. Apparently it is now undermining the strength of the present Bishops of New York and Chicago, not to mention others who are seriously taxed by the combination of large diocesan problems and petty, innumerable problems of detail and demands upon their time. If there were no cure for the condition, no doubt we should find the martyr spirit as fully developed in our present-day Bishops as it was in Rome when the mitre was supplanted almost immediately by the martyr's crown. But if, as many believe, a system of Suffragan Bishops would not only afford needed relief to Bishops confronted with such tasks as these, but would also increase the efficiency of diocesan administration, it would seem wholly unreasonable to prohibit the experiment from being tried. It need hardly be added that most of our dioceses will probably not require such assistance. Neither will the system interfere with division of dioceses, when such division seems wise in any case. Rather will it tend to hasten division, if that be the best solution of a diocesan condition, by strengthening the work in that section which is to become the new diocese.

IT DOES NOT follow that this Suffragan system will be utilized as a cure for the relative stagnation of our work among colored people. We had hoped that it would prove a solution of that need, and a Joint Commission reported to the last General Convention in favor of the system for that purpose. That report should not be confused with the report of a Joint Committee recommending the system on its general merits, apart from Negro work. The Suffragan system must not be permitted to stand or fall according as it may seem to be adapted to the requirements of colored work alone.

For that specific purpose, it may be said to have been generally rejected by those best qualified to judge. In the first place the Negroes themselves are not satisfied with it, and their view must certainly be a large factor in determining the question. They desire a greater autonomy than the Suffragan system would give them, together with some representation in General Convention. The very thoughtful papers by the Rev. Dr. Grammer, a native Virginian and a close observer of our work among the colored race, now rector of St. Stephen's Church, Philadelphia, must, and no doubt will, receive the most careful consideration. The *Southern Churchman*, whose view on the subject is certainly the view of an expert, agrees with Dr. Grammer in rejecting the Suffragan system. Both these authorities desire the establishment of a racial Missionary Bishopric, to have entirely extra-territorial jurisdiction over work among colored people in those dioceses that shall cede it to him. To these the great weight of the Presiding Bishop's name is added. In THE LIVING CHURCH of July 30th Bishop Tuttle submitted a proposed amendment to canon 10, providing for the creation of such a missionary district, asking that it receive the thought of Churchmen generally. Finally, that solution of the question has, for the most part, the support of Negro Churchmen themselves, as shown in the resolutions of the successive Conferences of Church Workers among the Colored People.

With Dr. Grammer we feel obliged to view the canon submitted by Bishop Tuttle as unconstitutional. The Presiding Bishop, as Dr. Grammer points out, apparently has failed to observe that canon 10, §1, simply reenacts, with the addition of one line, the provision of the first section of Art. VI. of the Constitution. Of course there was no reason for reenacting in the canons a provision of the Constitution, and it is not strange that Bishop Tuttle did not observe that it had been done. But, obviously, canon 10 cannot be amended inconsistently with the provisions of the Constitution, and we believe few canonists will dispute Dr. Grammer's contention that a racial, extra-territorial jurisdiction can only be created by amendment of the Constitution. Dr. Grammer, accordingly, submits a constitutional amendment pertinent to the discussion, asking that it be adopted tentatively by the coming General Convention and then be ratified three years later.

It is with some hesitation that we submit a new suggestion on this subject. We are convinced that the Southern people, white and black, must, primarily, find the solution for their race problem, ecclesiastically as well as politically and socially. We entirely recognize that Northern assistance has not always been useful in promoting such solution; and in submitting a substitute for the plan which Dr. Grammer now suggests, and

which was introduced into the General Convention of 1907 by the Bishop of North Carolina and by the Rev. Dr. Clark of Virginia, the distinguished editor of the *Southern Churchman*, we are assuming the validity of the fundamental postulates of these experts. We are assuming that work among the colored people in the South can best be promoted by (a) gathering the Negro congregations and clergy into an autonomous, extra-territorial missionary district, where consent shall be given by their present Bishops, (b) giving to that missionary district the same representation in General Convention that is accorded the present missionary districts, and (c) consecrating a Missionary Bishop of African descent for the same. [Since this was written, the receipt of the letter of the Bishop of East Carolina, which is printed in this issue, may raise the question whether the South generally coincides with that view; but we shall assume it for the purpose of the present discussion and submit our own suggestions as to the manner of carrying it into effect, for what they may be worth.]

Dr. Grammer's plan could not become operative until after ratification by the General Convention of 1913, and the large affirmative votes of two conventions required to amend the Constitution. Bishop Tuttle's plan is obviously unconstitutional. But we believe we can show how the *substance* of both plans can be adopted by the amendment of a single canon, in a single General Convention. If, then, those best qualified to speak for the Southern people shall desire to place this plan into operation, it will be entirely feasible for the canon to be adopted and the negro Bishop to be elected at the coming convention.

Our suggestion is that the *nucleus* of this proposed racial jurisdiction shall be territorial, thus enabling the House of Bishops, by their sole action, to create such a missionary district under the provision of Art. VI. of the Constitution, supplemented by canon 10; and then, the missionary district thus created, differing in no wise from other missionary districts except that its territorial extent may perhaps be limited to the ground upon which a single church building is situated, provision be made by canon for incorporating other negro congregations, wherever located, with that missionary district. We are already accustomed to the principle of clergy in canonical connection with a diocese in which they do not reside, and subject to the Bishop of the diocese in which they are canonically, but not actually, resident. Lay people are frequently members of parishes in dioceses in which they are not resident, as in the case of Brooklyn people worshipping in Manhattan churches. The same principle may easily be extended to organized congregations. It does not even "stretch" the canons.

In order to show how this can actually be accomplished, we have ventured to draw up the following as a proposed amendment to canon 50, the title of which is: "Of Parishes and Congregations":

Amend Canon 50, §I., by designating it as §I. [I] and by prefixing to it the following:

"[I] Except as hereinafter provided, . . . "
so that the section shall read as follows:

"I. [I.] Except as hereinafter provided, every Congregation of this Church shall belong to the Church in the Diocese or Missionary District in which its place of worship is situated; and no Minister having a Parish or Cure in more than one jurisdiction shall have a seat in the Convention of any jurisdiction other than that in which he has canonical residence."

Add to Canon 50, §I., a new sub-section as follows:

I. [II.] When the Bishop of any domestic Missionary District shall be of other than the Caucasian or white race, it shall be lawful for the convention of any Diocese to cede to such Missionary Bishop the Episcopal jurisdiction over all parishes and missions, organized or unorganized, in which the whole or chief part of the membership is of such other race, and over all persons of such race within such Diocese as are or shall hereafter become members of this Church; provided that such cession shall first receive the consent of the Bishop of the Diocese, and in case there be a separate organization of clergy and congregations of such race within such Diocese, the consent of such organization, as expressed by a majority vote of its members, shall be necessary to effect the cession. If the Missionary Bishop to whom such cession of Episcopal jurisdiction be made shall accept the jurisdiction, and signify the same in writing to the Bishop making the cession, such ministers, organizations, congregations, and individuals shall thereupon be deemed to sustain the same relationship to the Missionary District to which they have been transferred as though they were territorially within its limits.

It shall be lawful for the House of Bishops to transfer to such Missionary Bishop jurisdiction over ministers and people of

his own race and over congregations consisting wholly or chiefly of persons of such race, in any Missionary District.

The parishes, missions, congregations, ministers, and people transferred in accordance with this section may be re-ceded to the jurisdiction of the Bishop in whose Diocese they may be territorially situated at any time by consent of (a) the Missionary Bishop to whose jurisdiction they have been ceded, or his successor in office, and (b) the Bishop and (c) the convention of the Diocese in which they are territorially situated; or, in case of those situated within the area of a missionary district, by the sole action of the House of Bishops.

Here, then, is the way the system would work.

The House of Bishops, acting at the coming General Convention, would be limited in the creation of this district by the requirement of Art. VI. that they may "from time to time change, increase, or diminish the territory included in . . . Missionary Districts." Practically, the new see must be created from some part of either the missionary district of Asheville, of Southern Florida, or of Oklahoma, the only missionary districts in the South. So far as we know, there are no colored congregations in the first or third of these; but in Southern Florida there are such congregations of considerable size at several points. One or more of these could easily be selected for the purpose, the territorial limits being so defined as to include just so much of the city or cities selected as should be determined upon; not necessarily more than the site of the colored the city or some part of it. But in the territory thus defined, the Missionary Bishop would have sole jurisdiction. He would not be subjected to the humiliation of residing within another Bishop's jurisdiction. The dignity of the episcopate would thus be much better conserved than if his jurisdiction had no territorial base.

But as a permanency, it may be that a location in Southern Florida would not be most satisfactory. If, in 1913, the diocese of Southern Virginia should cede to the General Convention jurisdiction over the area upon which the negro institution at Lawrenceville stands, it would then be feasible, under the same article of the Constitution, so to "change" the "territory included in" the jurisdiction as to make that point the center of the Bishop's work and his see city. But for the first three years the territorial district can comprise only such an area as may be selected from within one of our existing missionary districts.

Unless one other possibility be seized. The diocese of New York holds its convention late in September. The strong and wealthy negro parish of St. Philip's is about to erect a new and very dignified edifice. Suppose the new St. Philip's should be the negro Cathedral for the whole land! Suppose an episcopal residence for the Missionary Bishop should be erected as a part of the plant. If the *Southern Bishops and Churchmen* should, with large unanimity, petition the diocese of New York to cede the tract of land upon which St. Philip's is to stand to General Convention as the territorial nucleus of a negro Bishopric, the "Bishop of St. Philip's," it is quite possible that the diocese might be willing to do so at its approaching convention, thus enabling the General Convention to make the matter finally effective at once. The relation of St. Philip's to the diocese of New York would then be no more anomalous than that of Westminster Abbey to the diocese of London. In English parlance it would be a "peculiar." In some respects, the novelty of a worthy negro Cathedral in the nation's metropolis might be the strongest feature of the racial bishopric. The invitation of St. Philip's vestry, their willingness to merge the parish into a Cathedral organization, and a general desire for such a step on the part of Southern Churchmen, would be the preliminary steps to be taken; and a resolution of the Bishop and diocesan convention of New York tendering such territory to the Church would bring the question squarely before the House of Bishops. But Southern people may easily prefer that a Florida see be selected at the start, and a permanent location in the South be selected later, whether at Lawrenceville or elsewhere.

These suggestions we submit as possibilities. We shall not press them. If Churchmen in the South shall deem them worthy of being taken as the basis for legislation, they will have the opportunity of doing so. The initiative must come from them.

REORGANIZATION OF THE GENERAL SEMINARY.

A FORM of reorganization of the board of trustees of the General Theological Seminary will be reported to the coming General Convention by a Joint Committee appointed for the

purpose in 1907, of which the Bishop of Vermont is chairman.

The present board of trustees is an unwieldy body. Every Bishop of the Church is entitled to membership if he accepts, and 63 of them have thus qualified. In addition, 25 trustees are elected by General Convention and 25 others are elected by certain dioceses on the basis of early contributions to the Seminary—a total of 113, residing in all parts of the country. But few of these can be depended upon to attend meetings, with the result that attendance is always small, and that at successive meetings is subject to great variations, so that it is difficult to obtain continuity of administration. Even this system is an improvement upon that in effect prior to 1884, when there were nearly 400 members.

Two alternative plans are now reported by the Joint Committee. Both of these provide for a board of thirty members constituted as follows:

The Presiding Bishop of this Church,
The Bishop of the diocese in which the seminary shall be established,
The Dean of the seminary,
Nine Bishops elected by the House of Bishops,
Nine Presbyters and nine Laymen elected by the House of Deputies of the General Convention.

The elected members to be divided by lot into classes serving three, six, and nine years, and a third of the membership to be elected at every succeeding General Convention. Sixteen to constitute a quorum and vacancies to be filled by the trustees.

Thus far both plans are identical; but plan "B" further provides that of the nine Bishops and nine each clerical and lay members elected by General Convention, one Bishop, one clergyman, and one layman shall be nominated by each of the Missionary Departments, not necessarily to be chosen from among their own residents, and one each by the Alumni Association of the Seminary. These nominations to be made to General Convention, which must then ratify or reject them by election.

In the main the suggestions quite meet our approval. We approve of the principle of reduction in membership. We also approve the manner of selection provided for in plan B, which will make the board truly representative of the whole Church, and will prevent any temporary partisan majority in General Convention from selecting a partisan board of trustees.

We believe, however, that the plan may be still further improved by giving to the Missionary Departments and the Alumni Association the full right to elect representatives, instead of merely nominating them. It may be, also, that a board of thirty trustees falls into the opposite difficulty from the present and is too small. Should such be the case, the Missionary Departments and the alumni electing 27 members, and 3 serving *ex officio*, there might also be three or five in each order chosen by General Convention, so that the total membership of the board would be 39 or 45 as the case might be. We doubt whether the board would even then be too large. In this manner we believe the representation may be made still more effective and the board of trustees more efficient.

It is important that the General Seminary should always represent the whole Church and should never represent a party within it. At this time, when there is general good feeling and, we hope, a minimum of partisanship in General Convention, the opportunity should be embraced of securing the perpetuity of this characteristic for all time.

ANSWERS TO CORRESPONDENTS.

C. T. P.—There are no fixed rules as to the lining and furnishing of the altar Tabernacle. A cedar box lined with white silk, and a veil of silk or of lace (preferably the former) hung on a brass rod, are convenient and reverent appointments for the purpose.

H. F.—A correspondent, James R. Sharp, 808 Broadway, Nashville, Tenn., offers to supply a copy of the *Living Church Annual* for 1894 on request.

WHAT BENEFITS have you secured from your vacation? If you have found your recreations times of re-creation, if vacation has been more than a vacancy in life, and your respite more than a return to the old routine, then its recompense has been true enrichment. A vacation of this character may be had without going away from home, and yet the thing usually needed is change of scene and occupation. If association with friends of former days, in places once familiar and dear, has quickened the springs of affection and cleared the channels of the soul for a fresher flow of kindness, then your life has been enriched. If daybreaks and sunsets, mountain and plain, woodland and field, have brought you into a clearer and happier conception of divine goodness, and carried you back to your burdens and difficulties with more courage, gratitude, and buoyancy of spirit, then you have had a true vacation.—*Standard*.

BLUE MONDAY MUSINGS.

BY what perversity of constitution is it that, no matter what charms are present, whether of scene or society, the vagrant fancy persists in re-creating other scenes far distant, or listening for other voices that cannot be heard?

I am serenely settled on a rustic bench close by the de-lightfulest country-house I know, among green wooded hills, between which deep, narrow valleys wind entrancingly, a veritable maze. Bees buzz drowsily among the vines that overtop the crowstepped gables; the tennis-court echoes to the sweetest of all sounds, the laughter of children; the grey church-tower at the foot of the hill might have been transplanted from Bishop Coxe's "Dreamland." There are splendid trees, parked on the lawn or massed into groves as green and dense as Arden's self. Ruskin's *Præterita* lies at hand, waiting till I free my mind on these friendly pages; and not far away is the best of hosts, genial as only a converted Calvinist can be, yet so unfaltering in his loyalty to the truth as to bring forth once a compliment of a sort too seldom deserved: "Dr. Montrose would positively enjoy being burned at the stake." Of the hostess I forbear to write: how can sunlight be transmuted into ink, or the fragrance of clover into words like these?

Lucky parson, to have so lovely surroundings for a holiday week, surely! And yet, instead of just enjoying the immediate present, "carping the diem" (as an old non-classical crony used to say) or "burning with a hard, gem-like flame," by which Pater means much the same thing, I find myself looking backward to six, eight, ten years ago, and trying to summon up the figures that were here then.

The mighty Bishop, lion of the Lord, who fought so valiantly against compromise and "elasticity" in matters of faith, against the subtle invasions of heresy, heartening his weaker and more "statesmanlike" brethren (cowardly is the truer word) like his illustrious patron St. George; how often has he expounded the *Depositum* on these green slopes, or moved us to Homeric laughter by some shattering jest! And now he rests in peace perpetual these four years. When shall we look upon his like again? There was inexhaustible tenderness welling up (beside the place where the thunderbolts were forged) for all who had erred and repented; there were treasures of learning, to show that Columbia need not fear comparison with Oxford; there was fiery eloquence like Cyril's; and there was a deep and reverent piety which preached silent sermons, whether the Bishop were empurpled in cope and mitre, or *lentus in umbra* here beneath the elms. Heaven grant my soul be with Seymour, as the Irish Roman priest said by Bishop William Bedell's Bier, three centuries ago.

Others come to mind: the radiant school-girl, fresh from Sister Anna's wise tutelage, learned for her years, yet not *bas bleu* or *précieuse*. She drove like Jehu son of Nimshi, climbed ladders, trees, and stone walls with feline swiftness, played tennis admirably, and sat hushed into reverent silence when stories of the saints were telling in the big oriel-window. That adorable *Backfisch* is no more, alas! And though a gracious young matron far away, with her little son in her arms, answers to the very name she bore, and looks at the world with the same smiling eyes, it is small compensation for us who miss our little Rachel.

Another figure is missing; though, as I hear the haunting rhythm of the Moszkowski waltzes through the open window, or the throb of Chopin's *Polonaise Militaire*, I look up almost expecting to see the familiar face. "Sunshine" she was styled, and rightly, as the wards of a great hospital or the filthy tenements of the slums could testify, even as the circles of a far different sort she had left eagerly for the sake of serving God and His poor. Was there ever so gay and infectious a laugh as hers? When she called out a *Buon giorno* to the Italian road-makers laboriously toiling in the stone-dust, as we drove by, their faces lighted as if at some celestial vision. When she waved her hand, even the shyest, dullest children of the remote farm-houses on the Hardscrabble Road forgot their awkwardness and dimpled responsively. It was impossible to look at her without being happier in consequence: and it made no matter whether she wore her trim nurse's uniform or the grand toilettes that were hers by right, she brightened the room, let it be never so shadowy. But the years have carried her away to other regions and new responsibilities. Doubtless, she adorns her place; but, alas! this place knows her not.

In the Heavenly order, the theologians tell us, all is perpetually present, with neither past nor future: distances do not

separate, because spiritual existence is independent of the concept we call space. I wonder whether it will be possible then to call up the pictures that memory paints for us now, and find them realities. "There shall never be one lost good," Browning promises; and if that is true, I shall look for all the happy dreams of the past to return into that Eternal Now, as part of its beatitude.

"Now they reign in endless being,
Passingness hath passed away;
Now they bloom, they thrive, they flourish,
For decayed is all decay.
Lasting life hath dimmed forever
Darkling death's malignant sway."

So the mediaeval hymnist—I quote from memory, being some hundreds of miles from those book-shelves where I am wont to gloat over the largest collection of Neale-iana in America. And I think that phrase, "Passingness hath passed away," is even a better condensation of heavenly joy than Abelard's, in *O Quanta Qualia*:

"Wish and fulfilment can severed be ne'er,
Nor the thing prayed for come short of the prayer."

I WISH I had written these verses. Whose they are, I know not. I cut them from *Zion's Herald*, where they are reprinted as "unidentified." Whatever helps us to realize the Humanity of God Incarnate, the Carpenter, is worth while. You know the answer a priest made to Julian the Apostate, who questioned, mockingly, as he rode out to his last war:

"What is the Carpenter doing nowadays?"
"He is making a coffin," came the stern reply.

"THE DIVINE WORKMAN.

"In the shop of Nazareth
Pungent cedar haunts the breath.
'Tis a low eastern room.
Windowless, touched with gloom.
Workman's bench and simple tools
Line the walls—chest and stools,
Yoke of ox and shaft of plough,
Finished by the Carpenter,
Lie about the pavement now.

"In the room the Craftsman stands,
Stands and reaches out His hands.

"Let the shadows veil His face
If you must, and dimly trace
His workman's tunic, girt with bands
At His waist. But His hands—
Let the light play on them;
Marks of toll lay on them,
Faint with passion and with care,
Every old scar showing there
Where a tool slipped and hurt;
Show each callous; be alert
For each deep line of toll.
Show the soil
Of the pitch; and the strength
Grips of helve give at length.

"When night comes and I turn
From my shop where I earn
Daily bread, let me see
Those hard hands; know that He
Shared my lot, every bit;
Was a man, every whit.

"Could I fear such a hand
Stretched toward me? Misunderstand
Or mistrust? Doubt that He
Meets me full in sympathy?
Carpenter! hard like Thine
Is this hand—this of mine:
I reach out, gripping Thee,
Son of Man, close to me.
Close and fast, fearlessly!"

IN THESE troublous times, when loyal Christian folk fight the good fight most effectually by their prayers, this wonderful little prayer of Blessed Launcelot Andrewes, Bishop of Winchester, is well worth reprinting:

"PRAY FOR THE PEACE OF JERUSALEM.

"Bless, O Gracious Father, the Holy Catholic Church: fill it with truth and grace; where it is corrupt, purge it; where it is in error, direct it; where it is superstitious, rectify it; where it is amiss, reform it; where it is right, strengthen and confirm it; where it is divided and rent asunder, heal the breaches of it; O Thou Holy One of Israel, through Jesus Christ Our Lord.

"Jesu, hear; Jesu, bless; Jesu, answer our petition, for Thy Mercy's sake. Amen."

PRESBYTER IGNOTUS.

CONVOICATIONS HAVE VIOLATED THE STATUTE OF PRAEMUNIRE

Will the Dire Penalties of the Law be Visited Upon the Clergy?

OTHER RECENT EVENTS IN ENGLAND

The Living Church News Bureau,
London, August 9, 1910

SUCH a dreadful thing has happened to the Archbishops, Bishops, and Clergy in Convocation! Yes, one of the worst misfortunes since Wolsey's exercise of legatine authority, upon his pathetic downfall, subjected the clergy of England to the penalties of Praemunire! It has been discovered by a Welsh member of Parliament and by the Home Secretary that the Convocations of Canterbury and York have actually met and transacted business since the demise of King Edward, before the issue of new writs of summons. The authorities seem to be agreed that the demise of the Sovereign dissolves Convocation, as was formerly the case with Parliament. And this would seem to be so, even apart from that Henrician statute, commonly called the Submission of Clergy Act, which was rightly stigmatized by Richard Hurrell Froude, in his delightful freedom of speech, as the "Magna Charta of Tyranny." It looks then indeed as if the Archbishops, who have the responsibility of summoning their Convocations, have been caught napping; or can it be possible that they have deliberately defied the Royal Supremacy? The situation is all the more extraordinary in the case of the premier Primate, his Grace of Canterbury, who is usually regarded as an especially astute man in politico-ecclesiastical affairs, and one who perhaps would rather give up his illustrious See than to fly in the face of the Crown. But I dare say the law officers of the Crown will make no bones of this matter, for happily King George is not a Henry VIII. A legal correspondent of the *Church Times*, in dealing with the subject, says that the only way in which the Archbishops can escape from the charge that they have broken the law by allowing Convocation to remain in session after the royal demise, is to take the line that the tacit contest of the crown is sufficient. If they take this line, he adds, they may have a good defence against a Praemunire; but consequences will follow from it on which he will have another word to say.

The Bishopric bill has had a smooth passage through the House of Lords, but is likely to meet with difficulties in the Commons after the autumn recess. Its main object, in brief, is to facilitate the creation of new sees and the alteration of dioceses by order in council, and thus to obviate the risks attending private bill legislation under the present procedure.

The Accession Declaration bill has now become law. The Declaration, as amended, is no doubt an improvement upon the terrible formula of 1689, but to English Catholics its crucial phraseology is still faulty and offensive in the extreme. It is earnestly to be hoped that the time is not far hence when the new form of words will itself be revised or else abolished altogether. I, for one, wish that King George, as a faithful Churchman, would refuse to say that he is "a faithful Protestant." He could do so with entire impunity, so far as that goes, for no penal consequences attach to the neglect to make the Declaration. Thank God that the Church of England is Catholic, if the state is not!

The Rt. Rev. J. J. Van Thiel, D.D., Old Catholic Bishop of Haarlem, and Bishop Collins' associate in the presidency of the Society of St. Willibrord, writes both to the *Church Times* and to the *Guardian* in reference to the position of Bishop Mathew in relation to the Old Catholics of Holland. His Lordship confirms the statement in a recent letter by the Rev. G. E. Barber, co-secretary of the above named society, that Bishop Mathew is in no sense a representative of the Church of Holland in England. The Bishop of Haarlem says:

"Bishop Mathew is simply one of the Old Catholic Bishops, and as such he is in relation with the Old Catholic Church of Holland and also, of course, with the Old Catholic Churches of Germany, Switzerland, Austria, the Polish Catholic Church of America, and the Catholic Church of the Mariavites in Poland.

"In consequence of that I wish to state that the Old Catholics in Holland and elsewhere could not be considered in any way to be responsible for Bishop Mathew's eventual particular attitude or

opinions, because he only represents his own clergy and himself in England."

In the same issue of the *Guardian* there appears a letter from Bishop Matthew in which he freely admits that the Church of Holland, and foreign Old Catholics generally, "are in no way whatever committed to any opinions of mine, any more than I am to any views of theirs" (apart from the consensus of the Bishops in the "Declaration of Utrecht").

The new statue of Samuel Johnson in the enclosure of St. Clement Danes, Strand—the Church where the doctor was wont to attend divine worship—has recently been unveiled by its donor and artificer, Mr. Percy Fitzgerald. The statue (as described in the *Times*) is in bronze, and stands six feet high on a pedestal of black granite. The doctor, with an open book in his left hand and his right raised, is presented in the familiar wig and Georgian costume, and the face has been copied from the portrait by Reynolds and Nollegen's bust. On the pedestal are three bas reliefs representing Boswell and Johnson in the Highlands, Johnson and Mrs. Thrale, and Boswell being introduced to the club by Johnson. The inscription is as follows:

"Samuel Johnson, LL.D., critic, essayist, philologist, biographer, wit, poet, moralist, dramatist, political writer, talker. Born 1709; died 1784. The gift and handiwork of Percy Fitzgerald and erected by Rev. S. Pennington, M.A., rector of St. Clement Danes, 1910."

The "silly season" has produced the following curious advertisement in the *Times* newspaper under the heading of "Personal":

"Social Service and Christianity.—Is there any room in England for a Clergyman with such belief?—Address, G. 237, The Times Office, E. C."

J. G. HALL.

FAREWELL SERVICE FOR MISSIONARIES

Forty-five Start Out from the Missions House for Distant Posts

DEATH OF REV. CHARLES H. HAYES, D.D.

Branch Office of The Living Church }
416 Lafayette St. }
New York, August 22, 1910 }

A FAREWELL service for missionaries going out for the first time to foreign fields, and for those returning after a furlough, was held in the chapel at the Missions House on Wednesday of last week. It was well attended. Forty-five missionaries (thirty being new recruits) were remembered. The Rev. Joshua Kimber celebrated the Holy Communion and Bishop Lloyd of Virginia made the address. He drew a sharp contrast between the seeming delay in conquering the world for Christ and the ultimate victory for the Christian Faith.

The Rev. Charles Harris Hayes, D.D., professor at the General Theological Seminary, died after a few days' illness at his mother's home in Madison, N. J., on Wednesday morning, August 17th, aged 42 years.

Dr. Hayes was born in Newark, N. J., the son of the Rev. Charles Wesley Hayes, D.D. He received a preliminary education at the Newark academy. After graduation from Columbia University and the General Theological Seminary in 1894 he was made deacon the same year by Bishop Starkey, who also advanced him to the priesthood in 1896. He was assistant at the Pro-Cathedral in Washington 1896-1900, then for a year chaplain to the Bishop of Maine, and for another year professor of philosophy at Trinity College. In 1902 he accepted the chair of Christian Apologetics at the General Theological Seminary, which he occupied at the time of his death. A year ago he started on a tour around the world in study of comparative religions and of Christian missions, but was called home before he had completed it by the death of his father. He was to have contributed the results of his observations to THE LIVING CHURCH, but had not begun his articles, so far as known, when his death occurred. Dr. Hayes was author of a course of Sunday school instruction embracing several text books with teachers' manuals on the subjects of the Creed and Christian Duty, and was engaged in preparing the matter for the teachers' book on Christian Duty, completing the course, when he was so suddenly called away from earthly work.

The funeral services were held in St. Paul's Church, Newark, N. J., on Friday afternoon, the Bishop of Delaware and the Rev. Prof. Blodgett officiating. The interment, which was private, was made in Woodlawn Cemetery, Newark.

THE EVENT WHICH THE BI-CENTENARY OF THE CHURCH OF ENGLAND IN CANADA COMMEMORATES.

BY THE REV. C. W. VERNON.

THE service, which the celebration of the Bi-centenary of the Church of England commemorates, was the first recorded instance of a service on the Canadian mainland according to the use of the Church of England. It was a service of thanksgiving for the victory of British arms held in the French fort at Port Royal, since called Annapolis Royal, in honor of Queen Anne, in whose reign the sixth and final capture of the fort took place, thus making the beginning of continuous British rule in what is now the Great Dominion of Canada.

The place of this historic service was the French chapel of St. Anne within the fort, which was half of a substantial building, 80 feet long by 30 feet wide, erected in 1708 by the French Governor Subercase, the other half being used as lodgings for the almoner, the surgeon, the judge, and the commissary. At the time of the service the little chapel must have been devoid of all ornament, for according to the articles of capitulation the chapel ornaments and surgical supplies were among the articles which the defeated French were allowed to take with them when they marched out, some two hundred in number, with the honors of war, drums beating and flags flying, but half-starved and miserably clad as a result of the rigors of the siege.

The date of the service was Tuesday, October 10th, old style, in the year of our Lord 1710, and in the reign of Queen Anne.

The officiating clergy were the Rev. John Harrison, chaplain to Commodore Martin of H. M. S. *Dragon*, who read the prayers, and the Rev. Samuel Hesker, chaplain to the Hon. Colonel Reading's marines, who preached the sermon. The Rev. John Harrison became the first English chaplain to the garrison, and in 1720 he was chosen by Governor Phillips as one of the first Councillors of the Province of Nova Scotia.

The officer in command, under whose orders this military service of thanksgiving was held, was Colonel Francis Nicholson, a soldier who was spoken of at the annual meeting of the Society for the Propagation of the Gospel in 1713 as "a person who has deserved well of the Society in his several stations, for his love to the ministry, and for his laying the foundations of churches." He was at various periods of his career governor of no less than five British Colonies, having been lieutenant-governor of New York under Edmund Andros from 1687-1689, of Virginia from 1699-1705, of Maryland from 1694-1699, of Nova Scotia from October 12, 1712, to August, 1717, and of South Carolina from 1721 to 1725.

Wherever he went he took a new interest in the progress of the Church, sending frequent letters to the S. P. G. informing them of the progress of the Church and making suggestions for the work of the Society. While governor of Maryland he wrote the Archbishop of Canterbury that "unless Bishops can be had the Church will surely decline." He was a Churchman of a decidedly militant type. On one occasion in Maryland he caned a drunken clergyman soundly, and a correspondent of the Bishop of Lichfield, in advocating the appointment of a Bishop for Virginia, wrote that, "if a right reverend father of the stamp of Governor Nicholson of Maryland should come, it would make hell tremble." Second in command was Colonel Samuel Vetch as adjutant general, who was left after the capture of the fort as Governor of Annapolis Royal with two hundred marines and two hundred and fifty New England volunteers as garrison.

The congregation, which doubtless crowded the little chapel, was drawn from the British bluejackets and the Colonial troops who, after a stern siege, had wrested Port Royal for the sixth and final time from the hands of the French.

The warships were the *Dragon*, on board of which was Colonel Nicholson, and of which the Rev. John Harrison was chaplain, the *Falmouth*, the *Chester*, the *Leostaffe*, *Feversham*, and two smaller vessels. The transports for the troops, twenty-four in number, were furnished by Massachusetts, Connecticut, New Hampshire, and Rhode Island.

The troops consisted of a regiment of marines under Colonel Reading, and four regiments raised in New England, two in Massachusetts with Colonels Sir Charles Hobby and Taylor in command, one in Connecticut under Colonel Whiting, and one in New Hampshire and Rhode Island under Colonel Shadrach Walton. The grenadiers of Walton's regiment were com-

manded by the well-known Paul Mascarene. Only a few of these could possibly have crowded into the little chapel.

The memorial of this historic service of 1710 is the magnificent Cathedral of All Saints, Halifax, erected at the see city of Nova Scotia, the oldest colonial diocese of the Anglican Church, which is to be opened with imposing ceremonies on September 3, 1910, and to which King George has presented a magnificently bound copy of the Book of Common Prayer. At Annapolis Royal a prayer desk is to be dedicated to the memory of the Rev. John Harrison, a chancel chair to that of Governor Nicholson, both in the parish church of St. Luke; and a memorial cross in the cemetery to the Rev. Thomas Wood, the S. P. G. missionary.

VIOLA ALLEN ON THE PASSION PLAY.

THE people of Ober-Ammergau have accomplished the marvelous," said Viola Allen in an interview published in a number of American daily papers after her return to New York. "It is a little bit of a village of only 1,500 inhabitants, every one of them interested in this famous play. The greatest and most sacred of the world's tragedies is given with atmosphere, dignity, and reverence. It was so well done that my attention was held every moment of the eight hours. The blending of the music by a chorus with a series of tableaux from the Old Testament, showing how they applied to and were fulfilled by the New Testament, was skilful and beautiful in the extreme.

"These mountaineers do not attempt more than they can do well, and each one, down to the tiny children, is excellent and earnest. They have 277 years of tradition behind them, and it has become the life and aim of the village. It is the ambition of every man, woman, and child of Ober-Ammergau to take some part in the Passion Play, and they are constantly doing other plays, mostly of simple Old Testament stories, to keep themselves in training for the great event which comes every ten years of their lives.

"To my mind, the most remarkable thing in the whole presentation is the simplicity and reverence the performers have preserved. It is the spirit in which the play is rendered that gives it its great beauty and attractiveness.

"In all honesty it should be said that in spite of the immense financial advantages coming from these performances of the Passion Play the people of Ober-Ammergau themselves do not appear in the least degree commercial. There seems to be absolutely no competition. Prices for the same thing are identical in all the shops. The people all work together for the good of the village and not for the advantage of the individual.

"A most absurd thing would be to try to compare the stage work of these earnest, simple villagers with professional acting. Those who take part at Ober-Ammergau have entirely different ideas and motives from the beginning. Positively I would not care to see the Passion Play presented by any other than the people of Ober-Ammergau. I prefer to have it remain the unique, forceful institution that it is. If taken away from this mountain village and given into other hands, I know the presentation of the immortal story would lose its uplifting charm.

"I had the honor of being a guest at the home of Anton Lang, and had a most interesting visit with him and his family."

SIR HENRY WRIXON has shown with charming lucidity how the survey of the external universe and the moral law within incline a man to believe in God, and that the conclusions of his intellect are strangely corroborated by certain primary instincts of his nature; and remarks as follows: In regard to religious faith, when the reasoning powers of man direct him towards Deity he finds his nature gifted with natural impulses, inherent instincts, all ready to catch up and to respond to the conclusion which his intellect was pointing to. While the spiritual power would be imperfect without the intellectual basis, the intellectual process is completed and made effective by the spiritual capacity with which man is naturally gifted, and which he finds ready and adapted to follow the lead which the intellect gives. We have therefore a better justification for the conclusions of our intellect in religion and more reason to trust them than we have in general science.—*St. Andrew's Parish Visitor* (Yonkers, N. Y.).

AFFLICTED, tempted, tried as God's people may be. He still deals bountifully with them all. The humblest and poorest of them have unsearchable riches and unsearchable blessings. Life is theirs; forgiveness is theirs; acceptance is theirs; renewal is theirs; God is theirs; God is their Father; Christ is their Brother; the Spirit is their Sanctifier, Comforter, and Guide. All the wealth of the world is not worth half so much as one covenant blessing—*Lutheran*.

A RACIAL MISSIONARY BISHOPRIC FOR THE NEGROES.

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

IN my first article I pointed out the necessity of some reorganization of our work among the colored people of the South, and criticised the Suffragan Bishopric as a measure that would bring no real encouragement or help to the negroes. In this communication I shall point out the kind of organization that contains some promise of success and indicate the kind of legislation that is in my judgment necessary to effect it. Now that the need of some reorganization has been admitted by the General Convention, the first task is to get the wrong remedy out of the way. It is for this reason that at the risk of repetition I wish to emphasize the inadequacy of this racial Suffragan Bishop before I proceed with my main theme.

Let me, then, repeat that the negroes have stated most emphatically through all the channels open to them that they do not want this kind of Bishop to be set over them; a Bishop with diminished authority, with no vote in the House of Bishops, and with no legislative right among his order; a Bishop with no convention of his own, and small power of discipline or initiative. Moreover, a Suffragan Bishop will have a seat in a diocesan council, and must be a white man, for it is absolutely certain that the white people of the South will not suffer a colored man to be the Suffragan Bishop and to sit in their diocesan councils, outranking all the clergy except the Ordinary.

But the colored people hope that the work may be so organized that a negro, if a suitable man can be found, may be put at their head as their Bishop. This Suffragan Bishop, therefore, of the white race, defeats all their hopes, and repels rather than attracts them.

On the other hand, the white people of the South have shown no zeal to support such an official. Neither has any Southern diocese sufficient strength to bear such a burden alone, nor a sufficient body of colored clergy to require such a Bishop. If two or three adjacent dioceses should unite in giving him racial jurisdiction and guaranteeing his support, he would be embarrassed by the number of Bishops to whom he would be accountable and the lack of unity in his work. The fact is the dioceses in the South, who voted in favor of this experiment, like the Virginias, argued that no experiment was needed, and asserted that they are satisfied with their present arrangements; while the dioceses like East and North Carolina, that want to make some experiment, opposed this form as fruitless. Thus there is no one who will use the provision and it is useless.

The forces that brought about the passage of this amendment at Richmond were, first, a desire to do something in view of the slow progress of our work among the negroes, and in response to the wish of our clergy of that race; and secondly, the demand of the great urban dioceses for additional Bishops without any division of the jurisdiction. But this latter is an entirely different question, that must be discussed on its own merits. In this discussion I wish to keep free from its entanglements. It is another story. The point that I am making, is that those well-wishers, who passed this amendment in behalf of the negro, will find on examination that it does not meet the needs of the situation; that it is in reality no benefit at all; and that if any experiment is to be made it must be in another form.

That form has been clearly outlined by Bishop Tuttle, and is accurately designated as "a racial Missionary Bishopric."

The negroes, in the Southern dioceses, which will cede them to the General Convention [for this legislation is permissive and not mandatory], are to be placed in a missionary jurisdiction which will in all respects, except that its boundaries are racial, enjoy the same status as our other missionary districts. It will have its own Bishop, with a seat and vote in the House of Bishops, and its own delegates to the General Convention. It will be sustained like other missionary jurisdictions by the Board of Missions, and its Bishop will be directly under the control of the House of Bishops.

Let me outline briefly the advantages of this plan.

First of all, it meets thoroughly the wishes of the colored people. If we are going to make any arrangement to win that race, let us make one that gives promise of success.

Secondly, it takes the colored people out of the Southern dioceses where their presence and growth is a source of friction, but gives them a fair equivalent in a convention of their own, where they can regulate such minor matters as come within the scope of conventions in missionary districts, and can elect a delegate, clerical and lay, to the General Convention.

Thirdly. If a suitable colored man can be found for the

bishopric, and it is my belief that such a man can be discovered, he will not be carried into the diocesan convention of the whites, but will have his own convention, and there will be no necessity for any meeting with the white clergy on his part, except at the General Convention, where we are accustomed already to meeting a colored Bishop in the case of the Bishop of Liberia.

Fourthly. Such an organization will stimulate the colored congregations to become self-supporting, since they will have been given a measure of self-government. The negro Baptists and Methodists far surpass our people of that race in giving, and for the sake of their own education it is necessary that we stir our own congregations up to more systematic offerings and a spirit of greater self-helpfulness.

Fifthly. This segregation is in the line of development that is pursued elsewhere. The negroes have their separate congregations; in the army they have their separate regiments; in Hampton, Tuskegee, Lawrenceville, and in the public schools throughout the South, they have their separate schools. It is in accord with this entire adjustment to give them their separate convention and their own Bishop. Such an organization will develop in them a proper race pride and will give their leaders an opportunity to develop by bearing responsibilities. To put them off in this way at their own request, is, moreover, a very different thing from driving them into such an organization in spite of their protests. Let it be remembered that this is the organization for which they petition. Northern deputies should particularly note this point.

Sixthly. By giving them a place in the General Convention we preserve the unity of the Church, and confer on our colored brethren a privilege that they will greatly prize and which will be a bond not easily severed.

I shall be glad to discuss in another communication the objections that may be made to this scheme, for it is the desire of all its friends that it may receive the fullest discussion; but I must now turn to the form of legislation which Bishop Tuttle has suggested as a means of creating such a jurisdiction. He proposes to effect this organization by a *canon*. The great advantage of this mode of procedure is that it would enable us, if it were feasible, to enter upon this experiment shortly after the next General Convention. But much as I should like to fall in with this quicker way, and cordially as I am disposed to any proposal emanating from so influential a source, it does not seem to me that the Convention can effect such a measure by canon. A constitutional amendment is necessary. The sixth article of the constitution has the following as its first section:

"The House of Bishops may establish missionary districts in states and territories or parts thereof *not organized into dioceses*. (italics mine.) It may also from time to time change, increase, or diminish the territory included in such missionary districts in such manner as may be prescribed by canon."

This gives the House of Bishops the right to establish missionary jurisdictions only outside of the dioceses. But this missionary jurisdiction is to be *in* the Southern dioceses. The next section provides for the cession of a part of a diocese to the General Convention, but it expressly states that it shall be a "territorial jurisdiction" that shall be ceded and accepted. This is not to be a territorial cession.

The third section gives the power of organizing—not of creating or establishing—such missionary districts to the General Convention:

Section 3. "Missionary districts shall be organized as may be prescribed by Canon of the General Convention."

Under the authority of this section of the constitution Canon 10 was enacted. But the whole history of our legislation and the wording of the article show that the jurisdiction was to be *territorial* and not racial.

I do not wonder that there should be an impression that the House of Bishops acts on this matter under canon, for Canon 10, Section 1, restates, most unnecessarily, this authority of the House of Bishops to establish and reshape missionary districts. But there is nothing in the canons that does not accord with the view that I am expounding, namely, that the only missionary districts which we have a right to deal with by canon in the way of re-shaping or organizing are the missionary districts which the House of Bishops is authorized in the article to establish, viz., territorial missionary districts outside of dioceses.

I reached this opinion on studying the subject some three years ago, but as the colored people were petitioning for a *canon* to create a racial Missionary Bishop, and quoted Bishop Whittingham as favoring in his day some such *canonical* pro-

vision, I wrote to Dr. William R. Huntington, as chairman of the committee on Constitutional Amendments, and also to Judge Andrews of New York, an eminent member of the same committee, asking their opinion as to the proper procedure. Dr. Huntington replied that a constitutional amendment was necessary; and Judge Andrews took the same position in a fully argued opinion. The result was the drafting of a constitutional amendment that met the approval of Bishop Cheshire and Dr. Meade Clark, and was by them presented to the General Convention, and having been submitted to the committee on Constitutional Amendments in the House of Deputies, was reported back by that committee without any pronouncement upon its merits; but with the statement that "the plan can be carried out by the constitutional provision" which had been submitted to it.

With the judgment of such authorities against the efficacy of a canon to effect such a profound departure as the racial jurisdiction, I hope that the Bishop of Missouri will reconsider this question, and adopt a form of procedure by constitutional amendment, which may, indeed, be slower than a canon in procuring the desired results; but which will not divide the friends of his measure or embarrass us by constitutional difficulties, and would seem to accord with the true status of the situation by frankly recognizing and admitting that we are trying to meet a new and great problem, with a form of organization not known in our Church for centuries, though it is in truth but a reversion to the racial division that existed in Apostolic times, when Peter confined his ministry to the Jews, and Paul went to minister to the Gentiles.

I will close this communication by submitting for general consideration, and especially for Bishop Tuttle's criticism, the amendment that was offered in Richmond by the Bishop of North Carolina and Dr. Clark of Virginia.

"Insert the following as Section 4 of Article 6, of the constitution:

"The House of Bishops may establish missionary districts upon racial lines, i. e., for specified race or races, within the bounds of dioceses and missionary districts, established as authorized in Section 1, either severally or in such grouping as it may determine; provided, that in the case of a diocese, such racial jurisdiction within the diocesan borders shall be first ceded by the Bishop and Convention of the diocese.

"In the interpretation of the constitution and canons the people and churches of such racial missionary districts shall occupy the same relation to the General Convention as any other domestic missionary district.

"No such cession by a diocese, or division of a missionary district shall carry with it the members of the ceded race, who may be or become members of congregations not included in such missionary districts.

"The House of Bishops may from time to time change, increase, or diminish such racial missionary districts in such manner as may be prescribed by canon. Such racial jurisdiction within the borders of any diocese may be ceded to the diocese by the House of Bishops, if the Bishop and convention of such diocese shall consent to receive it."

LORD, TAKE AWAY PAIN!

THIS LITTLE POEM was found pinned on the wall of a Denver hospital. It is quite another philosophy to that of Mrs. Eddy, who denies the reality of pain:

The cry of man's anguish went up unto God

"Lord, take away pain!

The shadow that darkens the world Thou hast made;

The close-coiling chain

That strangles the heart; the burden that weighs

On the wings that would soar—

Lord, take away pain from the world Thou hast made,

That it love Thee the more!"

Then answered the Lord to the cry of His world:

"Shall I take away pain,

And with it the power of the soul to endure,

Made strong by the strain?

Shall I take away pity, that knits heart to heart,

And sacrifice high?

Will ye lose all your heroes that lift from the fire

White brows to the sky?

Shall I take away love, that redeems with a price,

And smiles at its loss?

Can ye spare from your lives that would climb unto mine

The Christ on His cross?"

—Colorado Churchman.

SUFFRAGAN BISHOPS.

By THE BISHOP OF VERMONT.

AMONG important questions that come up for decision, one way or another, at the approaching General Convention, is that of the permission to elect Suffragan Bishops.

Some statement of the *pros* and *cons* of the matter may be useful.

At the last General Convention an amendment to the Constitution was carried (which, to become effective, needs ratification in October), permitting the election of Suffragan Bishops, who would have seats but not votes in the House of Bishops. They would be elected by the diocese, and the election confirmed by the general Church, in the same way as are Diocesan and Coadjutor Bishops. Further provisions were to be made in the canons.

A popular idea that the passing of this amendment was solely or chiefly with a view to meeting the demand for fuller episcopal ministrations to the negroes, is altogether mistaken. The notion was doubtless in part based on the final agreement of two distinct committees (one appointed to consider the Negro Memorial and the other to consider the matter of Suffragans) in the common recommendation of an amendment to the Constitution which would make provision for Suffragan Bishops.

Three distinct needs were urged in favor of this provision. Doubtless some votes were given on account of one consideration, some influenced by another.

1. The needs (which will be more pressing in a few years than they are now) of a few very large cities (New York of course is a conspicuous example), where division is impossible, for different sections of the community ought to be held together, and at any rate the immediate suburbs (where life is enjoyed) not separated from the business center (where money is made). Such a diocese may easily get beyond the supervision and ministrations of a single Bishop. A Coadjutor (with specified jurisdiction) does not altogether meet the difficulty; nor is it often thought expedient to elect a Coadjutor with right of succession, early in the reign of the Diocesan, and of necessity more or less under his influence.

2. The needs of some few dioceses of large area (Iowa may be cited as an illustration), which have been proved to be beyond the physical strength or the satisfactory administration of a single Bishop, but which are thought not strong enough for division, or not to have second (or third) centers (if the Irishism may be allowed) for administration. Here, too, the same objection is felt as in the cases mentioned above to the election of a Coadjutor.

3. The needs of different races or peoples speaking foreign languages, which might possibly thus be met without violating the principle of diocesan unity. Provision might thus be made not merely for negroes, but for Swedes, Chinese, or Poles, to mention but a few of the immigrants whom, if we are to show ourselves a national and Catholic Church, we ought to be ready to welcome. Special ministrations might be needed only for a while; Suffragan Bishops need not be appointed beyond the existence of the need.

The amendment to the Constitution having been provisionally adopted (it must be ratified just as it stands without revision), a Joint Committee was appointed to prepare a canon with the necessary further provisions for the institution of Suffragans, in case the Amendment to the Constitution should be finally ratified.

It should be understood that the endeavor of the framers of the proposed canon was to show how the provision in the Constitution would work, and how it could best work, guarding as far as possible against dangers. Any member of the Committee would be perfectly free to vote against the adoption of the Amendment to the Constitution, while he recommended the canon as a good way of carrying it out, if it should be adopted.

The proposed canon provides (1) that the election of a Suffragan should be proposed by the Diocesan and that the person elected should be approved by him;

(2) That it should not be lawful to elect more than two Suffragans in any diocese without the special permission of the General Convention;

(3) That the Suffragan should act distinctly as the deputy of the Diocesan;

(4) That he should not vacate his office on the death of the

Diocesan, but that he may resign to the diocesan convention at any time;

(5) That he should be eligible in his own or in another diocese as Diocesan or Coadjutor, or as Suffragan in another diocese.

Of the above provisions (1) and (3) seem necessary if friction is to be avoided and unity preserved; (2) is intended to guard against an undue and rash multiplication of persons in episcopal orders; there is a real danger of rash experimenting with new toys; (4) guards against one of the many anomalies of the English system, which (it may be said), being devised as a make-shift to meet the peculiar situation caused by the Establishment, is by no means an example for us to follow without considerable caution; (5) is a provision of simple fairness to a Suffragan, which would hardly need stating, were it not that the omission might be understood as prohibition.

A word of explanation may be added here. A desire has been expressed for the possibility of a Suffragan Bishop being shared by two or more dioceses. There is nothing in the proposed canon (nor in any other) to prevent any arrangement among different dioceses by which the Suffragan of one might work also in another, *e.g.*, amongst people of a special race or tongue; but it would seem absolutely necessary that he should belong to some one diocese, just as does a presbyter who may also minister outside (*e.g.*, among deaf-mutes), in each diocese being subject to the ecclesiastical authority thereof for his ministrations therein.

With all these safeguards (and perhaps others that may be devised) objections will be felt and urged against the institution of Suffragans—(a) as a cheapening of the episcopate; (b) as making a distinction between Bishop and Bishop; (c) as a possible temptation to unworthy ambitions; and so forth.

Let all be carefully weighed.

The most serious objection in my mind is that I fear the institution of Suffragans will retard the return to a more primitive episcopacy, where the Bishop would be really the Chief Pastor, with his council of presbyters as assistants, over a distinctly limited area round a chief city, instead of attempting to oversee a whole state, which should rather constitute a province than a diocese. If we are to commend episcopacy to those bodies which have it not, it must surely be by ourselves returning to a truer conception and use of the office than generally obtains amongst us.

A. C. A. H.

The following is the text of the proposed amendment to the Constitution which, provisionally adopted in 1907, now comes before the General Convention for ratification or rejection, without opportunity for amendment:

"Insert in Article II. as Section 4 the following and renumber the present Section 4:

"It shall be lawful for a Diocese, with consent of the Bishop of that Diocese, to elect one or more Suffragan Bishops, without right of succession, and with seat and without vote in the House of Bishops. A Suffragan Bishop shall be consecrated and hold office under such conditions and limitations other than those provided in this Article as may be provided by Canons of the General Convention. He shall be eligible as Bishop or Bishop Coadjutor of a Diocese, or as a Suffragan in another Diocese, or he may be elected by the House of Bishops as a Missionary Bishop."

The following is the canon as presented by a Joint Committee appointed for the purpose at the General Convention of 1907. It pre-supposes the adoption of the constitutional amendment, and may be altered or amended as the Convention may determine:

"1. There shall not be more than two Suffragan Bishops in any diocese, unless by consent, previously given, of the General Convention.

"2. In any diocese a Suffragan Bishop shall be elected according to the canons enacted for the election of a Bishop or a Bishop Coadjutor. But the initiative shall always be taken by the Bishop of the diocese, asking the Convention for the assistance of a Suffragan, and the Bishop's acceptance of the person chosen shall be necessary.

"3. A Suffragan Bishop shall in all his episcopal ministrations act as the deputy of the Bishop of the diocese, and under his direction.

"4. A Suffragan Bishop shall not vacate his office on the death or removal of the Bishop of the diocese. He may at any time resign his special office, and, on the resignation being accepted by the Convention of the diocese, he will henceforth exercise episcopal functions only as he may be called upon and authorized so to act by the Ecclesiastical Authority of any diocese or missionary district."

THERE IS no outward sign of courtesy that does not rest on a deep moral foundation.—Goethe.

TWO YEARS IN OREGON.

BY THE REV. S. M. DORRANCE,
Associate Mission Staff.

IN the autumn of 1907 the Rt. Rev. Charles Scadding, Bishop of Oregon, made a fervent appeal in the chapel of the Cambridge Theological School for clergymen who would help him to open the "Silent Churches of Oregon." He told us that through the efforts of Bishop Morris, his predecessor, the diocese was unusually well equipped with church buildings, but that the Church was tremendously handicapped in her work for lack of clergy. He felt that his task was to man the churches which Bishop Morris had built.

Bishop Scadding brought out the importance of active work in Oregon right now, in the formative years, so clearly that three of the students then at Cambridge, of whom I was one, agreed to come to Oregon after the completion of their training to work for at least two years under him. We reached Portland in September, 1908. Since that time it has been my privilege to visit the major portion of the diocese, and it may be worth while to write down the impressions which have been made on me in the course of two winters regarding the Church's duties, opportunities, and needs. It is probable that the opportunities and needs of Oregon are in large measure identical with those of the great Northwest in which this diocese is situated.

First, then, as to the Church's duty in Oregon. Has she any special mission here? I believe she has. It is difficult for residents of our eastern states who have never visited the Pacific slope to understand the true conditions. They read of missionary work in Alaska and China, and know that work in Oregon is altogether different because her residents are Americans, not Chinamen nor Indians. Moreover the magazines and newspapers are crowded with descriptions of the wonderful development and prosperity of the Northwest. Consequently they imagine that the Church has developed with the country, and are likely to suppose that she has the same problems to meet, with the same resources, as the Church in New York or New England, except that the problem of a foreign population is reduced to a minimum. But that supposition is false. Our duty here is peculiar. Nor have we the resources at our command which our eastern friends are likely to suppose.

If I say that the Church's duty in Oregon derives its peculiar quality from the crude and undeveloped condition of the country I am at once likely to be misunderstood. Say that a country is crude and undeveloped, and picture of cowboys shooting up the town, of Indians, of Bret Harte's mining camps, will spring up in the minds of many readers. And such pictures are not pictures of life in the diocese of Oregon. Come out here with any such ideas and you will be astounded to find cities and railroads, theatres, stores, and churches where you expected shacks and dare-devils with six-shooters. The "wild and woolly" has gone in Oregon, at least west of the Cascades. And yet it is true that the Church's duty here derives its peculiar quality from the crude and undeveloped condition of the country. This country is very young still. The population, sparse even now, has grown up within a lifetime. I have myself talked with a woman who remembers Portland when it consisted of one log cabin. Society has not yet found all its bearings.

As regards the religious life of the people, this crudeness of society manifests itself in two ways: (1) In complete indifference to organized Christianity; (2) in a sensational, narrow conception of Christianity savoring of the revival preaching of the old mining camps.

Of indifference to organized Christianity there is much, especially amongst the men. Every new country is settled by people seeking to better themselves. Our colonists do not cross the Rockies, as the Pilgrim fathers crossed the Atlantic, because they are looking for religious liberty. They come because they hope for greater financial opportunities, for a chance to make a better living, perhaps a fortune. Or, very often, because they want an easier life than is possible in the severe climate of the Middle West. It is no allegiance to a high ideal, nor yet a desire to serve their fellows, which brings them West, but plain self-interest, legitimate enough, to be sure, but not particularly ennobling. They come looking for health or ease or business opportunity. They burn their bridges behind them and break away from everything which may hinder their quest. Not infrequently this includes whatever Church connection they had formed. Sometimes this may be deliberate, but more often they lose their Church connection through inadvertence. Other things come first in their attention. And unless there is some-

one to hold them fast they drift away into the ranks of those who call themselves Christians, but never help their Church nor come in contact with a minister except at a wedding or a funeral. One great duty of the Church is to see to it that these new-comers do not drift away; that when they settle down in a small town, which will presently become a big town, they shall find the Church ready to receive them. Of the thousands of settlers pouring into Oregon a certain portion are Churchmen. Some will be loyal till death, no matter how far removed they may be from a parish. But many who are loyal at the time of their coming, and who will continue steadfast if the Church keeps in touch with them, will gradually lose interest if regular services be not maintained. It is all the easier to drift away from the Church because nature gives so many pleasures to be enjoyed, and the absence of a dense population makes life more easy-going and less conventional.

The first duty of the Church, then, is to care for her own. That is no small task in a diocese containing forty thousand square miles, with only one large city. Our communicants are scattered in towns of from one to eight thousand. Many live on out-lying ranches. In and about Port Orford, a town of perhaps three hundred people, accessible only by stage, we have nineteen communicants. But while the Church's duty begins with her own it does not end there. *She must make her contribution to the religious life of this region.* She must shape the mould which is to impress the future. As yet we have few traditions; the Church must create worthy ones. Our Bishop feels all this, and constantly endeavors to make the Church stand for service to the whole community.

I said that one mark of the crudeness of society was a sensational and narrow conception of Christianity. In some of our towns the tense, hysterical atmosphere of revival meetings comes near to being the normal religious atmosphere. The speakers are frequently ill-educated. Their services lack both dignity and reverence. Their sermons are too often coarse and emotional. And the message is based on a hard and fast verbal inspiration of Holy Scripture. Moreover the object seems to be not so much to present a picture of the Christian life as to paint the awfulness of sin, especially such sins as dancing, card-playing, and the slightest indulgence in alcoholic drinks. Is it strange that the message palls; that Christianity becomes identified with negative goodness; that intelligent men grow weary of loud exhortation, and that the more vigorous of the younger generation look askance at churches, though they admire nobility?

It is for the Church to present a saner, truer, more inclusive conception of Christianity. It is for her to replace emotional conversion with Christian nurture; to preach the positive virtues; to show that knowledge and religion may go hand in hand; to teach dignity, and reverence, and a love of order and beauty. Unless this is done we shall see the strongest, most intelligent men outside the churches, regarding them tolerantly as societies of well-meaning persons, mostly women, but without a message or a place for sturdy, progressive men.

This is the Church's duty in Oregon: *to care for her own*, and to serve the whole community by introducing a truer conception of the Bible, of Christian living, and of the Church, than now prevails. The opportunity is hers. We are still in the formative period. There is no prejudice for us, but neither is there prejudice against us. We are to many an unknown quantity. Not a few regard us as a diluted edition of the Roman Catholics. Our influence in the future, what men think of us in the future, depends on the way we meet the present situation.

What does the Church in Oregon need? Clergymen, democratic men, willing to live simply in small towns, the great towns of the future, as the resident clergy of the Church. Very little more is accomplished by occasional services conducted by peripatetic clergy than keeping some of our communicants loyal to the Church. That is indeed much, but it is not enough. We may not be content to stand still. Our missions must grow into strong, self-supporting parishes. And that can only be accomplished through the labors of resident clergy. But so it can be accomplished. Wherever a man has gone to live and work in one community the Church has grown, except, of course, in some unfortunate cases where the man's own limitations have made progress impossible. Here, as elsewhere, the people are quick to estimate a man at his true worth. Incompetence and insincerity are as fatal to success here as in the older portions of the country; perhaps more fatal, for where the Church is but little known she is judged chiefly by her official representa-

tive. Not every clergyman can commend the Church in Oregon, but the right man will find a hearty response.

What the Church in Oregon needs most, I say again, is the right sort of clergymen. We want men who can see the good in other Christian bodies at the same time that they are loyal to their own. A spirit of intolerance will not help. Nor, save possibly in the largest cities, will elaborate ritual be welcomed. It is neither understood nor appreciated in the small towns. That clergyman will best commend the Church who best does the Church's work by preaching the Christ-like life. Men will give small heed to arguments that we are the true Church unless we show them that we are doing the Church's true work.

Since it is impossible to station a resident clergyman in every small town, the Bishop's plan is to establish several associate missions at central points. In each of these he hopes to place two clergymen who will go out at regular intervals to hold services at neighboring points, and who will always be ready to respond to calls for the offices of the Church. At present this is the nearest approach possible to the ideal of resident clergy in all our towns. One such associate mission might well be established at Marshfield, on Coos Bay. Two men working together from that centre could maintain weekly services at Marshfield and make periodic visits to Coquille City, Myrtle Point, North Bend, Empire, Gardiner, Bandon, Port Orford, and Gold Beach. In the judgment of Archdeacon Horsfall, for twenty-two years our sole representative in Coos and Curry counties, such an associate mission would bring rich results. Archdeacon Horsfall has for years been known as our resident missionary in this region, and his work is a striking example of the value of resident clergy. Pastoral visiting is fully as important as services, and this can only be done by men on the spot. Associate missions would be profitable also at Astoria, at the mouth of the Columbia, and at some point in the Willamette Valley.

One great advantage of the associate mission is the companionship it affords the missionaries. It takes grit for a young man from the East to settle down alone in a small town far away from his former friends and associations. But for two men who are friends to come together is a different matter. Even if the exigencies of the work bring it about that they see each other only once in two or three weeks, the loneliness of the situation is relieved.

As yet a typical associate mission has only been tried at Grant's Pass, in the Rogue River valley, the two missionaries taking charge of the churches there and at Ashland. But the growing demands of the work made it necessary for the men to devote their time more and more exclusively to their respective towns. At the close of two winters the associate element has disappeared and the former associates are living altogether in the towns where their missions lie. This is likely to occur in any associate mission. The more quickly the work grows, the sooner it becomes necessary for the associates to separate. But this experiment in the Rogue River valley has proved the value of two men starting work together. Neither of the missionaries there would have been willing to come West alone. Both were willing to come with a friend. Their companionship helped to keep them hopeful and contented during the first months in a strange land, and now that the strangeness has worn off, they find it no hardship to live alone.

It has also proved that the way to build up a parish is through regular services conducted by a resident missionary who does frequent visiting during the week. In both Grant's Pass and Ashland the response has been most encouraging, and our missions are in better condition than ever before.

The future of the Church in Oregon depends upon our getting enough men of the right sort now. The question is, Shall we get them? There is no romance about the work to draw them. The life is not particularly picturesque nor heroic. Our clergy who feel the missionary impulse are likely to seek rougher or more distant fields. Those who desire distinctively parochial work are likely to take places nearer their homes, and as yet but few men from the Northwest enter our ministry. We must try to show the Church at large the importance of this vast field of the Northwest, to impress the fact that parochial work here is truly missionary in its character, that many a man who cannot go abroad, or does not feel the call to minister to foreign races, can here do work amongst his own people which shall do much for Church extension.

FOR PROPAGATING Christianity the graces are often as valuable as heroism.—*Amos R. Wells.*

SUICIDE.

By ROLAND RINGWALT.

ACCORDING to the best reports that can be obtained, suicide is on the increase, but it must be remembered that anything even approaching to a good report is very modern. The feudal baron guarded his household affairs with stern vigilance, it was not prudent for a servant to talk of his lord's concerns, the tragedies in great houses were often covered up in a manner impossible in these days of sensational dailies with reporters ever on the alert, "Woe to that vassal who durst spy into Lord Marmion's privacy."

Ecclesiastical law, it is true, forbade the burial of the body of a suicide in consecrated ground; but the history of law from the days of Moses to our own is a history of evasion and infringement. The oddities revealed to the student of marriage legislation, the singular methods adopted to set at naught the law of primogeniture, the struggles over the land titles of the monasteries, the innumerable trickeries at custom houses, the fraudulent practices of admiralty courts, and other ways that are dark and tricks that are vain come to mind. It is highly probable that among the rich and powerful there were many cases of suicide that never came to light.

There were, however, many who dreaded the old severe custom of burying the remains of the self-slayer at the cross-roads with a stake driven through the body. It is probable that this acted as a deterrent, and it is also probable that the fear of hell was more powerful in former generations than it is to-day. At present, a large percentage of those who take their own lives are notoriously persons who speak lightly of future retribution or who question the possibility of a life beyond the visible world. When the pressure of financial distress or bodily pain is heavy, those who have no "dread of that which is to come" are surely tempted to end their misery, and lead, steel, hemp, poison, or a leap from a bridge have fearful attractions for the half-crazed mind. The most popular skeptic this country has known for half a century was Robert G. Ingersoll, and Ingersoll created a nine days' wonder by newspaper articles which, if they did not favor suicide, rather suggested it to the nervous and despondent.

Yet it would be inaccurate to speak of unbelief as more than one of numerous causes of self-destruction. An agnostic in good health, with a good income, and with a cheerful disposition is not likely to cut his throat, while a devout person of melancholy temperament, out of work, and with a painful malady may become deranged and may resolve to quit the world that is to him merely a place of sorrows. Physicians declare that some of those who are called suicides had no wish to take their own lives, but made fatal mistakes in the preparation of their doses. Again, there are persons of joyous temperament but without endurance: a severe strain deprives them of self-control, and they yield to the wild impulse which urges them on to the deed that their saner judgment would condemn.

Inebriates often threaten to kill themselves, and the officers of reformatories watch to see that their words are not translated into action. The youth who is disappointed in love may, if not watched for a week or ten days, kill himself; but at the expiration of that period he is more likely to find a new goddess. Long brooding over financial trouble or apprehended financial trouble is a well-known cause of suicide. Fanaticism is responsible for not a few cases. Disappointed ambition led Ahithophel to hang himself; Saul, mad with chagrin over the defeat of his army, fell upon his sword; remorse was the motive that drove Judas out of the world. These three causes are still potent.

Unwise training in childhood is also at fault. From the sternness of our ancestors we have gone to the opposite extreme, and in many houses nothing is done to teach endurance. Children are given whatever they may wish, indulged in absurd caprices, allowed to remain home from school for trifling causes, encouraged to think that every obstacle can be removed by a pout or a yell. When children so reared encounter the world's rough billows they shrink from the cold water. They have never learned to endure, and they prefer plunging into the unknown to braving the burdens of the known. Hundreds of suicides are simply the pettish acts of grown-up babies who could not have their own way. With luxury and effeminacy in the sunshine comes the moral cowardice that cannot face the shadow, and that cowardice, rather than endure some temporal annoyance, faces the scorn of man and the judgment of God.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at
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CHURCHMEN AND PUBLIC AFFAIRS.

UNFORTUNATELY there are many clergymen and Churchmen who feel that an interest in public affairs is most effectively manifested by chronic fault-finding. Nothing could be farther from the mark. The influence must be a quiet, persistent, wholesome, uplifting one. The mayor of Denver (R. W. Speer), who is a hard-headed politician and a successful administrator, gave some advice on the subject that is well worth pondering. It indicates one direction at least, in which both the clergy and the laity can help:

"The influence of the Church for good is truly felt in the city government. You can make it felt more strongly. Do not encourage muck-raking. Do not discourage the newly-elected public officer. Do not take the attitude toward him that may make him feel that he might as well have the game as the name. The Church can help the city by striving to create in every citizen a strong desire for better things, and by believing in its elected officers until they are shown to be unworthy of trust."

H. D. W. English, who has been so conspicuously successful in his work for the upbuilding of Pittsburgh, in a recent address discussed what was being done in that great city (greatly blessed and greatly cursed) to root out evil and to establish virtue. It illustrated in a concrete form just what Mayor Speer advised. "Pittsburgh," Mr. English declared, "is fighting a battle for principle, which if fought to a finish will be a help to every city in the country. It will be as national as it is local at the present time. Pittsburgh has made a great advance in the past ten years and it is the splendid citizenship which fostered the idea of looking into the good side of the city's welfare that has made this wonderful change. Between 1890 and 1900 Pittsburgh was so interested in the commercial and material work of the outside world that it didn't have time to look within itself. That was a period of shame when they were afraid to do anything for fear it would hurt their business. The last ten years have developed a realization of true personal responsibility and there have been many rapid changes during these ten years.

"The past five years have been the most significant since the consolidation of Pittsburgh and Allegheny under the mayorship of George W. Guthrie.

"If a city wants to be great commercially it must be great civically. The housing of the city's people is the very foundation of a city's welfare. The interest in the smoke abatement plan proved a great factor in the new impulse and the voters' league helped a great deal in its fight against franchises for graft.

"Pittsburgh has more social problems for one city than any other city in the country. Too many cities give themselves over to commercialism. It is better to work in the path of righteousness barefooted than to work in the path of the unrighteous with gold shoes."

\$1,718,000,000

is the enormous sum owed by the 158 cities in the country having each a population of more than 30,000, according to the figures given out by the Census Bureau as a result of its canvass of 1908. New York owes \$684,000,000, or almost 40 per cent of the aggregate. This is more than seven times the amount of the net indebtedness of any other city and more than one-half of the total amount owed by the twenty-nine next largest cities in the country. In all the 158 cities there was spent for improvements in 1908, \$275,000,000, New York expending more than \$83,000,000, or nearly one-third of the entire sum.

Of the total debt increase for the year 1907-1908, \$185,877,856, nearly one-half is credited to New York. The per capita indebtedness of New York also is much larger than that of any other city, exceeding \$157, as compared with \$128 for Cincinnati, \$119 for Boston, and \$113 for Galveston, the cities making the nearest approach.

It is pointed out that a large proportion of the New York improvement expenditures have been for public service conveniences. The betterment of the water system, the construction of toll bridges and other self-supporting services are responsible for 37 per cent of the total debt of the metropolis.

Of the cities exceeding 300,000 population, Detroit has the

smallest per capita debt, \$26; but Indianapolis, falling below 300,000, makes an improvement with a debt of only \$17 to the person. In the matter of the payments for improvements in 1908, Chicago took rank next to New York, the total for the Illinois city being \$18,093,986. Philadelphia's expenditure was \$14,473,184. Of the total expenditures for all the cities about one-third was for improved public service and another third for highways.

DALLAS PROPERTY VALUES.

Property owners themselves, according to the Dallas correspondent of the *New Orleans States*, have proved Henry George's assertion that land values depend on the presence of men and women in the community, that the value of a piece of real estate advances with the number of people and the improvements they make on the land lying about it. This added value, which is not due to the natural riches of the land or the labor of its owner, is known as "unearned increment."

When Dallas was looking for a new site for its city hall, seven different groups of property owners, deliberately and of their own free will, offered to tax themselves for a share in the "unearned increment" which they knew would accrue to their real estate if the city hall were located near their property. One offered the city \$59,125 cash; another, \$50,000 cash; another, a lot 195x178 free and \$10,000 cash. A low offer was \$32,000.

"But just imagine what a howl would have gone up from these same property holders if a city ordinance had created a benefit district and imposed this tax. There would have been lawsuits galore. There being no such ordinance, they freely taxed themselves, thus offering to share with the whole people the new values the whole people will create but ordinarily would not have gotten.

"The reason why Dallas wanted a new city hall was the sale of the old one for \$250,000 to Adolphus Busch, the St. Louis brewer, as the site for a twenty-story hotel, which will be the highest building in the nation's biggest state. Here again the George theory was demonstrated. The city sold the building for about \$150,000 more than it cost. This sum was the 'unearned increment' created by the people who enhanced the value of the city hall site by living in and improving the city."

THE INTERNATIONAL CONGRESS ON CRIMINAL LAWS

will meet this year in Washington in the week beginning October 2d. Penal legislation will be the subject of keen discussion. Many progressive jurists and penologists regard the present system of fining prisoners as altogether obnoxious and unjust. Some demand its alteration; others call for its complete suppression. Existing laws regarding swindling and receiving stolen goods are also regarded as obsolete. Penologists point out that the abuses which are more and more propagated in our economic life, as well as the importance of protecting honest commercial interests, make it necessary that thorough study should be given the continually multiplying problems which show the need of repressing these abuses.

Punishment of the crime of receiving stolen goods is difficult. If goods are stolen in one country and disposed of in another, it is not easy to reach the offenders. The International Prison Congress already has declared itself thus:

"To facilitate the international prosecution of the receiver of stolen goods, an international contract should be made between nations in order that the offence once proved in one country may be accepted everywhere as an established fact."

CHILD LABOR ON THE STAGE.

The editor of the Social Welfare Department was about to comment adversely on the employment of children on the stage, when Presbyter Ignotus took up the cudgels in their behalf. As I do not want to run the risk of being consigned by my distinguished collaborator to the class of those who do not know what they are talking about, along with the late Bishop Potter of revered memory, I shall content myself with referring those who are interested in the subject to the admirable paper on "The Children of the Stage" by Everett W. Lord, who does seem to know what he is talking about, although my sometime client, Francis Wilson, seems to be in doubt about it. The pamphlet can be had from the National Child Labor Committee, 105 East Twenty-second street, New York.

The Editor of the Department will take this opportunity of saying, however, that he thinks the employment of children in

any capacity is unfortunate and detrimental, even if conducted under the improved conditions of the stage to which *Presbyter Ignotus* refers.

THE GOMPERS-MITCHELL CONTEMPT PROCEEDINGS.

Regarding the injunction-contempt proceedings against Gompers, Mitchell, and Morrison in connection with the Bucks case, the Bucks Company abandons it; but the litigating organization which has supported the Bucks Company financially announces that the litigation will, nevertheless, not be dropped. *The Public* of Chicago hopes that this announcement is true.

"For," it says, "the case involves more than a personal or business question, more than a labor question. It involves the right of judges to issue injunctions against publications in advance of publication, and thereby to get a strangle hold upon a free press by acquiring power, in the guise of proceedings for contempt of court, to try, with juries, the lawfulness of the publication. It involves more. By issuing an injunction against any probable or possible publication, proceedings for contempt of court could be used to punish the publisher though his publication were absolutely lawful. This power, once established, would make freedom of the press dependent entirely upon the caprice of judges."

A LESSON FROM NEW ZEALAND.

The lesson for us in the New Zealand railways, an *Outlook* writer declares, appears to be that state railways, while a heavy burden upon the public treasury, are a permanent productive asset, that they may develop a country as rapidly as private railways, that the corrupting hand of the railway magnate disappears from the legislative lobby, that uniform and low rates may be put into practice, that better wages to employes and greater safety to the traveling public are to be looked for, and that politics will influence, if not direct, the railways unless, as in Victoria, Australia, for example, the business of the state railways is taken away from the politicians and turned over to a commission headed by a trained, efficient, and well-paid general commissioner, held accountable not only to his government but to the people.

CHURCHWOMEN IN SOCIAL WORK.

In a recent letter the chairman of the California Diocesan Commission on Social Welfare, the Rev. Cecil Marrack, wrote:

"In a recent paragraph you said, I think, that on none of the diocesan commissions were there any women members. While this is strictly true in California, yet it would give quite a false impression of the situation there to imagine that the women have no part in the work. A most efficient commission is appointed by our unique diocesan institution, the House of Churchwomen. This body meets and acts and reports jointly with the convention's commission, and I should say that the women have been the chief inspiration of our work. Their presence has been especially valuable in associating our efforts with those of the very strong women's clubs in California."

COST OF SAVING BABIES.

The experience of the Department of Health and of the New York Milk Committee, according to the *Outlook*, demonstrates that the lives of thousands of babies can be saved at the cost of \$35 per baby. The total cost per year of the funerals of children who needlessly die in New York, figured at \$50 per funeral (the average estimate of Mulberry Street undertakers), is \$425,000. Does it seem to the reader that putting the price of babies' lives and deaths in this economic fashion is somewhat grotesque? We concede it; but perhaps the grotesqueness will compel attention.

MUNICIPAL CORRUPTION NEAR HARVARD.

The finances of Middlesex county, Mass., in which Cambridge is located, are having a much-needed overhauling. The investigation so far has developed some interesting facts. Here are several: \$243 for an ordinary cow; \$147.10 for a range (a salesman of the Cambridge Gas Company, when asked what sort of range could be had for that amount, asked if it was to be gold-plated); \$23.73 for hanging pictures in the jail; \$614.32 for a private bathroom for a woman prisoner; \$2,073 for unspecified extras.

CHICAGO MILK.

The milk of Chicago is the dirtiest in the world. This startling fact, vital to the health of 2,500,000 people, was made public by Mayor Busse's Milk Commission. After going over the situation the Commission arrived at the conclusion that nothing is to be gained by concealing the facts, and that the

only way in which conditions can be remedied is to face the truth and begin all along the line. The milk supply of Chicago amounts to 240,000 gallons daily.

COMMUNITY SOCIALS

are a Brookline experiment. The big Public Gymnasium is being used during the summer for weekly dances for the stay-at-homes. This is a precedent which can be easily followed in practically every community and will serve to solve, in a degree at least, one phase of the amusement problem.

THE BUFFALO SURVEY

is to become a part of the regular work of the Buffalo Chamber of Commerce with a special secretary engaged for the purpose. This will be an interesting experiment for the Chamber, and no doubt an enlightening experience, and an equally illuminating experiment for social workers.

LABOR SUNDAY.

For full information concerning plans for Labor Sunday, inquirers are referred to the Rev. Charles Stelzle, 156 Fifth Avenue, New York.

THROUGH ITS POWER of taxation New Zealand has exercised a very powerful control over the extent of individual holding in lands. There is a combined land and income tax in force, the income tax being graduated and generally assessable on all incomes of over \$1,500 per year, with the exceptions of the rents and profits derived from the direct cultivation of land and interest from mortgages. To prevent owners from letting their lands lie idle and unproductive, says the *Outlook*, the land tax is upon the unimproved value of the land, while the aggregation of large estates is discouraged through taxes starting on estates of an unimproved value of not less than \$2,500, and graduated until the rate becomes 2 per cent. on estates of \$1,000,000 and more. These graduated taxes are increased by 50 per cent in the case of absentees, and after March 31, 1910, the scale of taxation on estates of over \$200,000 in unimproved value was to be further increased by 25 per cent on all lands other than "business premises."

THE BUREAU OF MUNICIPAL RESEARCH, coöperating with the Department of Public Charities in Philadelphia, has fitted up a temporary sanatorium and a complete children's playground on the Chestnut street recreation pier. The plan will be developed to take in the piers at Race street and Allegheny avenue, in case the initial experiment proves successful. At the Chestnut street pier accommodations are provided for the care of 100 sick children.

CLEVELAND is planning for municipal community halls to provide for neighborhood social activities. "What we shall do with the boys and girls of the city is a great question," Mayor Baker said recently. "We have too many of them standing on street corners and getting into trouble. We have no proper places where amusements such as are contemplated in Mr. White's plan can be carried on."

MAYOR GAYNOR has been making some wise and greatly needed comments on the methods of policemen in making arrests. It would seem as if the Golden Rule methods of Chief Kohler in Cleveland might be followed with advantage in other communities.

COLONEL ROOSEVELT established a sound precedent when he sought first hand information concerning industrial conditions. If only more of our public men would do the same!

"SOCIAL CITY ADMINISTRATIONS" is the phrase bestowed by *New Boston* on those cities that recognize that social questions play an important part in municipal administration.

"THE REPUBLICAN PARTY was not born to make men rich. It was born to make men free. It cannot survive upon the feasts of millionaires, it must live at the plain table of common men. Riches are not to be despised; but wealth should be the incident of a justly ordered society and not the chief object of government."—*Senator A. B. Cummins.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE HISTORIANS AND THE ENGLISH REFORMATION.

To the Editor of *The Living Church*:

I AM glad to see Mr. Herron's letter, with its quotations from Hume and Green, which state the fact of the antiquity of the English Church. I do not wish to be, nor to be considered, unfair; but I still think that "the impression"—which was the phrase I used—produced by Hume and Green, is that the Reformed Church of England, however it might hold on to old buildings and titles, was a new society. Of course, they both had to say things, every now and then, quite destructive of any such theory. But they never said them *con amore*.

CAMERON MANN.

SUFFRAGAN BISHOPS FOR THE NEGRO.

To the Editor of *The Living Church*:

WHILE conversing in New England early in the summer with two honored presbyters of the diocese of Connecticut, one of them said to me: "Bishop Strange, I suppose Suffragan Bishops are just the thing you all want in the South; it will cut the gordian knot of the Negro problem, will it not?"

"No," I answered, "very few of us think Suffragan Bishops will help us with the Negro. I think they will be a distinct disadvantage to the work."

I have lately written to the Southern Bishops, this letter:

"Will you be good enough to answer the following questions with a brief yes or no, or more at length, whichever you prefer:

"1. Do you think a Negro Suffragan Bishop will help you in the Negro work?"

"2. Do you think that Negro Suffragan Bishops will simplify and make more effective our work among the Negroes?"

"3. Do you not think it helpful to the Negro to preserve the personal contact with the diocesan Bishop, which confirmation and ordination necessitate?"

I have received answer from the Bishops of Virginia, West Virginia, Southern Virginia, North Carolina, Asheville, South Carolina, Georgia, Atlanta, Florida, Southern Florida, Kentucky, Tennessee, Mississippi, West Texas, and Dallas. To question (1), all but two answer "No"; to question (2), all but three answer "No"; to question (3), all but one answer "Yes." I have talked with Archdeacons Russell and Avert about this matter. They answer me that the Negroes are well nigh unanimous in their opposition to Suffragan Bishops. I understand that the Conference of Colored Workers of the Church have declared their opposition to Suffragan Bishops. Many of the Negroes say "Let things stay as they are, we do not want any special Bishop for our race." The others say, "We want a Bishop, but we want a real Bishop, not a Suffragan Bishop."

My objections to a Negro Suffragan Bishop are three; and in these objections, judging from their answers to the questions above, an overwhelming majority of the Southern Bishops agree with me: (1) No one of us needs a Suffragan Bishop. Each one of us can guide the Negro work either directly or through an Archdeacon, and can himself confirm and ordain; (2) The Suffragan Bishop in the diocese will not help us solve the question which sorely perplexes us, namely: How can we give the Negro proper representation; how can we offer him fair opportunity for self-expression, for the assumption of responsibility with its development in strength and independence? The Suffragan Bishop with his Convocation is but little, if any, improvement in this respect over the Archdeacon and his Convocation, even if the Negroes themselves desired a Suffragan Bishop. (3) The Negro Suffragan Bishop, as against the present plan of the Negro Archdeacon, will bring a distinct loss to the Negro. It will tend to remove the personal contact of the white diocesan Bishop with his Negro members, and to lessen his interest in the Negro work. The Suffragan will thus, in a way, stand between the diocesan and his Negro members, and will widen the chasm between the races.

Under present conditions the diocesan Bishop must go regularly to confirm the Negroes and admit them into the Church through his personal touch.

But, if we give the Archdeacon the right to confirm and ordain—making him a Suffragan Bishop—many things in our busy life will prevent us from making unnecessary (?) visitations to the Negroes—what we can do at any time, we do at no time—and then the Negro work will drift further and further away from us.

ROBERT STRANGE.

UNITY, TRUE AND FALSE.

To the Editor of *The Living Church*:

IT is one of the glories of our constitution that it guarantees to every individual the right to worship God according to the dictates of the individual conscience, thus placing the responsibility to worship just where God places it.

And the responsibility has not been misplaced, for from one end to the other of this broad land, wherever man settled, he has built a place or places of worship. No doubt in the first flash we have run riot with the desire to do it all our own way. But God has been with us and has blessed us and it is certainly a sign of the times that He is leading those who worship on toward a greater unity.

How could it be otherwise if we worship a God of unity? He is a God of law and order, and unity of worship must follow. As our country slowly becomes homogeneous, so will our worship, and we already see the passing of those man-made forms of faith and practice that have satisfied for a time or for a certain class of mind but which are too narrow to satisfy universally. So we have seen Puritanism pass, and Calvinism passing, and so too will Romanism pass, all being too narrow for the land into which they have been transplanted.

But there is no fear for God's truth.

Our danger now is from attempts to come together on any lines narrower than the Catholic faith. It is the unity of the Eucharist and all that flows from it that can alone satisfy as the worship of the God of unity.

To this Rome has been true—it is her glory and her present strength—but she has hampered herself with man-made limitations which narrow God's truth and make her unfit to lead, for while enjoying to the fullest the liberty of conscience our constitution guarantees, she has and will ever, where she has the power, deny the same to others.

The P. E. Church is not so hampered, but while she believes and affirms the full Catholic faith, she has in practice substituted man-made services, however lofty in spirit, for the one central act of worship; and now that a desire for unity is strengthening it is surprising how slowly she is disposed to relegate the man-made services to their proper place. They are grand to that class of mind to which they are fitted, but they are not the centre of universal worship. It is around the altar, not the pulpit (open or shut), or the reading desk, that unity of worship in America will come.

Exchange of pulpits, union meetings, and the like are but another form of man-made worship, from which the piety of the land is turning as from a surfeit. May God grant the P. E. Church the wisdom to lead toward a true unity of worship.

W. C. HALL.

"SPIRIT COMMUNICATION."

To the Editor of *The Living Church*:

YOUR recent editorial under the above caption had in it so much that was admirable that I hesitate to make one or two comments rather by way of qualification than of criticism. The implication is that, on account of the frivolous character of the alleged communications, which add nothing to the sum of our present knowledge of life and activity in the spiritual realm, and indicate, if they do actually originate with departed spirits, a deterioration of mind incompatible with our belief in the endless progress of the human soul, they do not originate in that way. Seeking for an explanation you argue that they are emanations from devils. Now let us give the devils their due. Granted that the most of such recorded communications in the Bible come from them, it must in fairness be said that they do not indicate any such deterioration, for some of those recorded utterances indicate that they could not be tried on heresy charges concerning the divinity of our Lord. And the Prince of Devils himself is exempt from any charges of lack of intelligence, and doubtless many a cleric would testify that he is an antagonist not to be despised. It does not seem fair in the light of these facts to attribute these frivolous messages to him or his.

Now in the accepted revelations it seems that whether God or an angel speaks to man, the speech takes on the literary style and reflects the mental habit of the prophet; so much so that we come to recognize a distinction in the style and quality of a revelation given through Daniel, or Paul, or John.

Coming to these modern echoes of the method of revelation, we shall expect to find that the messages take on the style and mental stamp of the medium through whom they come. And such is universally the fact. After twenty years of investigation for personal reasons only, I am convinced that the meager theological knowledge, the lack of any mental habit or literary style, which obtains always among these mediums, will account for the frivolousness of their messages, and the failure to contribute anything of value to our knowledge of the activities of the future life. If in addition to this we allow for the abyssal depths of that side of mental activity styled the sub-conscious, and the fact that its images and processes are often discerned by those who are psychic, we have all the conditions and materials at hand for these messages, and such tests as "the curly dog with a spot under his chin," without supposing that angels, devils, or departed spirits are concerned in it.

I should deny the acquaintance of a devil who didn't know better than to tell me what most of these messages tell.

We are not left in doubt as to the characteristics of true spirit communication when it does occur. In Rev. 22: 9, the angel restraining John from worshipping him said, "I am a fellow servant with thee and with thy brethren the prophets, and with them that keep the words of this book. Worship God." St. John was "in the spirit," an expression understood by any devout person who goes into his secret place and shuts the door, closes his eyes and ears, and in meditation and prayer walks up and stands before God. No tests were asked for, none were needed. In I. John 4: 2, a very definite test is given that may be applied to all spirits whether in the flesh or out of it: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." No other test is needed for faith, and no better one could be proposed by scientific investigators, as to the character of those who are supposed to speak to us from the other side. That question asked would bring most seances to a sudden end.

There seems to have been much of this psychic activity in the early Church and in fact in every age when intense spiritual fervor has been aroused, as in the great revivals, and we can easily reconstruct a picture of it by reading I. Cor., 14th chapter. St. Paul laid his finger on the vital nature of it when he said in the 32nd verse, "The spirits of the prophets shall be subject to the prophets"; indicating not that the spirit of some ancient prophet should direct him, but that every man essaying the role of prophet should have his prophetic activity under the control of his own will and within the bounds of his own wisdom, otherwise all sorts of hallucinations, vagaries, and confusion would arise in the Church.

These observations lead me to agree heartily with the main contention of your editorial, that the Church is still the custodian of the way and means of spiritual communion, and her way lies far from the commercial highway with its toll stations and self-appointed collectors of custom.

Faternally yours,
THOMAS PARKER BOYD.

The Rectory, Vallejo, Cal. August 16, 1910.

THE PURPOSE OF A MISSION HYMNAL.

To the Editor of The Living Church:

IN your issue of last week one of your correspondents says there seems to be some misapprehension concerning the purpose of the proposed Mission Hymnal; that it is intended for parochial missions and not for missionary meetings. No one contends that it is for missionary meetings, nor does any one desire a Hymnal for missionary meetings. What some of us want is a book that will be suitable for the work in mission stations, in places where we have no church, in scattered communities where the Church is unknown and the Prayer Book unheard of. Men are sent into that field with the Prayer Book and Church Hymnal and will require a delivery wagon to haul the books. Their congregations will be unable to handle them, and instead of making a favorable impression they will create a most unfavorable impression.

Why is the Church so weak in the country places in this land? Is it not because no progressive work is being attempted? And when it is, the Bishop and clergy who are engaged in it have no appropriate tools. One of the essentials of successful work among the people where the Church is unknown is a short service, the singing of familiar hymns, and the preaching of sermons along the same line as in parochial mission sermons.

For three years I have been engaged in this work and have come into intimate contact with all classes of people, and so feel that I know a little something of what is needed. The proposed book could easily be made suitable for parochial missions and for work in the purely mission field, and if the General Convention will take the broad view of the matter I am certain that such a book can be secured, and the coming General Convention should put forth such a book and not wait for another three years. It is needed now, and the need is far greater for such a book than is the need of a parochial mission book.

Yours truly,
Du Quoin, Ill., August 15th. W. M. PURCE.

THE MISSION HYMNAL.

To the Editor of The Living Church:

SPEAKING of our new Mission or Missionary Hymnal, there are some hymns which, I think, many would like to see inserted therein. Two I would mention have had the grace of earlier editions of our Hymnal—"Come, Ye That Love the Lord." Refrain, "We're Marching to Zion, Beautiful, Beautiful Zion." Would not this one make a good missionary hymn for the children? It was, I believe, a favorite with Bishop Brooks of Massachusetts. Another one, "O, Could I Speak His Matchless Worth," with the refrain found in some hymn books, would also make a good hymn for the new book. Then there is another that many would like to see restored in its original form, "Hark, my Soul, it is the Lord," retaining the personal element so dear to the heart and mind of the late Dr. Huntington. And one more from the sacred song books, "It May

Not Be on the Mountain Top," with a splendid refrain, "I'll Go Where You Want me to Go, Dear Lord."

As to the suggestion from Wyoming that the music and words be together and not separate as in the Hymnal, it would be a pity to think that any other arrangement could be thought of; and, surely, we will have the Sacred Name in full and not the Latin *Jesu*, which latter would not at all be convenient for missionary work.

Hibbing, Minn. FRANK DURANT.

CONTINUOUS PRINCIPLES.

To the Editor of The Living Church:

BISHOP GORE, at the Edinburgh Conference, made the point that there are fundamental truths, which belong not to India, China, or Japan, but to the Christian Church everywhere. Those fundamental truths were surely in the possession of the ancient Catholic Church, in the first centuries. What were they? That must be a question which, from the Scriptures and the history of the Church, must be capable of a definite answer. The Church surely had, at first, a definite creed, a definite ministry, and duly constituted sacraments, as to the value and necessity of all which there was a definite belief. Have these, by any properly constituted authority, which may rightly claim divine sanction, been changed or set aside as matters of indifference in the constitution of the Christian Church? Or are they principles and foundations from an original authority, and as such never to be ignored or changed as to form and intent? Bishop Gore said, again, that "continuous life depends on continuous principles." Is not that a weighty truth? There may be *union* of some sort, without insisting on very definite principles of association. There may even be a temporary unity, where some general principles are admitted, but are only vaguely held, and, in practice, by one or other of the members of the unity generally ignored. But a continuous unity surely depends on continuous principles—principles believed and firmly held to by every member of the united body.

May I venture humbly to suggest that this idea of this requirement for the continuous life of the Church, which Bishop Gore puts forth, is worthy of the consideration of the members of the coming General Convention in any discussion of Church unity? If the life of the Christian Church has been made, in any sense, discontinuous by denominational action since the Protestant Reformation, what can really make it continuous again but a return to "continuous principles"? Would it not be well then for the Church now to "continue constant in prayer" for all the members of the General Convention? And I would suggest that the prayer should be that by study of Scripture and history, and by the inspiration of the Holy Ghost given them, each member—especially of the laity—should seek to know what principles Christ has surely laid down for His Church to follow in the matter of the FAITH, the MINISTRY, and the SACRAMENTS; and that they may have strength given them to "give place by subjection, no not for an hour," to those who would stand for any violation of those divinely appointed principles, "that the truth of the Gospel may remain with us," for the salvation of the Church and the world. It is only by "speaking the truth in love" that we shall grow up into Him in all things, which is the Head, Christ Jesus.

Yours truly,
Canaseraga, N. Y. August 20. A. SIDNEY DEALLEY.

LOVE'S CHIEF WORK is that of discovering good, not evil. One who constantly points out defects in others, even though claiming, as is so often the case, to do so "in love," has not caught the root principle of love. It was said of a well-known Christian worker: "Because love was the controlling force of his life, his energies went out always as a builder, never as a destroyer. He destroyed evil, of course, but by building up the good." To do its building work, love must be able to recognize the materials for building, and that is just where true love's peculiar power lies. It sees good in others when unlove sees only faults, and it seizes upon the good in such eager recognition that the power of that good is increased and multiplied under love's warmth. If we would have love and use it, let us set about this sort of building in the lives of those about us. No other effort brings as rich returns.—*Selected.*

CHRISTIAN PEOPLE sometimes wonder why God should permit such conditions as those which surround His people. Why does He not remove the obstacles? Why does He not banish sin and suffering? Is He not our Father? Does He not care? Is He not good? No one can explain the ways of God to man, but it may do us good to think of our lives freed from the necessity for struggle. We do not know just what heaven will be, but it is hard to believe that even there the soul will have no need to exercise its powers. God may provide some other way in which to develop the soul after it has passed from earth than through endeavor; but it is absolutely certain that in the present life there is no such thing as moral development except through struggle. If we faced no difficulties we should make no progress. It is not in perfect calm but in storm that high qualities of character are developed. Patience and persistence and courage and faith grow best on battlefields. In fact, they grow nowhere else.—*Standard.*

Literary

GENEALOGY AND BIOGRAPHY.

Of Sceptred Race. Annah Robinson Watson. Memphis, Tenn.: Early Printing and Publishing Company. Price, \$10.00.

It is not often that an author is enabled to bring to any specific realm of study the varied wealth of kindred art with which Mrs. Watson has enriched this, her latest and greatest work—*Of Sceptred Race*. The book is highly commended by Professor Lyon Gardiner Tyler, President of William and Mary College; and the Rev. Horace Edwin Hayden, a leading authority in the field of historic genealogy, pronounces it "the most attractive, as also the most authentic, work of the kind ever issued from the American side, and the most notable addition to genealogical research yet published." But the work is infinitely more; for while distinctly historic in aim and scope, it is a volume of rare literary value, of true poetic beauty, and the fascinating grace of the age of chivalry and romance; and while thrilling with the story of the past, scarcely less does it throb and glow with the spirit of an alert and vital present.

The general arrangement and make-up of the book are in striking artistic harmony with the varied tone of its contents. The royal crimson and gold of its outer binding present a fitting cover for the tinted lining, presenting to the eye a preface-study of heraldic art and symbol, grouping the floral emblems of various lands, the Rose of England, the Shamrock of Ireland, the Lily of France, and the Thistle of Scotland, surmounted by the Shield of our own Republic. And this, in turn, offers a most appropriate setting to the exquisite introductory poem which, with unique quaintness and originality of conception, sets to music, as it were, the story of these floral symbols and their message to the heart of man; while, in yet stronger vein, follow several chapters clearly presenting the value of a study which alone preserves the relations of family and national history; its far reaching influence on individual life, and its moulding stimulus to individual character and aim.

Called from the fast receding realm of the past stand forth in all the vivid coloring of a living present the heroes of the age of legend and early history, such as Arthur of the Table round and Charlemagne; on, with ever deepening interest, to the stem and root of British sovereignty, the immortal Alfred the Great; and with research as clear as it is conscientious and accurate, bringing down the line to many notable and worthy descendants in this our own land and age.

Brevity forbids even a passing enumeration of the lines thus proving unbroken channels fed with England's royal blood. But when one comes thus in closer touch with, and fuller knowledge of, ancestral history embodying such names as Washington, Lee, and Roosevelt, it can but be with a growing conviction of the value of that study which doubtless reveals a growing conviction of the value of that study which doubtless reveals a potent factor in the complex story of life and achievement. The chapter tracing the lineal records of Mr. Roosevelt's family stands, perhaps, as a fairly representative part of the work as a whole, throbbing as it does with that tense, indomitable will and energy characteristic of the present eminent representative of his line, and with a strength and force of diction irresistibly imbuing the heart of the reader with something of the impelling vitality of its subject.

Rich as it is in carefully appended tables, index, and guides, the work is yet the fulfilment of the hope expressed in its own graceful Foreword, commending itself as something far beyond a mere genealogical compilation, valuable as it must ever be from that standpoint. Quite as truly will it ever claim a place in any of the recognized fields of a broader literature.

Mrs. Watson has already won an ever widening circle of readers in her former works on similar lines, notably *A Royal Lineage*, as well as in historic record and fiction, and her poem of classic tone, *The Victory*, reviewed at length not long since in these columns.

Pascal. By Viscount St. Cyres. New York: E. P. Dutton & Co. Price, \$3.00 net.

Lord St. Cyres has not succeeded so well with *Pascal* as with *Fénelon*. This ample octavo of more than 400 pages gives the facts of Pascal's life with much fulness, is strongest on the scientific side, rehearses with elaborate detail the Jansenist controversy as it affected Port Royal and Pascal's own religious life, and enlarges on the Provincial Letters with gusto. But, after all, the real Pascal has eluded his biographer, and the book is unsatisfactory. It appears that Lord St. Cyres assumes that vaguely superior attitude towards all religion which is sometimes called "critical." Pascal's conversion is a "variety of religious experience," to be treated curiously like all other phenomena, but unsympathetically. So, Scholasticism is attacked with indiscriminate condemnation in a passage which leaves Elizabethan Oxford out of "the Catholic world"; but we are left to suppose that a sublimated residuum of faith, the peculiar possession of modern Englishmen, has made all

older conceptions absurd. Little as one may like Jesuit theology or morality, the impression remains, after all the eulogy upon St. Cyran and his associates, that Jansenism in itself was opposed to Christian charity, and that the Jesuits, praising *Jesu Redemptor Omnium*, had more of right than their opponents, hymning *Jesu Redemptor Plurimum*.

If, however, the book stimulates interest in one of the most remarkable figures of the seventeenth century, it will have justified itself. -P. I.

"CROCKFORD" sustains its reputation for fullness and accuracy in this, its forty-second year. The clergy in English, Irish, Scottish, and Colonial orders are here tabulated, with information showing their academical career, their successive work, and other details. The work comprises two large volumes, aggregating more than 2,200 pages. The preface tells something of the extent of diversion of funds from Church to secular purposes that would be involved in the event of Welsh disestablishment on the lines of the government bill of 1909, the proposed diversion reaching the large annual value of £244,680—more than a million dollars. [*Crockford's Clerical Directory for 1910.* London: Horace Cox. Price 20s.]

FOR THE SIXTH time we have to acknowledge a new edition of that invaluable work, *Who's Who in America*. It has now reached 2,468 pages and records 17,546 names, of which 2,831 are new in this issue. It is impossible to say more than that the work long since came to be recognized as a necessity wherever one has occasion to make inquiries concerning men of the day, and it is very frequently used in this office. One suggestion alone we have to offer—that the editor will, in future editions, incorporate his own name among those of "notable living men and women of the United States," where it has a right to appear. [Chicago: A. N. Marquis & Co. net \$5.]

"THE CHURCH AND THE WORLD."

The Church and the World in Idea and in History. Bampton Lectures. 1909. By Walter Hobbouse, M.A. Macmillan & Co. Price \$3.25 net.

A well-written, scholarly, and interesting series of eight lectures on the relations between the Christian Church and society. Canon Hobbouse begins by tracing in the New Testament the intention of Christ for the society which He was founding, and then in the following lectures examines the relations which actually existed between the Church and the world at certain critical periods of history, ending with a lecture on "the religious chaos of to-day," and one on the outlook for the future. He lays down at the start two principles which he derives from the Gospel narrative:

"1. Christ intended to found a visible divine society upon earth to perpetuate His work; and this intention was primary, not subsidiary.

"2. This divine society He represented as being separate from and in some sense antagonistic to the world; and membership in it must involve sacrifice."

The lectures attempt to show how historically in the past the Church has suffered from the neglect of these principles, how the present unsatisfactory status of religion, especially in England, is due largely to the attempt to merge the Church in the world, and how the hope for the future is contained in a return to the gospel principles stated above.

These lectures, written by an Englishman, amount to a plea for disestablishment, but they set forth in a most suggestive manner principles which are of far more than local application, and which can be read with profit by members of the American Church, which, while it has at present no warfare to wage against domination by the state, still has not yet been able to free itself altogether from the standards and control of the world-power. Those who have read Peile's Bampton Lectures of 1907 on *The Reproach of the Gospel* will find that many of the practical principles there laid down are illustrated and supplemented by the historical method of his successor in 1909. It is refreshing to find these two Bampton Lecturers contending for reality in Christian discipleship, and combating with varied method, but equal zeal, the secularization of the Church. The problem they attack is real and practical, and Canon Hobbouse in his scholarly lectures and interesting notes has made a valuable contribution to the solution of it.

However, one wonders as one reads whether the lecturer is not at times a bit carried away by his desire to illustrate his main contention. The missionaries who converted Northern Europe, for example, were confronted with conditions which made it necessary to take men as they found them and endeavor to effect through gradual processes the changes in character and ideals which transformed the savage warrior into the Christian disciple. In these instances, as elsewhere, the progress towards higher Christian ideals is the thing that counts. We would all agree that we are even yet far enough from real discipleship, and it is the call to improve conditions in this respect that gives value to these lectures.

LAWRENCE T. COLE.

The Two Empires, the Church and the World. By Brooke Foss Westcott, Bishop of Durham. Macmillan's, 1909.

It goes without saying that anything from the pen of Bishop

Westcott has unique value. This posthumous volume is especially interesting, as exhibiting the massive learning, subtle discrimination, and sense of historical perspective, displayed in his exegetical work, brought to bear on periods of history other than that of the New Testament, which he had so especially made his own. This book, which has been edited by his son, "contains lectures on Church History delivered by Dr. Westcott at Cambridge during the earlier years of his tenure of the Regius Professorship of Divinity." The editor distinguishes three sets of lectures; but a two-fold division better indicates the contents of the book.

There are two courses of lectures, seven in each, with an interpolated chapter to bridge the interval between the periods dealt with. The first course treats of the position of the Christian Church in the Roman Empire until the reign of Decius; the second, of the Church in the age of Constantine. The latter is concluded by three admirable studies of the history of the Council of Nicea. No recent writer who has covered this familiar ground has given the history in more readable form; nor has any, as would naturally be expected, kept his readers more closely in touch with original authorities. There is not available in English any clearer examination of the classic evidence for the position of Christianity under the early Empire, nor a more satisfactory study of the age, which marks the end of persecution.

Where all is best, it is impossible to specify the better. It may not be amiss, however, to call special attention to three of the lectures. The first, on Eusebius, is fair and sympathetic, and calls attention to one of the great benefactors of the Church, who is not always fully appreciated; the fourth, on the Age of Marcus Aurelius, will prove a boon to those candidates for Holy Orders whose examining chaplains have a special fondness for that eminent Stoic; the tenth, on the character and work of Constantine, strikes the balance between the indiscriminating panegyric and equally indiscriminating scorn, which it has always been the lot of "the first Christian Emperor" to evoke. Bishop Westcott's estimate of this "figure of passage from the old world to the new" is very judicious, and goes far to secure recognition of what is now too infrequently conceded, that "if his worth be estimated by what he did, he will rank second to few among the benefactors of humanity." F. J. K.

EXEGETICAL.

An Analytical Transcription of the Revelation of St. John the Divine.
By the Rev. Herbert H. Gowen. London: Skeffington & Son. 1910.
Pp. xiv. + 267.

The bulk of this book is occupied with a translation of the Book of Revelation, arranged in an analytic form, *i. e.*, for the most part in short lines, with multitudinous headings, and divided into parts, sections, subsections, and smaller divisions. Copious short notes are found at the bottom of the page and frequent analyses and dissertations are inserted where the author thought them necessary. A very short introduction is prefixed, but at the end a rather bulky "Dictionary of Symbolism" (pp. 197-267) has been added.

It is rather difficult to determine just how the author conceived the problem he had assigned himself or for just what sort of readers he wrote, for the material in the notes is of the most diverse character. At times the style is simply expository and homiletic (and rather well done), at times it is of purely antiquarian interest. While many Old Testament and apocalyptic parallels are adduced to throw light on a given passage, the author also has collected a great number of parallels from European literature, with just what purpose is not entirely clear. Sometimes we are told that "Gates" are "the means of entry into the New Jerusalem" (p. 224), and sometimes we are given a reference to the derivation of a Hebrew word. To judge from the character of certain of the comments, no especial preparation of any sort is expected in the readers. Yet Greek, Latin, French, and Italian quotations are given at length without translation and the book abounds in untransliterated Hebrew. Here and there is a reference to a passage in some non-Biblical apocalypse, such as Enoch, by chapter and verse, but without the quotation being given, and few readers will have a copy of Enoch at their command. In other words, no one but a professional Biblical student or a scholar of wide general culture will be able to read this book through. The ordinary reader will constantly find himself in difficulties from which he will gain only an impression of the erudition of the author.

The professional student, moreover, will find little of importance in the book, apart from some interesting collections of literary parallels. For the most part the interpretation is simply that of Swete, and the great Cambridge scholar's commentary on Revelation is by no means his best piece of work. A glance, for instance, at Mr. Gowen's treatment of chapters XI-XII shows that the method is that of a generation ago. It is to be regretted, in consequence, that the author did not confine himself entirely to matters of practical and spiritual exposition, in which his work is uncommonly excellent.

BURTON SCOTT EASTON.

A LEAFLET entitled *The Way of Life* has been printed by Peter Richards, Lodi, Wis., for enclosing in envelopes and similar circulation. It is designed to arrest the reader's attention and show him his duty. One wishes that more Christians had the desire thus to evangelize their fellow men.

THE IDEAL OF CHRISTIAN CHARACTER.

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

MEDITATION VIII.—PATIENCE.

PRELUDE.

LET us picture to our minds the brutal mockery to which our Lord submitted at the hands of the Jewish and Roman authorities and their soldiers and servants. After His condemnation by the Sanhedrin, the members of that body and their servants spit upon Him, blindfold Him, buffet Him in the face, and then request Him to prophesy who smote Him. Then He is brought before Herod, arrayed in royal garments, and a mocking homage is paid to Him. Finally, after His condemnation by Pilate, the Roman soldiers take Jesus into the Praetorium, and summon their whole company. They clothe Him in royal purple and put a crown of thorns upon His head; then they do homage to Him, saluting Him as King of the Jews. They keep on striking Him on the head with a reed, spitting upon Him, and bending the knee to Him in mock homage (St. Mark 14: 65, St. Luke 23: 11, St. Mark 15: 16-20).

2. Consider how our Lord is here attacked and jeered at in regard to two of His chief claims, two of His Messianic offices—His claim to be a prophet and His claim to be a king. The Jews are mocking His claims to be a prophet; while the Roman soldiers, quite uninterested in His prophetic character, mock His claims to be a king. And consider the majestic patience with which He bears it all.

3. Let us pray for this divine gift of patience.

Collect for Palm Sunday.

MEDITATION.

Our Lord's patience sprang from the same root as His courage, which we considered last time. They may both be traced to the perfect identification of His human will with a great and enduring divine purpose. The eternal purpose of God to work out the redemption of the human race from the power of sin, this He made the one absorbing purpose of His life. Just because He has thus identified His will with the will of the Father, He can afford to be oblivious to the petty oppositions and persecutions of men. For what are men and all their proud works, compared with Almighty God? So He moves on slowly in the accomplishment of this great aim of His life, the fulfilling of the will of God. Slowly, but irresistibly and invincibly He performs the mission for which He was sent among men.

Patience is a virtue that at first thought seems rather incongruous amid the conditions of our modern life. Our aims are largely set in the opposite direction. Impatience, strenuousness, quickness, speed, hurry—these are the ideals that are held up for our admiration to-day in America. "Do it now" is a favorite motto among our nervous business men. But do we not often grow weary of all such futile hurry and worry? Surely the example of our Lord's patience does appeal to the deepest instincts of our souls.

Let us examine our Lord's patience a little more closely.

See how patiently He always waited for God. "My hour is not yet come," was one of His most frequent expressions. For every action, for every new departure, for every change of method or place of work, there was the fitting hour, known to God and revealed in due time to His Son. "Father, save Me from this hour. But for this cause came I unto this hour. Father, glorify Thy Name." That was the spirit in which He undertook each task, however difficult, and however irksome to the natural instincts of His manhood.

Or again see how patient, how long-suffering He was with wayward and foolish and injurious persons. How marvellous was His patience in training that little band of raw, ignorant, uncultivated workmen whom he called to be His apostles, the first Bishops of His Church. How patient He was with Peter, a creature of impulse, a shuffler, a coward; or with the bitter and impetuous sons of thunder, James and John; or with the treacherous, covetous Judas; or with the cultured Roman gentleman, Pilate, so weak and changeable and insulting!

Once again see how He endures with undying, invincible hope, the severest personal trials; misunderstanding on the part of His friends, lack of response to His message, poverty and homelessness, the suffering and scorn and shame of His passion, the three hours' agony of Good Friday.

Thus we see that our Lord manifested His wonderful patience in three directions: He was patient with God, patient with His fellow men, and patient with the limitations and con-

ditions of His own human nature. Let us see how we may strive to develop by God's grace this same virtue of patience in these same three directions: with God, with men, and with ourselves.

First, then, we need to learn to be patient with God. Let us try to take things as God sends them, in His way, and in His own good time. In the words of the old hymn:

"God moves in a mysterious way
His wonders to perform."

God also moves slowly, but surely. "The mills of God grind slowly, but they grind exceeding sure." We must not expect all our visions to be realized in a day. We may know it is God's will that conditions in the Church should be made vastly better than they are; we may confidently believe God longs for the unity of the Church as much as we do; we may cherish it as an ideal that the world shall be Christianized in this generation; but we must not lose heart if God does not get these things done to-morrow or the day after to-morrow. Conditions in the nation or in our city are certainly not all that they ought to be; and we know they are not what God wants them to be; but we must not become pessimists if all the social and political reforms we cherish are not put through this year. Above all we need to be patient in our prayers. Let us learn to wrestle with God in prayer, as Jacob wrestled with the angel and would not let him go until he blessed him.

We also need very much to learn to be patient with the various people with whom our lot in life is cast. Let us try to bear with the faults of people, in our homes, in our business, in our Church work. Of course many of them are not perfect. We all have our faults. If we imagine we could live or work somewhere among people that were entirely congenial, and did not grate on our sensibilities, we are very much mistaken. In the first place, because there is no such condition this side of heaven. In the second place, it would be the worst thing that could happen to us to have our lot cast with a lot of people without any faults. It would make us unspeakably selfish and disagreeable. Let us then try to avoid criticism of those with whom we are thrown in our homes and in our work. Let us try to be patient with sinners, as God has been with you and me. How strange that He has put up with us so long, that He did not smite us with death long before this for our sins!

Finally let us try to be more patient with ourselves: with the circumstances of our lives, with the limitations of our bodies and our minds, with our pitifully slow progress in Christian living, with our trials and sorrows and disappointments, with the state of life in which God has placed us. In the words of the Catechism, which are often misquoted, it is part of our Christian duty to "Do our duty in that state of life unto which it shall please God to call us." That is, we have a right to hope for better things. But it is only by patiently fulfilling our present tasks that we will please God and receive His gracious call to something higher.

[THE END.]

A PROFITABLE JOURNEY.

SO you are at home again, are you, dear? So glad to see you and so eager to hear all about your trip! What a delightful time you must have had! And isn't it lovely travelling abroad? Of course one gets tired and all that, but then one sees and hears and learns so much that it more than compensates for all the weariness of it, don't you think? Really, it's a liberal education to take a well planned trip abroad. Of course you went to Paris."

"O, Paris! Dear Paris! Shall I ever forget our week there? The shops! Aren't they just bewildering! And some of the French restaurants! But I had to come back to America to get a decent dish of soup! Don't they make dreadful soups in England? We didn't find soup any place in England that we could eat and yet we stayed at the best places. Our American cooks are far ahead of the best English chefs when it comes to soups. And the pastry was dreadful in most places in England. So heavy and sort of clammy. But we got delicious pastry in Paris."

"Yes, I think that one does find very nice pastry in Paris, but, of course, the chief thing in Paris is the shopping. You went to Germany?"

"O, yes! And we liked the German dishes, some of them, very much indeed. I think that it was in Dresden that we had some kind of a sweetish sour dish that was the most delicious

thing I ever tasted. You know that German cooks make so many sour dishes and how good some of them are!"

"Yes; we thought so when we were in Germany. But some of them were too sour. Did you get into Italy?"

"Didn't we though? Isn't Italy lovely? Such grand scenery and such blue skies! But we thought that most of the cooking was horrid. I remember, however, that we had the most delicious spaghetti there I ever ate any place. Of course no one knows the art of cooking spaghetti as the Italians know it. One must really go to Italy for real spaghetti and Italian art, but I liked most of the French cooking and French art better than Italian."

"Did you see the Cathedral at Milan?"

"Oh, I just raved over that! We were there a full hour and went all over it. Beautiful architecture—beautiful! And we had the dearest little lunch afterward. I wish I could remember the name of one of the dishes we had. I wrote it down on a card and then I lost the card. I was so sorry, for I wanted to tell my American friends to order it if they ever went to Milan. Do you know that we didn't get a thing fit to eat in Brittany?"

"You didn't expect to, did you? I could have told you before you went that the cooking in Brittany is the worst ever. I never ate such tasteless dishes any place. I don't wonder that the people of Brittany have such a sort of apathetic look. It's enough to make any one feel that way to eat some of their messes. But we found the cooking, most of it, real nice in the large cities in Scotland. I remember that we had delicious things in the hotel in Edinburg."

"O, Edinburg! You know that Edinburg is just as modern now in some things as New York or Chicago?"

"Yes, I know; but of course it is ahead of Chicago when it comes to historic interest, but we had some of the very same dishes there we got at the best hotels when we were in Chicago. And yet, my dear, do you know that we didn't find anywhere in Europe as good coffee as we get here in America. We were surprised at some of the stuff that passed for coffee in some of the best hotels abroad. It did seem nice to have a really good cup of coffee when we got home. And although the English are such great tea-drinkers I didn't think their tea was any better than ours. In some places it had a sort of a brackish taste—dreadful. And we didn't see a decent bit of pastry the whole month we were in London."

"I can believe you. We didn't either, but some of the French pastry was delicious."

"Yes, but dreadfully rich and rather cloying. But, my dear, I really must run along! Such a beautiful day I want to make as many calls as I can. And of course they want to know all about our trip abroad every place I go. How interested everyone is in foreign travel nowadays, and do you wonder? What else is so educative and so interesting? Do you know, my dear, I really feel that my trip abroad did more for me in an educational way than all my schooling. So broadening to travel! Well, I will have another sandwich to finish this tea with before I go. We got the most delicious sandwiches, I think I ever ate in my life, in a little town in Germany. I forget the name of it, but I shall never forget those sandwiches nor a peculiar kind of a pudding we had in Scotland. One of the fine things about foreign travel is the happy memories it gives one in addition to the educational influences of travel. I really must be off now."

"Must you, dear? So glad you came and so delighted to hear about your trip abroad. What a lovely time you must have had!"

"O, charming! We hope to go again in a year or two. I think a first trip abroad always creates an eager desire for a second trip. I really must go, dear. Bye-bye."

"Bye-bye, dear!"

"Bye-bye!"—J. L. HARBOUR, in *Sunday Illustrated Magazine*.

YOU, MY BELOVED, have the great privilege of belonging to a part of the holy Catholic Church which still clings to the old faith; and standing between extreme additions on the one side and extreme subtractions on the other. The times are upon us when the trumpet must give no uncertain sound; when, not only must we be well and thoroughly grounded in the articles of the faith, but we must teach them diligently to our children, that they with us may earnestly contend for the faith once for all delivered, and be faithful even unto death, that we may win others to the truth that men may take knowledge of us, that we have been with Jesus. "They that turn many to righteousness shall shine as the stars forever and ever."—From BISHOP GRAY'S *Convention Address*, 1907.

THE GIFTS OF A SUMMER.

By S. ALICE RANLETT.

THEY were telling of the pleasures of their summer holidays and the beautiful things that they had seen—the group of friends recently returned from their vacations and sitting together on a city porch, in the early September moonlight.

“Think!” one exclaimed, “I have all my life longed for the sea and now I have had it for a whole month, sapphire-blue and beryl-green, gold and rose and crimson, too, in sunsets and sunrises, and shot through with flames like the ‘sea of glass mingled with fire’ whereon those stand who sing the song of the servant of God; whispering and murmuring and singing all manner of music from the gentlest lullaby to the sternest war paeon; throwing at my feet its offerings of exquisite sea ferns, amber-tinted, ivory, olive, and crimson, and its pearly shells of lovely hues and involutions; and breathing over me its tonic air, which seemed like a flood of the elixir of life. How the ocean stretches out, seemingly endless and terribly powerful, and yet crying aloud of Him who ‘shut it up with doors when it brake forth,’ ‘Who commandeth it and is mightier than its mighty waves.’”

“Yes,” agreed another, “the ocean is a wonderful work of the Almighty. I have seen it and rejoiced in it this summer, but I was more deeply moved by something that I saw on my journey to the sea, that great flood of Niagara, pouring in its marvelous liquid aqua-marine sheet with the rainbows dancing in the spray, a sign of God’s remembering protection in the midst of the ‘floods of great waters.’ On the edge of the mad torrent grew tiny, frail flowers, clinging to the bank and trembling in the shock of the falls but blooming in beauty and sending their breath of fragrance over the tossing waves, and on a slender tree bending out over the whirl and warbling his lilting song I saw a song sparrow, feeling perfectly safe in the midst of the deafening rush and roar, singing his song of trust in God, until my soul sang, ‘I will trust in Thee. In the floods of great waters Thou art my hiding-place, Thou shalt preserve me.’”

“That was beautiful,” spoke another of the circle. “My choicest experience of the summer and great uplift seems so different. It was in a great gallery of a European city, the day was dull and gray and the light was so dim that I could not see well the colors of the paintings, and the afternoon was disappointing, when as I wandered aimlessly through the chambers, something white and gleaming, far down the vista, caught my eye and drew me to it. It was a Greek statue, a thing of exquisite beauty, showing the most perfect curves and contours of the human form, poised in such an attitude of grace and vigor as to indicate joyous strength and eagerness to act, and with a face calm and glad, a glorious man, revealing the noble beauty of the human as God made it in His image, and making me think of the perfect Man who added to physical and mental symmetry the mystic beauty of holiness and who sets before His followers the perfect end of sanctified humanity which shall be satisfied when it awakes in His likeness.”

“The greatest uplift of my vacation, also,” said another of the friends, “was in a European gallery; it was that painting of the Mother and the Child which we all have known so well from childhood by its reproductions, the Madonna of San Sisto. I have always loved it, and it was as on a pilgrimage to its shrine that I went to Dresden, regardless of the charms of the city and the other treasures of its galleries. When at last I walked between the walls of paintings, I almost feared to approach Raphael’s masterpiece, lest I should after all be disappointed, but as I entered the hushed room where the women stood silent and the men bared their heads, and saw before me the Mother and Child looking out from the canvas with their inspired faces as if rejoicing in the great work which they had taken upon themselves as the ‘handmaid of the Lord’ and the Saviour of the world, then I felt that I knew more than ever before of that overwhelming love for God and man that He had who humbled Himself to be born of Virgin that through His humility fallen man might be lifted up, even to the heavenly places to be with God.”

“My most beautiful seeing of the vacation was,” spoke another, “something that I did not see, or at least I saw only the plain casket in which the precious jewel is contained; I mean the mind and soul of a holy man who has learned much of the will and thoughts of God and who has interpreted these by spoken and written word and by life to others. To come near to one who lives in the secret places of God is an inspiration

which must, please Him, lift up one’s own life to be a purer, more truly consecrated thing.”

“My greatest joy of the summer,” said another, “was that which of all material things is the nearest to heaven, a shining snow-crowned mountain, gleaming in the sunlight like the raiment of our Lord on the Mount of Transfiguration, ‘glistening white, and soaring up into azure as if it of all earthly objects had the right to approach the sapphire throne surrounded by the emerald rainbow, the dwelling-place of the Most High. How they fill the soul with a sense of the majesty and purity of God, these glistening, dazzling, soaring, snow-white summits! As I gazed, I sang, ‘I will lift up mine eyes to the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth.’”

“My most uplifting gift of the summer was also material, but man-made,” said another, “grey, mouldering, and worn by the gnawing tooth of the centuries, but beautiful still, with noble carving, rich painted glass, and soaring towers and pinnacles, man-made, but by His grace long God-inhabited, for through nearly a thousand years in the holy place within the shadowy walls of the ancient English cathedral has God the Son, in His infinite love, willed to come in His Real Presence to the faithful of the generations who have worshipped there.

“When I knelt in the vaulted choir, shot across by glowing rays of golden, azure, and crimson light, and guarded by ranks of adoring, stone-wrought angels, and heard the priest speaking low and solemnly for Him who was come, like one of old who knew the Lord, I felt my soul caught up into heavenly places to receive inspiration for coming days in the earthly places where God wills my feet to travel.”

“Oh!” cried the last of the company of friends, whose cares and duties kept her through summers as through winters in the same home world, “what beautiful things you have been seeing this summer and how good it is to hear you tell of them! I almost felt as if I had been living by the sea and among the mountains and wandering through the great galleries and resting in the glorious cathedrals.

“But, dear friends, do you know that here at home in our own city there has been this summer the Most Beautiful? For what is the Most Beautiful but the Soul of Christ? And He, now ascended and ready to lead all men to Him, is also ready to come to all men in all places and to show them the perfect beauty of holiness of the Father and the Son. As we read the old but ever new story of the Gospels, reverently I say it, do not we with our soul eyes see as much as we are capable of seeing of the Soul of Christ? Greater than the mighty ocean is the Lord—mightier than the thundering cataract, more perfect and symmetrical than the Greek statue, more assuring of eagerness to save than the painted Child, with higher inspiration than His holy follower and interpreter, nearer Heaven than the snow-crowned mountain, for Heaven is in Him, more reverent than the cathedral wherein men’s prayers have been offered to Him for a thousand years, for in His soul they find their completion and fulfilment. He, the altogether lovely, has not only deigned to show me something of His exceeding beauty, but with grace unutterable has come in the Sacrament of the altar to give me strength and courage and inspiration that I may go on to the journey’s end, seeing before me His image and striving to be a little more like Him who is

“The human shadow of the Infinite Love
That made and fills the endless universe,
The very word of Him, the unseen, unknown,
Eternal Good, that rules the summer flower
And all the worlds that people starry space.”

THE PRACTICE of praying for the dead does not involve anything in the way of doctrine further than that those blessed disembodied souls need the care and love of Almighty God, and that we, moved by our love and care for them, beg God out of the abundance of His goodness to show them His care and to receive them to the bosom of His love. When the Reformation took place most men’s minds were so full of purgatory and its penal fires that they could imagine no prayers that did not imply these tortures, and so it has come to pass that the primitive and evangelical practice of praying for the dead has to a great extent become lost sight of. With regard to that shade-land beyond but little is revealed by God, and who has ever returned to tell us the mysteries hidden by the veil? The Church of God has decreed nothing on the subject. And the universal mind of the Church, of her episcopate and of her people, has defined little more than that those blessed souls, like all other creatures, are helped by the prayers of the faithful here on earth.—Rev. J. R. BROUGHTON, in the (London) *Guardian*.

Church Calendar



- Aug. 28—Fourteenth Sunday after Trinity.
 Sept. 4—Fifteenth Sunday after Trinity.
 " 11—Sixteenth Sunday after Trinity.
 " 18—Seventeenth Sunday after Trinity.
 " 21—Wednesday. St. Matthew, Evangelist.
 Ember Day.
 " 23—Friday. Ember Day.
 " 24—Saturday. Ember Day.
 " 25—Eighteenth Sunday after Trinity.
 " 29—Thursday. St. Michael and All Angels.

CALENDAR OF COMING EVENTS.

- 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 Col-
 ored People, Cleveland.
 " 28—Nat'l Conv. B. S. A., Nashville, Tenn.
 Oct. 5—Opening Session General Convention,
 Cincinnati.
 " 11—Meeting of the Sunday School Federa-
 tion, Cincinnati.
 " 12—Opening of the Sunday School Con-
 vention, 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.

KYOTO:

BISHOP PARTRIDGE.

CUBA.

BISHOP KNIGHT.

PORTO RICO.

BISHOP VAN BUREN.

Personal Mention

At a meeting of the chapter of All Saints' Cathedral, Spokane, Wash., the Rev. W. H. BLISS, formerly vicar of St. Andrew's Cathedral, Honolulu, was elected Canon of All Saints', and will begin work September 1st.

THE Rev. W. P. BROWNE has resigned his missions at Tarpon Springs, Brooksville, and Dade City, Fla. His address will be No. 207 Westland Ave., Tampa, Fla.

THE Rev. BURT C. CHANDLER has resigned as curate of St. Peter's Church, Morristown, N. J., to accept the rectorship of St. Andrew's Church, Kent, Conn.

THE Rev. G. W. DUNBAR, chaplain U. S. A. (retired) has changed his residence in Washington, D. C., from The Highlands to 3104 Mt. Pleasant Street.

THE address of the Rev. GEORGE W. FINDLAY has been changed from Coleraine, Minn., to Rapid City, Manitoba, Canada.

THE Rev. WILLIAM C. HICKS, for three years past rector of St. Paul's Church, Lansing, diocese of Michigan, has accepted an unanimous call to become Dean of All Saints' Cathedral, Spokane, Wash., and will take up his new duties the latter part of September.

THE Rev. T. D. MARTIN, who in July severed his connection with All Saints' Church, Worcester, Mass., has assumed temporary charge of Grace Church, Oxford, and Holy Trinity mission, Southbridge, Mass. His address remains unchanged.

THE Rev. TIMON E. OWENS has resigned as rector of St. John's Church, Seattle, Wash., to accept a call to become rector of the Church of the Ascension, Los Angeles, Calif.

THE Rev. LAWRENCE SYDNEY SHERMER has resigned the rectorship of Emmanuel Church, Champaign, Ill., on account of ill-health, and will spend the fall and winter on a ranch in California.

THE Rev. ERNEST W. WOOD, assistant minister at the Church of the Holy Trinity, Philadelphia, who has been ill for several months at Dr. Marvel's private hospital in Atlantic City, N. J., is rapidly recovering, and expects to resume his duties the latter part of September.

DIED.

FORBES.—At her home, Baltimore, Md., August 12, 1910, MARY ANN, widow of the Rev. Matthias L. FORBES.

Grant her, O Lord, eternal rest, and let light perpetual shine upon her.

BOYNTON.—Entered into rest at St. Luke's Hospital, New York City, August 16, 1910, in the sixteenth year of his age, RICHARD, eldest son of the Rev. Professor Charles H. Boynton of the General Theological Seminary and Frances Cogswell Boynton. Buried at Geneseo, N. Y., August 18th.

KROLL.—On August 3, 1910, God took unto Himself the soul of ADOLPH PERRINE KROLL, the 7-year-old son of the Rev. Leopold Kroll and Florence P. Kroll. Interment at Nuuanu Cemetery, Honolulu, T. H.

May his sweet little soul find rest in the tender arms of the Good Shepherd, whom he had learned to love in his short life.

VERMILYE.—At Orange, N. J., August 4, 1910, KATHARINE HOLMES, daughter of the late William H. and Phoebe L. VERMILYE.

MEMORIALS.

MISS CHRISTIANA B. SMITH.

At the annual meeting of the congregation of St. James' chapel, Elberon, N. J., held Tuesday evening, August 2, 1910, the following minute was unanimously adopted and the clerk of the vestry was instructed to record it at length, publish it in suitable Church periodicals, and to forward a copy to the family:

The members of the Corporation of St. James' chapel, Elberon, desire to record their appreciation of the life and work of Miss CHRISTIANA B. SMITH, who departed this life at Elberon July 29th last, and to pay a tribute to her memory.

Miss Smith has been associated with St. James' chapel from the inception of the plan to gather a congregation and build a church at Elberon, and has remained throughout her life here a devoted communicant at its altar and the consistent friend of every effort to increase its usefulness.

Associated with her sister, Mrs. J. Edgar Thompson, she brought her rare powers of mind and heart to the forming of the plans for the orphanage for the care of children of deceased employes of the Pennsylvania Railroad, which has its summer home at Elberon. Upon Mrs. Thompson's death, Miss Smith made the orphanage her charge, and her ceaseless care and interest and the influence of a personality as sweet and strong have maintained the orphanage, less as an institution than as a Christian home, which has formed the character and directed the lives of those who have come out from it for usefulness in the world.

A Christian gentlewoman of the type often called "old-fashioned" because of its rarity, Miss Smith has brought a blessing to life at Elberon in a character that taught us how to be gentle and yet not want force, to be independent and yet modest, and to be generous without display.

Miss Smith was ever ready with means and personal service to aid all good causes that appealed to her, and we are sure that many whose names we shall never know will miss in her a kind, a generous and a sympathetic friend. Miss Smith has lived a life among us that is one of the chief treasures of life lived anywhere.

Like her Master, she went about doing good, for she built her life and work upon an abiding faith in our Blessed Lord and sought her strength from His.

We extend to her brother, Major Henry E. Smith, a warden of this Church, and to all the members of her family the assurance of our heartfelt sympathy, and we claim the honor of sharing their sorrow.

HENRY PARISH,

Warden;

EDWARD C. PARISH,

Clerk of the Vestry.

PAUL BIRDSALL, Minister in Charge.

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.

CURATE wanted for a suburban parish. Single, moderate Churchman; independent work and adequate stipend. Address "Y. M. C.," LIVING CHURCH, Milwaukee.

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 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.

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.

PRIEST, experienced, married, independent means, would take pleasant parish; New York or within a few hours' reach. Good preacher and reader; highest references. Address "REVEREND C. W.," care LIVING CHURCH, Milwaukee.

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.

CHURCHWOMAN of culture and education desires position as companion and secretary, or would take management of a home or small institution. Miss L., LIVING CHURCH, Milwaukee.

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.

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

THOROUGHLY experienced Kindergartner and Primary Teacher desires position as governess. Willing to travel. Address KINDERGARTNER, LIVING CHURCH, Milwaukee.

DOMESTIC SCIENCE GRADUATE desires position as matron in a boarding school or assistant dietitian in hospital. Address D. H., care LIVING CHURCH, Milwaukee, Wis.

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

PARISH VISITOR, experienced for general parish work. Miss C., 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.

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

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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.

THE Church Training and Deaconess' House, diocese of Pennsylvania, trains women as Deaconesses, Missionaries, or Parish Workers. Opens October 12th. Address ADMISSION COMMITTEE, 708 Spruce Street, Philadelphia.

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

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.

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CERTIFIED PUBLIC ACCOUNTANT,
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EXCHANGE WITH "CHURCH TIMES."

THE Rev. J. L. Davies, Llan-Allgo Rectory, Menai Bridge, Anglesey, Wales, would be pleased to exchange his copy of the *Church Times* for THE LIVING CHURCH with some correspondent.

HEALTH AND SUMMER RESORTS

DELAND, FLORIDA, offers beautiful surroundings, and health conditions truly unsurpassed. The priest in charge of St. Barnabas' Church would gladly become acquainted with Church people about to come to Florida on account of health. Such persons would find here all Catholic privileges. Daily Mass and offices, two on all Sundays, and confessions on all Saturdays. Small missionary contributions help and encourage a good work. Information gladly furnished. Address Rev. HIBBERT H. P. ROCHE, Missionary at Deland, Orange City, and Enterprize, Fla.

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.

EAU PLEINE COTTAGE, Chain-o'-Lakes, Waupaca, Wis., will remain open during September, a month unexcelled for an outing among these glorious lakes and woods. Address Mrs. S. M. CARINGTON, Route 1, Waupaca, Wis.

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

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APPEALS.

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 FRDERICK 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.

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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.
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ROCHESTER:

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The Young Churchman Co., 484 Milwaukee St.

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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.

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E. T. Jett Book & News Co., 806 Olive St.
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A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
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It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

INFORMATION AND PURCHASING BUREAU.

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

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

BOOKS RECEIVED.

- E. P. DUTTON & CO. New York.
Finland As It Is. By Harry De Windt, F.R.G.S. Price, \$1.50 net.
- The Land of the Hittites: An Account of Recent Explorations and Discoveries in Asia Minor.* By John Garstang, D.Sc., B.Litt., M.A. Price, \$4.00 net.
- Quiet Days in Spain.* By C. Bogue Luffmann, author of *A Vagabond in Spain*, etc. Price, \$2.00 net.
- Summer Flowers of the High Alps.* By Somerville Hastings. Price, \$2.50 net.
- The Arvon and Shakespear's Country.* By A. G. Bradley. Price, \$3.50 net.

THE ROBERT CLARKE CO. Cincinnati.

Education in Sexual Physiology and Hygiene. By Philip Zenner. Price, \$1.00 net.

LONGMANS, GREEN & CO. London.

The Invocation of Saints. By Darwell Stone, M.A. Price in the United Kingdom 1s. 6d. net.

WESSELS & BISSELL CO. New York.

The Closed Book. By Leolyn Louise Everett. Price, \$1.25 net.

HOUGHTON, MIFFLIN CO. Boston and New York.

The Meddlings of Eve. By William John Hopkins. Price, \$1.00 net.

GEORGE ROUTLEDGE & SONS, LTD. London.

Tales and Maxims from the Talmud. By Rev. Samuel Rapaport. Price, \$1.75 net.

HENRY ALTEMUS CO. Philadelphia.

A Circuit Rider's Wife. By Corra Harris. Price (cloth, illustrated), \$1.50.

JOHN JOS. M'VEY. Philadelphia.

The Childhood of Jesus Christ. By A. Durand, S.J. Price, \$1.50 net, prepaid.

J. B. LIPPINCOTT CO. Philadelphia.

Michael Servetus: His Life and Teachings. By Carl Theophilus Odhner.

SHERMAN, FRENCH & CO. Boston.

The Tragedy of Hamlet. A Psychological Study. By Henry Frank. Price, \$1.50 net.

HENRY FROWDE. London and New York.

The Direction of Desire. By Stanley M. Bligh. Price (cloth), 2s. net.

PAMPHLETS.

Diet That Cures Consumption. By B. J. Kendall, M.D., Geneva, Ill. Published for free distribution, and sent on receipt of stamp.

The Chaplet of the Seven Holy Falls, the Seven Holy Wounds, and the Seven Holy Words from the Cross, of Our Lord and Saviour Jesus Christ. Compiled and published by Dr. W. Thornton Parker, Society of the Cross and Passion, Springfield, Mass. Price, 10 cts.

The Old Testament Manuscripts in the Freer Collection. Part I: The Washington Manuscript of Deuteronomy and Joshua. By Henry A. Sanders, University of Michigan. [The Macmillan Co., New York.]

The Year Book of Christ Church. Nashville, Tenn. [Press of Brandon Printing Co., Nashville, Tenn.]

The Best Religion to Live and Die In: A Few Plain Notes by An Old Hospital Chaplain. [James Parker & Co., 31 Bedford Street, Strand, London]. Price, Six-pence.

The Employer and the Labor Union. By Marcus M. Marks, New York. [Reprint from the *Independent*, May 26, 1910, at the instance of friends who feel that the article should have a wide circulation.]

An Index to the Constitution and Canons. By James M. Lambertson, Harrisburg, Pa.

Proceedings of Commencement Phi Beta Kappa Address. [Published by Hobart College, Geneva, N. Y.]

Hobart College Bulletins, Vol. VIII. July 1910, No. 4, Part 1:

Hobart College Bulletins, Vol. VIII. July, 1910, No. 4, Part 2:

In Memoriam, Charles Cameron Clarke (Class of 1844). [Published by Hobart College, Geneva, N. Y.]

Present Day Lutheranism. By Professor Frank P. Manhart, M.A., D.D. [The Lutheran Publication Society, Philadelphia, Pa.]

Is There Danger of the Conveyance of Disease Through the Use of the Cup in the Communion Service? An address delivered before the Woman's Guild of Trinity Church Parish, St. Augustine, Florida, January 31st, 1910. By J. Ewing Mears, M.D., LL.D., Philadelphia.

The Church at Work

SUNDAY DELIVERY OF MAIL.

A MOVEMENT has been started among the postal employes looking toward the elimination of the delivery of mail matter on Sundays. It is claimed that in New York, in the boroughs of Manhattan and the Bronx alone more than 1,400 employes are engaged at various post-office duties on the Lord's Day without receiving a compensatory day of rest. It appears also that clerks and carriers absent on account of sickness lose a day's pay for every day absent, including that for every Sunday which may intervene during their sickness, notwithstanding the fact that other clerks or carriers are required to perform the duties of the absent one as well as their own without extra compensation, and consequently that the government profits by the misfortune of its employes. As to urgent domestic or social letters, it is urged that the postal service has provided for such emergencies by means of the special delivery system.

The Colorado Springs postal employes are now enjoying a complete Sunday rest. On a certain Sunday in May every minister in that city referred in his sermon to the fact that about seventy postal employes were deprived of their weekly rest day because so many of the inhabitants made their services necessary by calling for their mail. After the services petitions were passed for signatures, and during the week among business and laboring men, with the result that, with few exceptions, every voter in the community was on record favoring a closed post-office on Sundays, which led the department to comply quickly with their request. The postmasters of Colorado, in a recent convention, passed a resolution favoring Sunday closing of post-offices in all places where the business interests would not be affected by such action.

NEW CHURCH COMMENCED IN STARKVILLE, MISS.

ON WEDNESDAY morning, August 10th, after a brief service on the building site, the sod was turned by the priest in charge, the Rev. J. Lundy Sykes, for the foundations of the Church of the Resurrection, which will be the first church building of the Anglican communion to be erected in the college town of Starkville, Miss. Four years ago the Rev.

Mr. Sykes was placed in charge of a group of associate missions, of which Starkville is one, and it is under his leadership that a lot for the proposed church has been purchased and sufficient funds raised to justify the laying of the foundations. Future construction will progress in proportion to the augmentation of the building fund.

The new edifice is to be a replica of Grace Church, Okolona, with necessary enlargement to provide sittings for college students. The seating capacity is about 250, and the estimated cost is \$7,000. In the course of his address the priest in charge said: "Here in Starkville is presented an opportunity that is nowhere else to be had in the diocese, viz., the opportunity of bringing the Church to hundreds of college students of impressionable age, residents of Mississippi counties wherein her ways are not known and she is viewed with a prejudice begotten of ignorance. Several reasons might be advanced in justification of our undertaking, but this I conceive to be the chief one."

THE LATE REV. CHARLES F. WALKER.

THE DEATH of the Rev. Charles Frederick Walker was chronicled last week. He was the son of Thomas Charles Walker and Sarah Annie Clowes, and was born in New York City, where he received his education in public and private schools and in Columbia University. He spent several years in business and then, in 1901, entered Bexley Hall, the divinity school of Kenyon College. In 1903 he was graduated with the degree of B. S. from Kenyon College, and a year later was graduated from Bexley Hall, at the same time taking the degree of M.A. from Kenyon. He was ordained to the diaconate in the Church of the Holy Spirit, Gambier, Ohio, June 19, 1904, by the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, and was advanced to the priesthood by him, December 21, 1904, in Calvary Church, Sandusky, Ohio, of which church he was rector until 1907, in which year he became curate in St. Paul's Church, Cleveland. On September 1, 1909, he took charge of the Church of the Good Shepherd, Buffalo, N. Y., of which parish he was rector at the time of his death. Mr. Walker married Jennie Van Name Dodd, daughter of the late Colonel Marvin Dodd of East Orange,

N. J., October 20, 1898, who, with one daughter, survives him.

Mrs. Walker died of septic poisoning on Sunday morning, August 14th, at the home of his wife's mother in East Orange, where he was visiting, after only one week's illness. He had conducted service on August 7th at Holy Trinity Church, West Orange.

The funeral was held at Grace Church, Orange, on Wednesday, August 17th, at 3 o'clock, the following clergymen officiating: the Rev. Francis Mellwain, the Rev. Edward J. Owen, the Rev. Henry A. Dexter, and the Rev. Harold S. Brewster. Interment was made in Rosedale Cemetery, Orange.

DEATH OF REV. J. H. BARNARD.

THE DEATH occurred on August 2d, at Indian Head, Md., of the Rev. JAMES HENRY BARNARD. He was ordained deacon in 1867 by Bishop Lee, and priest two years later by Bishop Stevens, serving his diaconate in St. Stephen's Church, Philadelphia. After being priested he took charge of St. Luke's Memorial Church, Bustleton, Philadelphia, and later served the Church at Freehold, N. J., and Houghton, Mich. For some time he also acted as general missionary in the diocese of Pittsburgh. During later years he labored in Princess Anne County, Va., Neosho, Mo., Woodbury, Conn., and at Indian Head, Md., where he resided at the time of his death. A son and two daughters survive him. The funeral took place at North Tonawanda, N. Y., on August 6th, the Rev. F. S. Dunham of Albion, N. Y., officiating. Interment was at North Tonawanda.

PAROCHIAL IMPROVEMENTS.

THE COMMITTEE appointed some time ago to take charge of the erection of a fitting memorial to Mrs. Alice Mackintosh has decided on the erection of a tower upon St. Andrew's Cathedral, Honolulu. The estimated cost is \$25,000, and sufficient funds have been contributed to enable the Building Committee to commence the work.

ABOUT \$2,200 was recently raised at a business meeting of St. Peter's (Chinese) congregation, Honolulu, towards a fund with which to build a new church, the present structure being inadequate to hold the in-

creasing congregation. This sum, added to \$1,800 previously acquired, insures the success of the undertaking.

THE CORNERSTONE of All Saints' Mission at Whitman, Mass., was formally laid on Sunday, August 22nd, with appropriate ceremonies, Archdeacon Babcock officiating, representing the Bishop. There was a large attendance of the clergy of near-by towns.

A NAVE and porch are to be added to the church edifice at Beeville, Tex., and the tower is also to be finished. An art glass window, by Geissler, is to be placed in the sanctuary, and numerous gifts of furnishings for the interior have been made.

ONE OF THE promoters of the new town site of Port O'Connor, Texas, is a Churchman, and several Church families have moved in since the town was started. The company has offered to donate a lot on which to erect a church.

MEMBERSHIP IN GENERAL CONVENTION.

IT BEING impracticable to hold a convocation in Alaska this year, the Bishop has named as deputies to General Convention the Rev. Charles E. Betticher, Jr., of Fairbanks, and Hon. John H. Cobb of Juneau.

For Western New York the Rev. Walter North, L.H.D., elected as an alternate, will sit in place of the Rev. G. B. Richards, who is unable to attend.

CHURCH SUMMER CONFERENCES.

THREE Church Summer Conferences for Bible and mission study are now established, one of them at least upon a firm basis of support. Their usefulness to the work of the Church has been demonstrated, and their example is being followed by the establishing of other summer meetings. The first Church Summer Conference for missions was started in 1904, the present Bishop of Harrisburg being chairman of its committee and a prime mover in the project. That Conference, meeting, for the present at least, in Cambridge, Mass., where it uses the Episcopal Theological School, has on its committee the Rev. Philip M. Rhinelander, the Rev. Dr. Samuel Hart, the Rev. Dr. Max Kellner, former President Gardiner of the Brotherhood of St. Andrew, Mr. George Wharton Pepper, and Mr. Burton Mansfield, of the Board of Missions, Messrs. Thomas Nelson Page, John A. Ely, and Eugene M. Camp, of the Church Laymen's Union, six women who have been identified with it almost from the first, and others. It has developed a constituency of at least 250—those who can be depended upon, and who are actively at work during the year along lines taught at the summer meeting. Its instruction now equals that given at Silver Bay and Northfield, especially in its normal work for study class teachers, and it is being used by the department secretary to reach workers in many lines. Judged by its recent growth, the school at Cambridge will not long answer for its accommodation. With a strong committee behind it, and an increasing support, its future seems assured, whatever plans may be made for its entertainment.

Last June, through the enterprise of the trustees of St. Mary's School, led by the headmaster, the Rev. George W. Lay, and encouraged especially by the Bishop of North Carolina, there was started at Raleigh a Summer Conference for men of the Carolinas. The initial session was successful beyond expectations, due in part to the admirable equipment of St. Mary's School, and in part to the personality of the Bishop of Delaware, who did much to set its spiritual tone high and to make its instruction worth while. The personal acquaintance of workers of the Carolinas was of much value. Emphasis was laid this year upon missions in the Carolinas, not for the Carolinas alone but for all the world as well, and it is intended in future years to

lay stress upon instruction in Sunday School methods and social service work. As in New England, the First Department, the department secretary of the Fourth Department made use of the occasion to help on his work, and it is understood to be Secretary Patton's purpose to make next year an even larger use of the Conference. Laymen of the Carolinas are organizing their work on modern lines, and will make this new Summer Conference a part of their machinery to further that splendid advance.

At Richfield Springs this year small beginnings were made on a third Summer Conference. It was at Richfield Springs that the Conference now at Cambridge had its first meeting six years ago. Leaders in the new venture this year included the Rev. Dr. W. H. van Allen of Boston, the Rev. Dr. W. W. Smith of the Sunday School Federation, the Rev. Canon Harrower of the New York Commission, and the Rev. Sydney N. Ussher of St. Bartholomew's, New York. The registration was about forty in each Sunday school and mission conference, or eighty in all, coming chiefly from Central New York, a region which the new venture is intended to serve. Much assistance was rendered by the rector of the local parish, the Rev. A. H. Grant, and by the Christian people of the village, who gave hearty support. Enough success was attained to warrant larger plans for next year, and these plans are already making.

These Church Summer Conferences are following methods found successful in other religious bodies. Their aim, as now planned, is to utilize buildings already erected, and not to undertake the purchase of land and the erection of new buildings. As a rule each meeting pays its own expenses through gifts of friends and registration fees. Under such conditions it is believed that similar conferences can be started and maintained in other centres, for it is found that attendance comes, as at Silver Bay and Northfield, from a comparatively restricted area. The value of such meetings has been abundantly shown.

REV. DR. J. W. NOTT CRITICALLY ILL.

THE REV. JOHN W. NOTT, D.D., rector emeritus of St. George's Church, Mount Savage, Allegany County, Md., and now in his ninetieth year, is critically ill at his home in that place.

INDIAN EDUCATION IN CANADA.

THE FIFTIETH regular meeting of the Synod of the ecclesiastical province of Rupert's Land opened at Prince Albert, Saskatchewan, August 11th. Archbishop Matheson, Primate of Canada, gave the charge, one of the most interesting features of which was a discussion of the question of Indian schools. The Archbishop said that the time had come when the government should assume the full cost of the education of the Indian children, and so increase the per capita tax as to lift the burden off the Church, except as to religious teaching. At present the Church is called upon to carry a considerable portion of the cost of maintaining the schools. At the end of the session, which closed on the 13th, it was decided to send a strong delegation to Toronto, to interview the authorities of the Missionary Society of the Canadian Church regarding the continuation of support to Indian schools, until the government can be induced to increase the grant.

FATHER CARY IN AMERICA.

THE Assistant Superior-General of the S. S. J. E., the Rev. Father W. L. M. Cary, is in Boston. He is making his headquarters at the Mission House in Bowdoin street, and after inspecting the work of the society carried on in that city he will go to Holy Cross Monastery, thence to Quebec, where he will meet the Rev. C. N. Field, S.S.J.E., who

will arrive from the other side early next month. The two will then journey across the continent, visiting British Columbia and San Francisco. Father Cary preached the sermon last Sunday morning at the Church of St. John the Evangelist.

RECENT BEQUESTS TO THE CHURCH.

BY THE WILL of former Judge John C. King, who died in Baltimore August 11th, the vestry of St. John's Church near Kingsville, Baltimore County, Md. (the Rev. J. W. Larmour, rector), is bequeathed \$1,000. St. John's was the first church in which the deceased ever worshipped.

A BEQUEST of \$5,000 was made to Grace Church, Buffalo, N. Y., by the will of Mrs. Amelia B. Gwynn, which was admitted to probate early this month.

ST. PAUL'S CHURCH, Newport, Ky., has been left the sum of \$1,000 by the late Mr. C. E. Remme, who was for many years a member of the choir.

CHURCHMEN IN THE ESPERANTO CONGRESS.

AMONG the delegates from all parts of the world in attendance upon the sixth International Congress of Esperanto (the new universal language) which opened in Washington, D. C., on August 15th, two of the most active and enthusiastic members are from the diocese of Maryland, the Rev. Paul F. Hoffman, curate of Grace Church, Baltimore, and the Rev. James L. Smiley, curate of St. Anne's Church, Annapolis. In St. Paul's Church, Washington, on Sunday morning, August 14th, the Rev. Mr. Hoffman read the entire morning service in Esperanto, and the Rev. Mr. Smiley delivered the sermon in the same language. The hymns, "Abide With Me," and "How Sweet the Name of Jesus Sounds," were sung in Esperanto; the service and hymns were translated into that language by the Rev. Mr. Hoffman and, after being approved by Bishop Harding, were printed in pamphlet form and distributed to the congregation, which numbered some six hundred persons. The collect for the day (Almighty and everlasting God, who art always more ready to hear than we to pray, etc.), in Esperanto, is as follows:

"Ciopova kaj ciam Dio, kiu estas ciam pli audema oi ni pregemaj, kaj kutimas donadi pli oi ni deziras au meritas; Eiversu super ni plenecon de kompto via; pardonante ai ni tiujn ajojn pro kiuj timadas niajn konsciencoj; kaj donante al ni tiujn; bonojn ni neindas peti, escepte pro la meritoj kaj mediacio de Jesu-Kristo, via Filo, nia Sinjoro. Amen."

On August 18th the Rev. Mr. Hoffman presided over the universal meeting, and the Rev. Mr. Smiley was elected counsellor of the Esperanto Capital Division, comprising Maryland, Virginia, the District of Columbia, Kentucky, Tennessee, and Delaware. The Rev. Mr. Smiley is one of the leaders of the Esperantists in Maryland, and it was largely through his efforts that the Maryland legislature passed the permissive act allowing Esperanto to be placed in public schools' curricula.

DEATH OF COL. W. L. DE ROSSET.

ONE OF THE oldest and most prominent Churchmen and citizens of Wilmington, N. C., Colonel W. L. de Rosset, passed away at his home, Ann street, on August 14th, after an illness extending over several months. He was a gallant soldier in the Confederate army during the Civil War, and had been a life-long communicant, a vestryman, and senior warden of St. James' Church, Wilmington, a member of the Standing Committee of the dioceses of East Carolina and North Carolina, and later treasurer of the diocese of East Carolina. He survived by four chil-

dren. The funeral services were held from St. James' Church on August 15th, conducted by the rector, the Rev. Dr. W. H. Milton, assisted by several other priests. Members of several military organizations attended the services.

It is said that the de Rosset family has been represented on the vestry of St. James' Church for 125 years.

ATLANTA.

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

Personal Mention.

THE REV. W. W. MEMMINGE, rector of All Saints' Church, Atlanta, will leave in September for his vacation at Flat Rock, N. C.

CENTRAL NEW YORK.

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

Parish House Opened at Oriskany Falls—G. F. S. Summer House—Other News.

THE RURAL parish of the Good Shepherd, Oriskany Falls, opened its new parish house on August 17th. The Bishop was present and gave his blessing, not only upon the building, but upon the assembled villagers, who attended the function in large numbers. The Bishop also held a reception at 7 P. M., when all had an opportunity to meet him and his wife personally. A sale of articles was held afterwards, to defray the expenses of furnishing the building. The use of it is not to be confined to the parish only, but it will be a centre for social work in the hamlet.

THE ENERGETIC officials of the Girls' Friendly Society have provided a fine summer house on a lake at the foothills of the Adirondacks. It is well equipped and provides a pleasant retreat for members during the summer. The Bishop blessed this building recently, many people from neighboring cottages on the lake attending.

A MEMORIAL celebration of the Holy Eucharist, with sermon and solemn *Te Deum*, was held in the Church of St. John the Divine, Syracuse, on Sunday, August 14th, for the late assistant rector, the Rev. A. L. Reed. The rector, the Rev. I. M. Merlinjones, D.D., preached the sermon.

PRIOR to the opening of the thirty-eighth annual convention of the International Association of Fire Engineers, held in Syracuse August 22-26th, the Rev. Ivan M. Merlinjones, rector of the Church of St. John the Divine, Syracuse, was presented with a handsome badge and medal of a "fire chief," and was made chaplain of the convention.

CHICAGO.

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

Personal.

THE REV. JOHN A. McLAUCHLAN, rector of St. Paul's Church, Kankakee, left this week to spend a month at his home in London, Ontario. The rector emeritus, Dean Phillips, will have charge of the services during his absence.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Rev. A. W. Mann Honored.

AT THE ninth National Convention of Deaf-Mutes, held the second week of August at Colorado Springs, the Rev. Austin W. Mann was made a life member of the National Association. Of this association he has been a member since the first convention, held at Cincinnati twenty-five years ago.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Sessions of the Northern Convocation.

THE NORTHERN CONVOCATION of the diocese met in Shrewsbury parish, Kent County, on Tuesday, August 16th, its sessions continuing for two days. The services were held in the parish church and in St. Andrew's chapel, Galena, the preachers being the Rev. Messrs. Stehl, Huff, and Schouler. The spe-

cial topic of "The Country Parish, and Its Work," was treated by the Rev. William A. Coale, dean of the Convocation, and by the Rev. Messrs. Hepburn, Birnbach, Stehl, and the rector of the parish. The attendance on the part of the people was notably good and encouraging.

GEORGIA.

F. F. REESE, D.D., Bishop.

Long Official Service of Brunswick Churchman.

MR. A. C. BANKS, for nearly thirty years of continuous service treasurer and junior warden of St. Mark's Church, Brunswick, is retiring from office, his business requiring his removal from the city. On the eve of his departure the vestry was entertained at dinner by the senior warden, Mr. C. Downing, and a handsome piece of plate was presented to Mr. Banks by the rector on behalf of the vestrymen, some of whom have almost equalled Mr. Banks' years of continuous service.

INDIANAPOLIS.

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

Outdoor Services at Muncie.

THE REV. EDMUND A. NEVILLE, formerly rector of St. Saviour's Church, Cincinnati, Ohio, now rector of Grace Church, Muncie, has been holding services in a local park. As a preface to the regular service, he explained the nature of the Church and the reasons for her presence in the city. Much favorable comment has been heard concerning the services and the simple, business-like presentation of the Church's claims. Mr. Neville will spend part of August in charge of St. Luke's Church, St. Martin's, on the Bay of Fundy, diocese of Fredericton, before proceeding to England.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

JOHN G. MURRAY, D.D., Bp. Coadj.

Success of Baltimore Vacation School—Brotherhood Entertained at Annapolis.

THE WORK of the Daily Vacation School which has been conducted since July 8th in the Chapel of the Redemption at Locust Point, Southeast Baltimore, ended August 18th with special exercises. Success has characterized the session, exceeding the expectations of the promoters. More than 100 children of all denominations were enrolled, and a large number had perfect scores for attendance. The parents assembled in the chapel rooms and viewed the hammocks and other articles made by the boys, and the articles of plain sewing made by the girls. These will be sold, and the funds raised will be used to defray the expenses of the work. The work was under the supervision of Miss Edith M. Dreschler, who taught by the "chart method," every step in the life of Christ being traced on the chart, and a picture being placed wherever an important event occurred. All kept a "Bible book," which the children themselves made. Hymns also added to the attractiveness of the school.

NEARLY ONE HUNDRED members of Baltimore and Washington Chapters of the Brotherhood of St. Andrew were entertained Saturday, August 13th, by the members of St. Anne's Chapter, Annapolis, Md., at a social and business session. In the evening a meeting was held in McDowell Hall, when helpful addresses were made by the Rev. W. D. Gould, Jr., rector of St. Mary's Church, Baltimore, on the subject, "The Churchman as a Citizen," and by Mr. George C. Thomas of the Brotherhood Chapter of the Church of St. Michael and All Angels, Baltimore, whose theme was "The Citizen as a Churchman."

MILWAUKEE.

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

Personal.

THE REV. FREDERICK EDWARDS returned to the city last week, after sustaining an entirely successful operation for goitre.

SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

Rev. W. P. Browne Resigns Parish Work.

THE REV. W. P. BROWNE has resigned his charges at Tarpon Springs, Brooksville, and Dade City, on account of disabilities. He will undertake to do such work as his condition will admit, relieving him of all parochial responsibilities for a time at least, and enabling him to maintain his family, and at the same time to secure a home in the healing climate of Florida. His present address is 207 Westland avenue, Tampa.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Progress of Christ Church, Nashville.

THE YEAR BOOK of Christ Church, Nashville, just issued, reveals a gratifying state of progress, both material and spiritual, during the past year. The appointment by President Taft last December of Judge Horace H. Lurton as a Justice of the Supreme Court of the United States deprived the vestry of the active services of a distinguished member, though he remains connected with the parish and has been elected an honorary member of the vestry. The attendance at the various services has been very gratifying, and that at the early Celebration is improving, which is always a good test of the spirituality of a

WHEN DOCTORS DISAGREE

That is the Time for You to Do a Little Thinking for Yourself—Health Comes from Wholesome Foods and Rational Exercise.

In answer to a correspondent the editor of a well-known Health Magazine, who is a physician, characterizes Fletcherism as "a fad" and declares that it is not endorsed by leading scientists. He then qualifies this statement with the remark that some foods need to be chewed more than others.

When doctors disagree, what is a poor fellow with a stomach and thirty feet of intestines to do? The answer is, "Chew, Chew, Chew!" For it has been amply demonstrated by all kinds of experimentation that the more thoroughly food is masticated the more completely and easily it is digested. It is also true that the intestines need food with bulk to it. Some foods tend to promote thorough mastication, at the same time supplying the bulky element that keeps the intestines in a healthy condition.

It is because it meets all these requirements that shredded wheat, for example, is an ideal food. You *have* to chew shredded wheat. The crispness of the shreds, which have been baked to a golden brown, induces thorough mastication, and hence it is thoroughly insalivated and easily and quickly acted upon by the digestive fluids of the stomach. All the rich, body building material in the whole wheat grain is therefore easily appropriated, while the bran-coat, which is thoroughly macerated into small particles, supplies the bulk that is necessary to keep the intestines active and healthy.

Here is a food that not only induces just the right amount of Fletcherism, supplying all the material the body needs for strength and growth, but is delicious and pleasing to the palate, especially when eaten in combination with fresh or preserved fruits. Two of these shredded wheat biscuits eaten for breakfast with a little milk or cream will supply all the energy one needs for a half day's work. Being ready-cooked and ready-to-serve, it is easy to prepare a wholesome nourishing meal with it in a few moments without any kitchen worry or drudgery.

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

congregation. The treasurer reports the finances to be in a better condition than ever before. As the result of a canvas of the parish, Christ Church will this year pay double the amount of the apportionment allotted to it by the general Board of Missions. The sum of \$1,932.29 has also been contributed to diocesan objects. The present rector, who has now served for eighteen months, is the Rev. H. J. Mikell, and his assistant, with charge of St. Andrew's mission, is the Rev. J. F. McCloud.

WESTERN MASSACHUSETTS.

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

Example of Church Comity in Worcester.

A RECENT example of the comity between our Church and the Holy Orthodox Eastern Church is of interest. The rector of St. George's Orthodox Church, Worcester, who was out of town on his vacation, had procured as a supply the Rev. Constantinos Doremani, of Washington, D. C. During his incumbency, two Orthodox Syrians came to him to be married. As Fr. Doremani is not a resident of Massachusetts, he could not solemnize the marriage. Knowing that the so-called Protestant Episcopal Church is in friendly relations with their own Church, they, on the advice of the town clerk, called on the Rev. Theodore D. Martin, priest assisting at All Saints' Church, to assist. The wedding party met at the home of the bridegroom and marched to the church, one of the young ladies burning incense as they marched, and some others carrying candles to be lighted in the church. The service was taken by Fr. Doremani, who was vested in the rich vestments of his church. The Rev. T. D. Martin pronounced the couple man and wife and blessed them, according to the form as provided by our Prayer Book.

WESTERN NEW YORK.

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

Death of W. C. Compton.

THE DEATH occurred on August 8th of Mr. William C. Compton, for many years choir-master of Grace Church, Lockport, and St. Mark's Church, North Tonawanda.

WYOMING.

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

The Work at Elk Mountain and Hanna.

THE REV. LEONARD K. SMITH, who is in charge of the Saratoga District, recently received a call to visit the little village of Elk Mountain, a settlement on the Medicine Bow River, eighteen miles off the railroad, where the people, chiefly Scandinavians, about a year ago built a village church, without denominational connection, but have no services except as a minister of one denomination or another happens to drop in, perhaps once in three months. At a service which Mr. Smith held in response to the call, nearly the whole population of the town, men, women, and children, and some from ranches a mile or two away, turned out, filling all the available seats—the church is yet without pews—and giving him the unusual experience of preaching while some of his hearers stood. The people took kindly to the service (Prayer Books were brought from Hanna), made an offering a little larger than the rather heavy expense bill, urged the clergyman to come again, and seemed inclined to go vigorously to work to make it possible for him to come regularly.

At Hanna, another of Mr. Smith's missions, arrangements have been made with the Finns, who constitute the bulk of the population, to use their church, which, with its chancel, Lord's Table, and rail, makes a fit celebration of Holy Communion convenient. The first celebration for some years will be held on August 24th. Here there are more than forty nominal communicants who have



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drifted away from the Church through lack of the sacraments and regular services. Heretofore our missionary (when there has been one in this particular field) has used the building known as the Union Church, the rostrum of which can hardly be made to serve as a chancel, to say nothing of the awkwardness of vesting in full sight of the congregation. This building was erected by public subscription some years ago, on the understanding that any denomination of Christians could use it at any time. Through the devoted interest of one loyal Churchman and his equally loyal wife, a choir and guild have been organized, plans for the early opening of a Sunday school are practically complete, and a regular pledge list is being circulated; while at the fortnightly services held on a week night, congregations now average twenty-five persons, most of whom are regular attendants. There is material enough in the town to double this attendance before long, in spite of the fact that the missionary lives sixty miles away, and serves three other posts.

CANADA.

Return of the Bishop of Quebec—Two Churches Consecrated in Huron Diocese—Other Dominion News.

Diocese of Quebec.

THE HEALTH of Bishop Dunn is so much improved that he expected to return to Quebec, from England, by the middle of August, and after a short stay in the city to go for a brief visit to the Gaspé coast. Bishop Farrar, who is to assist Bishop Dunn during the coming year, is expected to arrive in Quebec about September 1st. He had to give up his work as Bishop of Antigua, as his health would not stand the tropical climate. He has since performed episcopal duties in England, and at the special request of the Archbishop of Canterbury, gave the ordination sermon at Canterbury recently. He is a son of Archdeacon Farrar of British Guiana, where he spent some time at work with his father.

Diocese of Huron.

BISHOP WILLIAMS consecrated two churches the first Sunday in August. The first was St. George's, Clarksburg, and the second, that of Holy Trinity, Collingwood. He also laid the cornerstone of the new St. Thomas' Church, at Walkerton, on August 9th.—A MEMORIAL service for the late Canon Dann was held in St. Paul's Cathedral, London, on the last day of July. Canon Dann was rector of the Cathedral for the last seven years.

Diocese of Toronto.

BISHOP SWEENEY officiated at the service for the dedication of the memorial tablet in the Church of St. Andrew at the Island, erected to the memory of Archbishop Sweatman, by the congregation.—THE VACANCY in Trinity College of the professorship of Church history, caused by the resignation of Professor Jenks, has been filled by the appointment of the Rev. Stannage Boyle, a graduate of Trinity, now rector of Chatham.

Diocese of New Westminster.

THE CABIN of the new boat for the Columbia Coast mission is fitted with a folding altar and a melocean, and can be changed into a chapel by a few minutes' labor.

Diocese of Yukon.

THE Bishop Bompas Memorial Church at Carcross has been still further improved this summer.—BISHOP STRINGER has been very busy holding services in various parts of the diocese.—MONEY to build a church at Bunker's Coal Creek is badly needed. A little has been contributed, but not near enough.—THE Rev. W. G. Blackwell, a graduate of Huron College, has been appointed by the Bishop rector of Christ Church, Whitehorse.

Diocese of Calgary.

BISHOP PINKHAM dedicated St. Luke's Church, Strathcona, recently. He also inducted the new rector of St. Barnabas' Church, High River.—THE NEED of young and energetic priests in the diocese, just now, is very great. The Bishop would be glad to hear from some.

Diocese of Montreal.

THE BISHOP of Toronto will conduct the retreat in the Montreal Diocesan College, on the occasion of the conference in September. The Bishop was one of the first graduates of the College, and will also give an address at the special meeting of convocation on September 29th.

THE BEST ASSET.

Christian moral purity and integrity are a man's best asset. Neither wealth or intellect nor world treasure can atone for moral perverseness of the individual or nation. No man is strong enough, or nation powerful enough, to withstand the ravages of voluntary moral corruption. A nation's standing army and swarming navy and defiant fortifications might repel any foreign foe, but are not the slightest defense or protection against the processes of self-destruction through wilful violation of principles fundamental to national greatness, power, and permanency. No man can secretly violate his honor or persistently compromise his moral integrity and at the same time establish himself in righteousness and save his soul from death. No man can frequent the dens of social vice and crime, as a patron, without bearing away with him the stench of the pit, though he appear in "evening dress" or pose as a teacher of morals and freely give of his substance for the uplift of humanity. Money and brains may shield for a while, but "whatsoever a man soweth that shall he also reap." No man has ever yet gathered "figs from thistles" nor "grapes from thorns." The individual or the nation that crucifies moral integrity must expect to pay the price of such wicked folly.—*Evangelical Messenger.*

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WE HAVE received the following letter from our correspondent whom we quoted in a recent issue, and from whom we requested further information regarding the method of plainsong chanting used in his parish.

According to his system (which he says is the Solesmes system) no pointed psalters are needed. The choir and congregation use the Book of Common Prayer only, and "point" the Psalms in the manner indicated:

The Music Editor of The Living Church:

The answers to your questions in THE LIVING CHURCH of July 16th, about congregational chanting, are easily given. The Solesmes method is followed, and it is the simplest I know. The only marks of punctuation are the colon and period, with a slight pause after a semi-colon. Commas are disregarded, except in a long phrase, and then they are treated as semi-colons.

1. The first rule in plainsong chanting is to remember that the words are of chief importance, and the music is merely a vehicle to carry the words. As I was told at the abbey, "The words are the mistress, and the music is the slave."

2. The recitation must be deliberate and uniform throughout; no quickening or slowing of time at mediation or cadence, and only a slight rallantando on the next to the last syllable, and a diminuendo at the end. If the last word is a monosyllable, or naturally accented, the *rall.* and *dim.* are to be on it.

3. No time is to be observed in chanting.

4. No accents are to be used but such as are natural to the words as spoken.

5. There is no rallying point.

6. A pause of two beats is to be made at the colon, and one beat at the period before the next verse is begun.

7. The accompaniment should be always in the key, and must not distract the mind from the words. Its object is merely to keep the voices at pitch.

If these rules are observed the chanting will be smooth and steady, the mind will be fixed upon the words, and the music will form a background of which the mind will hardly be conscious.

In order to learn this method it will be necessary to cast aside the entire system of Anglican chanting, and begin at the foundation. First, read the words, observing where the natural accents fall. Next, recite the verse on a low monotone, observing the accents. Then recite in the same manner on a higher note, and with a single note a third higher as the mediation, and a single note a third lower as the cadence. Try this with various psalms, especially those which are least familiar. When these have been mastered proceed with familiar psalms and canticles. After that the way will be easy. Once the principle is grasped, and the steady swing acquired, anything can be chanted. Keep in mind that plainsong chanting is nothing but musical reading, and after some practice the music will naturally fit itself to the words. The Anglican system is to fit the words to the music.

In reading the psalms the rule of the colon should always be observed, mentally counting two. The habit will soon be formed, and the proper pause will be made unconsciously.

As our correspondent is the rector of a prominent church where plainsong chanting has been used under his direction for many years, we feel that we have very little right to belittle the system that he has used with

success. We hope it will be tried elsewhere. The mere fact that it does away with "pointed" editions of the Psalms should commend it to all rectors and choirmasters who feel capable of using it with equal success.

The Magazines

IN THE (London) *Church Quarterly Review* for July there is a careful consideration of the subject of "Reunion and the Churches of Scandinavia" by the Rev. G. C. Richards of Oriel College, Oxford, who evidently had not seen the scholarly papers of the Bishop of Marquette on this subject which ran through THE LIVING CHURCH last winter nor the criticisms of those papers which followed. Mr. Richards believes the validity of Swedish orders to be established, but he reaches that conclusion by totally ignoring the perplexing questions that have been raised, seeming to suppose that since the valid consecration of the first Reformation Bishops is beyond question, the matter is thereby closed. Of course the real issues are of later date. There is a valuable symposium on The Training and Examination of Candidates for Orders, to which we may have occasion to refer later, and which, though applying primarily to English conditions, contains matter worthy of the most careful thought on the part of our own

theological educators. An historical study of value is Pope Gregory VII. and the Hildebrandine Ideal by Dr. J. P. Whitney, professor of Ecclesiastical History at King's College, London, in which the conception of that pontiff as a true reformer, attempting to conquer the evils of the day, is rightly expressed.

ARE WE all Socialists? Probably nineteenth-twentieths of the people of the United States would answer No most emphatically, unless they should happen to read an article with the rather ungrammatical title, "The Nation Must Rouse Against Socialism," by Francis B. Livesey in the August *McDougall's Magazine*. The author modestly states that "I stand as the only man in the country possessing the wherewithal to combat socialism consistently and effectively." Among those branded as actual socialists are all the reformers in the country, headed by Theodore Roosevelt as chief; the National Health Bureau and all who indorse it, including Archbishop Ireland; the 80,000 doctors connected with the American Medical Association; about 700,000 club women, who "in all their demands and labors are thoroughly socialistic"; the great majority of the educators; all the social workers of the land, including the editor of the *Survey*, and last, but far from least, our public schools. Just

(Continued on page 604.)



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THE MAGAZINES.

(Continued from page 601.)

exactly what is meant by Socialism the author does not say, but apparently all organized efforts to ameliorate the condition of mankind and to promote the welfare and improvement of the masses of the people come under that head. If all the activities denounced in this article are Socialistic and their promoters Socialists, there is apparently but one ideal left, that of extreme individualism, commonly called anarchy.

AN INTERESTING feature of the September *Hampton's Magazine* is "The Tooth Tinkers," by Roy L. Cardall, a story of the alleged methods adopted by certain "painless" dentists in swindling the public. The methods of the "Shoe Machinery Trust" are exploited in an article by Judson C. Welliver. An echo of the recent disgusting prize-fight at Reno, Nev., is given in "Is Reno Riotous?" The article is almost as much of an offence as the fight itself, and is decidedly out of place in a reputable magazine.

CONSIDERABLE space is given in the August *Spirit of Missions* to the late World Missionary Conference at Edinburgh. "The Method of the Conference," "The Setting of the Conference" (by Miss Julia C. Emery), "The Beginning of the Conference," and "The Conference Discussions" are all described, the latter being a detailed report of each day's proceedings. Impressions of the Conference are also given by the Bishop of Massachusetts, Bishop Montgomery, Eugene Stock, Rev. Dr. Reese F. Alsop, Seth Low, Rev. F. L. H. Pott, D.D., the Rev. Samuel Bickersteth, D.D., the Rev. J. De Wolf Perry, D.D., and the Rev. J. P. Maud, vicar of Bristol, England, in the order given. The whole article is admirably illustrated.

READERS of the August *Nineteenth Century and After* will be treated to a wide range of subjects ably discussed. Those that will be of interest to Americans are "The Revolt Against Protection in Germany," by Eneas O'Neill; "Cardinal Vaughan," by W. S. Lilly; "The American Negro as a Political Factor," by Professor Kelly Miller of Howard University, Washington; "The Eyes of Plants," by G. Clarke Nuttall, B.Sc.; "Modern Whaling: a Personal Experience," by W. G. Burn-Murdoch; "The Unguarded Spaces of the Sea," by Harold F. Wyatt.

A NOT unkindly sketch of "John Calvin and Calvinism," by J. M. Sloan, appears in the August *Fortnightly Review*. The author freely accords the great Geneva reformer his due meed of praise and shows also the reasons for the downfall of his elaborate theological system and of "Biblical Calvinism." "Admiral Mahan's Warning," by "Excubitor," a criticism of an article in an English newspaper on British naval affairs, will be read with interest on this side of the Atlantic. The other subjects are mostly on problems peculiar to Great Britain.

THE AUGUST number of the *Missionary Review of the World* contains articles on "The Syrian Mission and Its Pioneers," "The Indians of Paraguay," "An Unoccupied Field in Central Asia," "Christianity in Japan," "A Moslem Invitation," "Hindrances to the Gospel in Japan," and "Home Missions as an Indian Sees It," besides considerable general news concerning the progress of the various missions of the Protestant denominations.

THERE IS no place in the realm of success for the pessimist. The pessimist neither does, nor allows those about him to do things. The world is not going aboard a sinking vessel, if she knows what she is doing. Men who are doing things in the world are those who are looking on the sunny side of life, who see something for which to live. A hopeful, happy, buoyant spirit goes far toward bringing success to the individual.—*Selected.*

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