



The Living Church

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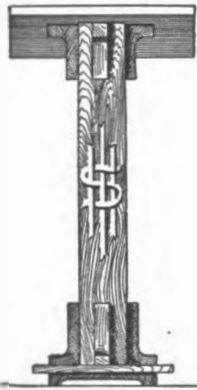
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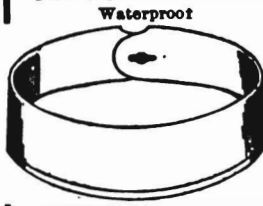


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A HEART SET AT LIBERTY.

FOR THE ELEVENTH SUNDAY AFTER TRINITY.

THE grace of God, His free gift to man, seems to be the subject of to-day's teaching. St. Paul says that it is only by the heavenly grace that he became what he was, and that grace was not bestowed in vain. When he speaks of his abundant labors, he does so without spiritual pride, for it was the grace of God in him that wrought these good works.

The Gospel shows us two men, one trying to be good in his own strength, full of spiritual pride, and lacking in grace. His prayer was not accepted, but the poor publican received that grace because of his humble penitence, and went down to his house absolved and justified.

In the beautiful Collect for the Eleventh Sunday after Trinity, we pray for such a measure of grace that “we, running the way of Thy commandments, may obtain Thy gracious promises.” The question then comes home to us, How may we run in this way, after having received the grace that flows from the sacraments? In the thirty-second verse of the psalm of the saints we read, “I will run the way of Thy commandments, when Thou hast set my heart at liberty.” There is the crucial test: do we really wish our hearts to be detached from the love of this world? In proportion as we love anything inordinately, so will it be impossible to run in the way; at the best we can only walk slowly and stumblingly. The apostle says, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.” It takes very little to engross our hearts and our thoughts, and then we offer empty excuses for lack of zeal in the service of Almighty God.

In the parable of the supper the excuses are typical of all the flimsy pretexts men offer for not loving God. One had purchased a piece of land, another a yoke of oxen, and a third had married a wife. They were not asked to abandon these possessions, but merely to spare a little time to attend the supper. The trouble is that with such excuses the mind and heart are so set upon either material wealth or earthly love that there is no devotion left for Christ and heavenly things. In the words of another, “Christ knows us better than we know ourselves. A little business, a little pleasure, a little worldly society, household cares or engagements, the prospect of gain, or some national excitement, cross the path and divert the thoughts.” Only a heart that sits lightly to the things of earth can run in the way of His commandments. “Set your affections on things above,” it is written, “where Christ sitteth at the Right Hand of God.”

How often it happens when the love of one's whole being is centered upon one person, to the exclusion of a pure love for Christ, that to draw him back to his Lord, the loved one is called away, and the earthly love must be changed to an heavenly one.

A spirit of detachment will fill the heart with a deeper love for Christ and pure and noble things, and the heart not set too strongly upon any object or person, goes out in love to all God's children as well as to Himself. It is, however, no easy task to learn the lesson of detachment in everything. Religious people become sometimes even too much attached to their own rule of life, forgetting that their regular confessions and communions are means to an end, merely to draw them closer to their Lord in the Blessed Sacrament. Then He may deprive them of these for a time, to teach them to rest only in Him, and serve Him with a heart that has been set at liberty.

C. F. L.

SUFFERING is God's way of trying the reality of the love.—*Sel.*

CHRISTIAN courage—that is the virtue, the want of which ruins so many good beginnings.—*Keble.*

SPIRIT COMMUNICATION.

IN recent years the belief that departed spirits do, under some circumstances, manifest themselves through human mediums to those with whom they have been associated on earth, has, with reluctance, been accepted by an increasing number of students of psychical research. The world of letters is familiar with the evidences that have been submitted by Sir Oliver Lodge and others, especially through the *Hibbert Journal*. We find also in a late issue of the *New York Herald* an abridged synopsis of a report of the researches of the past ten years, submitted by Professor Hyslop, of Columbia University, to the Society for Psychical Research.

It is impossible that these researches should not greatly interest Christian thinkers. The mere fact that the possibility of spirit manifestation has become a working hypothesis of men of science bears witness to the utter breakdown of the materialism that was the chief intellectual foe of Christianity in the past century. Cultured agnosticism has changed its ground completely during the years in which the nineteenth century was merged into the twentieth. We are now confronted rather with a philosophy of transcendentalism than with one of materialism. As the atom, which once was the foundation of the universe, has become dissolved into very hazy component parts, spirit has loomed larger and larger. The domination of the spirit over the body has been quietly accepted by the world of medicine; the continued life of the spirit after death has been accepted by the world of psychic philosophy; and the alleged spirit manifestations through Mrs. Piper and other mediums have either proven the hypotheses that are advanced by the psychic thinkers, or else have deceived the very elect of scientists.

We shall not stop here to set forth what is the nature of those evidences that have convinced Professor Hyslop and his associates of the truth of the spirit manifestations which they believe that they have witnessed. These evidences are so intricate that they cannot be explained in few words. Neither shall we place ourselves in a position beyond that of open-mindedness with respect to the phenomena which they have observed. We are very certain that the spirit lives beyond the grave, for that fact rests on divine revelation; we are not certain that departed spirits have communicated with persons on earth through Mrs. Piper or any other trance medium, for that rests only on deductions from evidences of the senses; though we are bound to agree that that explanation seems more reasonable than any other that has been hazarded to account for phenomena with which the intellectual world is now familiar.

What we would impress is that the Christian belief with respect to the spirit world neither tends to establish nor to refute the truth of the hypothesis of spirit communication. Professor Hyslop's researches are, indeed, into that border land which we know only by faith; but no alleged communications from that land seem likely to add materially to the sum of our knowledge, and that for several reasons.

First, the impression that one obtains from a study of scripture is that spirit communication, if it is possible at all, is more likely to be with the spirits of the lost, or with devils, than with the spirits of the blest. Science cannot interview spirits without postulating *something* concerning the spirit world. If it is scientific to believe that disembodied spirits of men may communicate with us, it cannot be unscientific to hold that unembodied spirits of beings that never were men might equally do so. As a postulate of pure reason, it is no more improbable that angels and devils—spiritual but personal, non-human beings—may speak with us, than that spirits of men may do so. So far as the existence of these former beings is concerned, there is as much reason why we should believe in the reality of angels and devils as in the reality of disembodied spirits of men. Science cannot concede the latter and rule the former out of existence. If spirits that have once lived in human bodies may survive the death of those bodies, and live independently of them, it cannot be unreasonable to postulate other spirits that never had bodies, by which we mean angels and devils. Now it is at least highly probable that spirit exchanges thought with spirit; indeed it is unthinkable that living spirits should be confined in perpetual solitude, unable to exchange thought with one another. The scriptural view of the spirit world seems to postulate beings of super-human intelligence, though certainly not omniscient. Those beings must certainly communicate with each other. Such being the case, if the communications which Professor Hyslop and others have received are really from spirits at all, may they not be from

devils? The fact that these communicators are in possession of knowledge which only a given person, now deceased, seemed to share with the living person—as, for instance, in the alleged communications to Professor Hyslop from his deceased father—does not, of itself, prove the identity of the communicator. Certainly, in the spirit life, knowledge brought by one person from the earth *may* be susceptible of transmission to other spirits, whether men or devils. Certainly a devil *may* be able to have obtained that information and then have come into communication, we will say, with Professor Hyslop through the mediumship of Mrs. Piper.

And as science certainly will not gainsay the possibility of this exchange of information between spirit and spirit, between human and devil, are there not indications that if communication with the spirit world has been established at all, it is with devils rather than with disembodied spirits of men? Certainly there has been no indication of a higher plane of existence in the communications that have been made. They have invariably been trivial, sordid, or frivolous. The life out of which they have seemed to come has not been such a life as would seem worthy of serious-minded men, who were respected, and sometimes revered, while on earth. Indeed the triviality, the sordidness, and the frivolity of their communications are just such circumstances as science is bound to give weight to. Why should Professor Hyslop's father speak from the spirit world to remind him of a "brown curly dog with white on his throat and with a white spot on his foreleg"? If it be said that this was necessary in order to identify the spirit, we ask, why should the spirit wish to be identified, unless to follow this communication with something worth while? If the recollection of incidents in earthly life were followed by communications that were worth while, after identification had been established, one could look upon the former as worth while; but when the transmission of such incidents seems to be an end in itself, one seems to find only marked deterioration, rather than advance, in the intellectual and spiritual life of the departed.

Now evolution cannot be presumed to break off suddenly at the death of man. It is unthinkable that his place on earth, at the crown of the animal world, the product of aeons of evolution, can give way suddenly to an unworthy spirit existence after death. Altogether apart from revelation, the doctrine of evolution must indicate to us that whatever spirit life there may be beyond the grave cannot be unworthy of man. Man, retaining intelligent life, cannot be presumed to have sunk to the intellectual level of an idiot, at the grave. He must still be tending ever to a higher and higher form of existence. Revelation and Christian philosophy pertaining to the life beyond the grave seem so fully to accord with human reason as to what *ought to be* beyond, that the mind reels from contemplation of an unworthy form of existence to which earthly death is a prelude. Not the most distorted dreams of Dante could conjure up so horrible a future as a perpetual life in which spiritual and intellectual vigor should have retrograded.

But is not retrogression the conspicuous trait of the alleged communications that have been made? Is there one that has indicated a high order of spiritual or of intellectual apprehension? We cannot discover such, in the literature of the Society of Psychical Research.

It would seem, then, that if these phenomena are to be attributed to spirit communications at all, they must, almost certainly, proceed either from lost souls or from devils. But how can devils obtain information from the spirits of just men who have departed? We cannot assume immediate contact; but may not the knowledge brought by any human spirit into the spirit world become *ipso facto* (so to speak) the common possession of the whole spirit world? May not that be the manner of the realization of that which our Lord declared when He said: "nothing is secret that shall not be made manifest; neither anything hid, that shall not be known and come abroad" (St. Luke 8: 17); or as St. Paul propounded when he wrote: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (I. Cor. 4: 5). We are taught that all secrets shall be revealed in "that" day; may not the hidden thought, the secret deed, be already the common property of the whole spirit world, including men and angels and devils, as soon as it is conceived or enacted? One shudders at the thought; but it would explain both the inspired assertions of holy writ, and also the possession of intimate knowledge concerning the earth history of now departed human spirits by spiritual communicators of low spiritual attainments. Psychical research may, after all, have

led only to conversation with devils, and Mrs. Piper be something less than a modern prototype of the witch of Endor.

ONE WOULD NOT, in any sense, limit the freedom of psychological research into the hidden things of spirit life; but it is important that Christian people should realize the distinction between such scientific investigations by trained experts, and the seances of so-called spiritualism. That almost, if not all, of the latter are fraudulent pure and simple has been demonstrated too often to be open to question. It is sad that the grief of broken hearts should be commercialized and capitalized by degraded beings who make their living by a system of fraudulent spirit manifestations. It is sinful, no less than gullible, to seek communication of this nature with the departed; and it is morally and intellectually demoralizing to repose confidence in commercial mediums. Moreover, if we are right in the foregoing speculations, those who foolishly and sinfully resort to spiritualistic mediums may probably be presumed to take some 99 per cent of chances of being swindled, with perhaps one per cent of chance for conversation with devils of some description.

Life beyond the grave must, from every point of view, be deemed a serious existence. Christian faith sees in it a closer and closer approximation to the divine life of purity and sweetness. Science must at least see in it a higher stage of evolution than that of the present life. The thought of "brown curly dogs" and the like can hardly be serious factors in that life, whether one views it from the standpoint of faith or of science. Communications that seem to predicate unworthy life must be challenged as *a priori* incompatible with the spirit life of reasonable men.

But if there be a common life of spirits, it is easy to believe that the spirits of the departed have greater powers of communion with those still tied to the flesh than these latter have dreamed of. Now the meeting place of spirit with spirit is before the altar. There only is there a real point of contact in which the intervention of devils can certainly not be predicated. True, this point of contact is seen by faith and not demonstrated by science; but if scientists can communicate with spirits that must probably be devils, then science must also deem it at least probable that communion with spirits of the blest must somewhere be found. And so, as is universally the case, natural law blends into spiritual law, and the cohesion wherein

"Angels and living saints and dead
But one communion make,"

becomes the most probable hypothesis that science can postulate.

And so the Holy Communion becomes vindicated as the true meeting place of spirit with spirit.

IN the death of James L. Houghteling the Church loses a layman whose services can hardly be measured. The founder of the Brotherhood of St. Andrew made an enduring place for himself in the annals of the American Church, not so much by founding a society, as by holding up an ideal of what the layman of the Church might be. Prayer and service were the keynotes to his life; and in making them the keynotes of the Brotherhood, he gave new conceptions of life to thousands of young men from the Atlantic to the Pacific. It is probably not too much to say that his personal influence has counted for more in the American Church than that of any other layman of his day. Other men have emphasized prayer, and other men have emphasized service, but few have so successfully bound the two into a single ideal.

The Brotherhood must now seek to realize that ideal more perfectly. No monument to its founder can equal this. Living men must constitute themselves stones in an imperishable memorial to him; a memorial alive with activity, for it must realize his ideal of service, yet deriving its stability and its coherence from his ideal of prayer. Very likely the passing years have caused many to waver who once enlisted in the Brotherhood cause. Very likely its founder must often have known discouragement, as coldness and apathy succeeded to an earlier fervor. The Brotherhood did not turn the Church into that splendid fraternity which was to seek out and to bring to the Saviour a countless host of men who were without the knowledge of Him. The "earnest effort to bring one young man each week" into touch with Christ our Lord through His Church was an ideal which not many actually realized. But for its

founder it was a living possibility, and he realized it abundantly in his own life.

Nor were Mr. Houghteling's Churchly interests tied exclusively to the Brotherhood. To him it was a means to an end, and he recognized other means. Every missionary who visited Chicago in the quest for financial assistance visited him, and seldom did one make his appeal in vain. Mr. Houghteling was one of the most generous givers that the Church had, and his time and his money were constantly given to the building up of the Church, her missions and her institutions.

God grant him peace and rest, and raise up men, strong and able, to succeed him!

ENABLED reports of the new form of the King's accession declaration as finally adopted are not very complete, but it is clear that the objectionable form, "I am a faithful member of the Protestant Church as by law established in England," is eliminated, and in its place is the form, "I am a faithful Protestant." To this form—if there be nothing further to criticise in the language not reported in the dispatches—Churchmen need offer no objection. Between styling the Church Protestant and an individual Protestant there is a world of difference. Men have a right to call themselves Protestants, and to be so called by others. A Protestant may also be a Churchman; but a Churchman is not necessarily a Protestant, and the Church itself ought not to be characterized by a party name. Protestants and other Churchmen can and do worship side by side in the English Church, and the earlier Elizabethan ideal was that Romans should do the same, though the Pope afterward forbade it. In limiting their sovereigns to those of the royal line who may be willing to avow themselves as Protestants, Englishmen are entirely within their rights. Legally the term probably means only that one is not a Roman Catholic, and thus none other is excluded by it. English history, and the claim of the Pope to universal temporal supremacy, sufficiently explain and justify that requirement. Ideally, one wishes that the condition might be met by requiring the King simply to declare that he would maintain inviolate the national supremacy as against any foreign claims to sovereignty in the empire by whomsoever made. It would then be clear that a political necessity for the independence of the nation, and not a religious test, was the issue, particularly as, at his Coronation, the King receives from the Archbishop a ring as "the ensign of Kingly Dignity and of Defense of the Catholic Faith." Other provisions set forth his relationship to the English Church. But very likely it was impossible to solve the matter ideally in the temper of the present generation, and so long as Englishmen do not lay violent hands upon the integrity of their historic Church, it need not concern the rest of us what be the local requirements which they may make for their sovereigns.

THE following item is taken from the [Roman] *Catholic Sun* of Syracuse:

"Prelates and priests from all the dioceses of Western Canada on Monday attended the consecration of Rev. A. U. de Pencier, M.A., as Catholic Bishop of New Westminster. The solemn service was held in St. Paul's Church and was the first ceremony of its kind that has ever taken place in British Columbia."

The item is perfectly accurate; but the *Sun* evidently did not know that the Catholic Bishop whose consecration was thus reported on its first page is an Anglican.

WE are requested to say that the name recently printed as May L. Avey, in an editorial item relating to a paragraph which we had reprinted, should have been Mary L. Avery.

ANSWERS TO CORRESPONDENTS.

CROSSBEARER.—We know of no reason why a processional cross should not always be carried perfectly erect.

TO BE SEEN and felt, truth needs a pure heart. Corrupt imaginations, low ambitions, and vicious thoughts destroy the power of the heart to perceive truth as surely as cataract destroys the power of the eye to see light.—*The Way*.

THE HIGHLY educated man may be brilliant in thought and speech, wide in the range of his knowledge, efficient in many forms of activity, but will be weak in character unless his moral and spiritual nature has been correspondingly developed.—*The Way*.

BLUE MONDAY MUSINGS.

THE progress of "ritualism" outside the Church is marked and edifying, even though it testifies to a complete reversal of old Protestant ideas. The "Scottish Church Society" has transformed the public worship of "the Kirk" in one generation; "vested choirs" are multiplying among bodies of every name; and here is an article from the Methodist *Western Christian Advocate* which could not have been penned twenty years ago, surely. All these signs are hopeful, even though they have to do with shadows rather than with substance; for they indicate a growing appetite that can never be satisfied except with the reality which Catholic Christendom guards as the common heritage of all Christ's loving servants:

"We lately saw, at a communion service, in a stately church of our denomination, an altar cloth of exquisite design. It was ample enough to cover the elements and vessels, which stood upon a solid and spacious marble communion table artistically carved. The cloth was of the finest possible linen, and it had been embroidered most appropriately with patterns of spears of wheat and bunches of grapes. The work had been done as a labor of love by a company of young women, practiced in the art of needlework. Their chairman presented the cloth in a brief and happy speech, and their gift was received by the chairman of the Board of Trustees, who responded appreciatively. The young ladies then knelt at the altar for the Communion. Such fine specimens of work for this purpose have usually been found in the past in ritualistic churches, but we can think of no reason why they might not, with entire propriety, be introduced into our Methodist churches. As a token of their devotion and of their reverence for the holy sacrament, our young women might use their needles to good advantage in producing articles of such value and beauty."

I HAVE JUST been reading with interest the report of a Methodist Social Union dinner, down in New Jersey, where the topic discussed was "What Three Things Does Our Church Need?" The Rev. Dr. Anderson said the first need was "a positive experience of the New Birth as taught by Nicodemus (!) and enjoyed by St. Paul; the second, a belief in the Bible; and the third, loyalty to the Church as recorded in the Book of Discipline. Pastor Shoop specified a vital sense of personal responsibility, the assurance that the work of the Church is a man's job, and growing evangelism. The Rev. Charles S. Kemble desired more people like those at present numbered among Methodists, larger activity, and an inspiring preacher. One layman demanded consecrated men, consecrated women, and consecrated children, as the three greatest needs, while another layman said that "nothing gave greater satisfaction than to be with God on the job." *Mutatis mutandis*, I think we can sympathize with all these utterances. You know the tale of the two American priests, discussing their Bishop in a railway train, oblivious to the Roman parson behind them: he leaned over, as they were entering the Broad Street Station, and said: "Gentlemen, you've convinced me of the validity of Anglican Orders by what you've been saying, which I couldn't help hearing, for 'tis plain that your Bishops are just like ours!"

HERE is a tale out of the *Interior*, the point of which we can appreciate quite as well as our Presbyterian friends:

"A negro was pressed to tell why he had left the Methodists and joined the Episcopal Church. 'Why did you do it?' was the question. 'Well,' he replied, 'we is moh oddehly; we has moh style.' 'Yes, but what do you do?' 'Well, fo' one thing, we has responsible readin's.' 'Well, what else?' 'Well, we has Roman candles on de alteh, and den we buhn insec' powder.'"

PERHAPS you remember Owen Wistar's bitter jest in *Lady Baltimore*, about the difference between Charleston and Newport. "In Charleston everybody is related by marriage; in Newport everybody is related by divorce." This "society paragraph" from the *New York Times* is certainly not to be reckoned among "the news that's fit to print"; and the shameless filthiness of which it is evidence makes Brigham Young's ideas on marriage seem virtuous, or Mohammed's provisions moderate.

"Among the recent weddings abroad was that of Sir Philip Grey Egerton and Lady Clarke, who was divorced from her husband, Sir Rupert Haverlock Clarke. Sir Philip's first wife was Miss May Cuyler of Morristown, N. J. She is now Mrs. Richard McCreery. The first Mrs. Richard McCreery was Miss Kip, the grand-daughter of Peter Lorillard. She is now Mrs. Henry Coventry."

Here are honored names dragged into the mire, surely! How long will decent people endure such conditions?

I HAVE JUST cut the advertisements reprinted below, from a reputable metropolitan paper, in a section where Puritanism was for a long time dominant religiously and socially—omitting only the addresses:

DIVORCES

DIVORCES

FREE ADVICE.—Strictly private; obtained quickly, cheaply, easy terms; detectives furnished. Enter now for spring term of court. Lawyer E—

DIVORCE MATTERS

Carefully and skillfully conducted on easy terms and lowest charge possible. The best of references furnished as to honesty and ability. Advice free. Lawyer C—

DIVORCES QUIETLY

ADVICE FREE, strictly private, quickly, easy terms; his 40 years' practice assures you success. Lawyer H—

DIVORCE Specialty; free advice; quietly; promptly; easy terms; detectives. A— law office.

DIVORCES specialty; easy payments; success. F. G. P—

In certain states such publications are forbidden by law. What more demoralizing can be imagined? Picture a trivial "family jar," of a sort altogether too common, but certain, under ordinary circumstances, to be forgotten by night. One of these advertisements catches the eye of the wife, suppose: it promises swift, cheap, and almost secret deliverance from what seems, at the moment, bondage. Satan himself stimulates her; the fatal step is taken; and an evil suggestion brings about a ruined home and, very likely, the loss of two souls. Who can calculate the danger to society in such courses? Let us hope that General Convention this autumn will make clear the Christian teaching of the Prayer Book, the absolute indissolubility of Christian wedlock, at least.

I HAVE JUST been reading some statistics concerning "the best seller" among books nowadays. It isn't a popular novel (though many people have come to think of literature and fiction as synonymous terms), nor can it be classified under science, travels, or any other head in the ordinary library lists. One publishing house, having no copyright on it, has printed eighty million copies of it, and is getting out editions totalling over a million a year, all for *bona fide* purchasers. These editions of the entire work are in fifty languages; but portions of it appear in four hundred dialects. Furthermore, there is a steadily increasing demand for it; and more books about it are written now than ever before, though in its present form it is eighteen centuries old.

Doubtless you have guessed. It is the Bible. Let the unbelievers and misbelievers and half-believers of all sorts make what they will of these facts. As the old parable goes, a thousand hammers wear themselves out, while the anvil endures unchanged. "They shall know Whose Word shall stand, Mine or theirs," God answers to carping, flippant, conceited critics.

SOMETIMES I have to utter criticisms of Roman Catholic journals and their utterances. Let me quote from the *Missionary* this paragraph which follows with entire approval, commending its counsel to American Catholics. (And note, that I do not use "American Catholic" in the sense of the advertisement below, cut from the "wants" in a Providence paper: "Experienced American Catholic Girl for general in small family; references.")

"INSULTING JOURNALS.

"Never read an insult to your faith, an assault upon Christian virtue, an aspersion of your honor as a servant of Christ, without at once sending a letter, or, at least, a post-card, to the publisher, insisting that he has wronged you and humanity and God.

"This is a small price to pay for your indulgence in the pleasure of reading. If you will not pay it, perhaps you will later have to pay the price of losing your faith and your soul. But if you do protest, if only all the Catholics in America protested, doubtless this would purchase the redemption of our age.

"The press is our master, our slave, our most intimate associate, our liberator, our despot, our enjoyment, our punishment. It is very likely to prove our ruin. But through the persevering expression of righteous wrath on the part of enlightened Catholics it can become our salvation."

THE ENGLISH REPRESENTATIVE CHURCH COUNCIL

Public School Education, Sunday Observance, and Divorce Among Problems Considered

PUNCTUATION OF THE LORD'S PRAYER BROUGHT BEFORE PARLIAMENT

The Problem Which Confronts the Benedictine Nuns at Malling Abbey

FURTHER GIFTS TO THE LIVERPOOL CATHEDRAL FUND

The Living Church News Bureau (London, July 19, 1910)

THE first business before the Representative Church Council at its recent annual meeting was the consideration of a resolution on the education question. Sir Alfred Cripps, M. P., moved:

"That the Representative Church Council earnestly desires to promote educational peace founded on the principle of religious equality and the recognition of the claim of Church parents to equality of treatment in the vital question of the religious instruction of the children in the public elementary schools."

In the mover's view the only solution of the difficulties surrounding the education problem was equal treatment all around. Canon Henson proposed an amendment embodying the principle of what Mr. Gladstone rightly called "the moral monster of Undenominationalism." Was it challenged, he asked, that there was a substantial underlying agreement upon Christian essentials in the country? "Yes," broke in the Bishop of Birmingham. The Canon retorted, and with some considerable force, that the Bishop was himself a distinguished member of the recent Missionary Conference at Edinburgh. That conference was an absolute imposture unless it rested upon the assumption that all who met there were conscious of a fundamental agreement on Christian faith and morals. His Lordship again intervened to explain that, in his opinion, there was no assumption of any kind or sort with regard to that subject made by those who attended and took part in that conference. After some general discussion, which sufficed to show that the council could not abide Canon Henson's undenominational measure, the Canon withdrew his amendment, and the original motion was carried unanimously. A rider was added (seconded by Mr. Athelstan Riley) that, pending future legislation, in all Church schools in single school areas it was desirable that an alternative form of religious teaching should be offered to parents who desired it for their children. Chancellor P. V. Smith moved a resolution on behalf of the general observance of Sunday as a day of rest by state legislation. The Bishop of Birmingham proposed an amendment providing one day's rest in every week, without specifying Sunday. There was a widespread and growing feeling, he said, against promoting distinctly religious observances by parliamentary legislation. After discussion the amendment was rejected, and the original motion was adopted.

On the motion of Lord Hugh Cecil, M. P., it was resolved:

"That the reform of the representation of the clergy in convocation is a matter of urgency, and the council requests the Archbishops to take such steps as may be necessary to expedite such reform."

Lord Halifax moved a resolution against the mischievous proposals in some quarters to extend the grounds of, and to afford enlarged facilities for, divorce. The motion was adopted unanimously with some few verbal alterations. The council then concluded its busy one day sitting by putting on record an emphatic protest against any assumption that the state can by parliamentary legislation practically dictate the terms of admission to the Blessed Sacrament of the altar.

In the form of a question addressed by Lord Hugh Cecil to the home secretary (Mr. Churchill) in the House of Commons, and answered in writing, the attention of Churchmen has again been drawn to the unauthorized alteration made in 1894 by

Punctuation in the Lord's Prayer

the king's printers and the University presses (who have the sole right of printing the Prayer Book) in the punctuation of the petition in the Lord's Prayer, "Thy will be done in earth, as it is in heaven." The change then made consisted in moving the comma from "earth" to "done." Lord Hugh Cecil asked whether there was any authority in the "Annexed Book" of 1662 or otherwise for this repunctuation. The Home Secretary replied that he had been advised by the various authorities concerned in this matter that the punctuation of the "Annexed Book" was throughout of such a peculiar description that it

would, if exactly reproduced in modern type, be inconvenient and confusing. Canon Beeching, in a letter to the *Times* newspaper, declared that the change in the punctuation of the Lord's Prayer was "arbitrary, even wanton"; for by their action the authorized presses have ruined the beautiful rhythm represented by the traditional double system of punctuation. He shows by reference to the "Annexed Book" and the "Convocation Book" of 1636 that there are only two authorized forms of this clause: (1) "Thy will be done in earth as it is in heaven"; (2) "Thy will be done in earth, as it is in heaven." It is therefore plain, says Canon Beeching, that the printers did not decide between two punctuations, both authorized, but "invented a new one."

The Mother Abbess of St. Mary's Abbey, West Malling, Kent (Dame Mary Scholastica, O.S.B.), writes at some length in the current number of *Pax* in regard to the present position of the Community at Malling. In an article in the March number of *Pax* she had spoken of a possible move to Llanthony, but this has proved an impossibility; but they must leave Malling. Their house, with its enclosure, though affording amply sufficient room when their occupation of it began in 1892, is far too small for the present number of nuns. But even if they could include more ground and enlarge the buildings, there would still remain the far more serious question of their legal position in regard to St. Mary's Abbey. The property is not the freehold of the Community. It is held by trustees, of whom only a minority are members of their community. And under the terms of the trust deed the uncontrolled discretionary powers of the trustees are very large. The trustees could indeed at any time, if they thought fit, convey away the property—to the English Abbey Restoration Trust, which is formed of members of the Society of St. John the Evangelist, Cowley St. John, Oxford. The Mother Abbess says:

"We know that at present the trustees would treat us with all possible consideration; but we have to look beyond the present, and it is conceivable that, in the future, members of a body of mission priests such as the Society of St. John the Evangelist might not understand the requirements of a monastery of enclosed nuns of the primitive Benedictine observance; and in such a case the uncontrolled discretionary powers of the majority might be exercised to deprive the community of the buildings which under the trust they had hitherto been allowed to occupy, and upon which much money might have been laid out." They are, therefore, forced to the conclusion that their occupation of Malling Abbey draws to an end, and they must seek a home elsewhere. It becomes clear to them that their move must be westward in the direction of Caldey, "and that for a reason affecting the interior life of our community." It is not possible, it is pointed out, for a priest who is not himself a monk to meet such demands as must be made upon the chaplain of a House of Benedictine nuns. Owing to the great distance between the two houses it is impossible for the Abbot of Caldey to visit them more than very occasionally; and, in consequence, "the difficult matter of selection of novices has largely to rest with the Abbess, which is quite contrary to all precedent in monastic government." In all ages a certain propinquity of their houses had been found desirable. "To this point," observes the Mother Abbess, "we are bound to pay regard, for we are endeavoring to reestablish the Benedictine life within the English Church in no empirical or tentative manner, but in the way that has been approved by the experience of centuries. It is to the future of our community that we look, it is to the solidity of our foundation that we must have every regard."

Many of their friends in the world will, they know, regret the conclusion at which they have arrived; they too, have their regrets, for they will not leave Malling Abbey with all its associations without great sorrow. They can only ask their friends to believe that they have tried to consider every possible course, that they have not hastily come to their decision, and that they have sought at every stage the counsel of others.

The Abbot of Caldey, in writing about Llanthony Monastery in his Community Letter, says that from every point of view the condition of affairs is much more complicated than they thought at first. The buildings are found to be in a sad state of disrepair, and of very limited and inconvenient accommodation. There are also legal difficulties connected with the will of Father Ignatius and his wishes as to the disposal of the property.

The Earl of Derby, who is president of the Liverpool Cathedral committee, has given £5,000 towards the fund for completing the great fabric. Another gift, from Mr. Thomas Bartlett, of an old Liverpool family, is a sum of £7,500 to provide a peal of thirteen bells for the new Cathedral.

Generous Gifts to Liverpool Cathedral

LAST WEEK IN NEW YORK.

Branch Office of The Living Church }
416 Lafayette St. }
New York, August 2, 1910 }

ON Wednesday, July 27th, a service in memory of the late rector of Grace Church, Dr. Wm. Reed Huntington, was held at 12:30, noon, conducted by the Rev. M. K. Bailey, one of the clergy of the parish, from the pulpit in Huntington Close, adjourning to the church. The many people who came to take part were sheltered beneath canvas in the garden of Grace Church. Men, women, and children flocked to the fence and listened to the chimes or joined in the hymns. Mr. Bailey in his address alluded to Dr. Huntington's work in the city, the diocese, and in the General Convention.

The special preacher at Grace Church during the month of August will be the Rev. Cranston Brenton, professor of the English language and literature at Trinity College, Hartford, Conn. Professor Brenton's first address will be in the open-air pulpit, Huntington Close, on Wednesday, August 3d, at 12:30 noon.

The year's report of the librarian of the General Theological Seminary, Edward Harmon Virgin, has been issued. During the

past year 2,720 volumes have been added to the library, making a present total of nearly 50,000 volumes. Some of the most interesting of the additions are thus described: Among the noteworthy acquisitions are the publications of the Egyptian Research Account in thirteen folio volumes; the catalogue of Greek papyri in the British Museum, edited by F. G. Kenyon in six volumes, including three folio volumes of *fac similes*; a Lutheran Bible of 1603 notable for its beautiful woodcuts, a Rheims New Testament of 1582, which is the *editio princeps* of the Roman Catholic version of the New Testament in English; a Latin Bible of 1494, bought at auction in London and not in the remarkable collection of Latin Bibles already at the Seminary; a set of the works of the Jesuit theologian, Gabriel Vasquez, extremely difficult to find and purchased in Milan, Italy; a Lutheran Kirchenordnung of 1553 in octavo size—a rare size of this liturgical work. About one hundred autograph letters have been added to the collection of Bishops' letters. The latter collection it is hoped by industry and perseverance may in time become a collection of valuable historical manuscripts as well as of interesting autographs. The dispersal of the Library of H. C. Camp, Esq., of Brooklyn, who was an authority on the subject of Hymnology, gave us the opportunity of securing about ninety interesting and scarce volumes which we lacked in this department.

The Rev. Dr. Rainsford, sometime rector of St. George's Church, preached at Plymouth (Congregational) church, Brooklyn, on Sunday, July 24th. According to the *Tribune* he said: "The changes have been amazing since I first took up my ministry in this city, and they have been mostly for good. I prophesy a religious awakening in this land—not because the young men are going to church or joining the churches more than ever, but because they are shaking themselves free from creeds. Like old clothes, creeds are only makeshifts—the imperfect efforts of man to express truth. They must pass. They were necessary in their time, but are hurtful now. Men are turning with new interest to each other, and in their brother's face often discover the lost face of God. 'You have seen Me—you have seen My Father' said Christ."

The services for night workers held at St. Paul's chapel on Sundays at 2:30 A. M., have continued through the summer with excellent attendance on the part of employes in newspaper, telegraph, telephone, and other night offices. They are conducted by the Rev. John F. von Herrlich and a special choir has been formed for the service. An address is given each Sunday. Perhaps no more unique services are held than these in this country.

OUR CHURCH stands for a constructive principle and a healing power. She would apply all her powers as unifying principle, and, no matter how difficult the problem, she still prays, and will ever pray, for unity with one and with all. On the one hand, while she has kept the door of the Catholic world open to Protestantism, she is not unmindful that her prayer for unity must include the great communion of the Church of Rome. While she can make no overture to Rome with any hope of success, at this present time, she would work and pray with her spiritual neighbors, on the one side and on the other, for this heavenly consummation. Some thoughts of unity have been limited in their vision and have contemplated only one part of the Christian world to the oversight of the other. As a Church, we are not more in sympathy with Protestantism than we are with Rome. It is not a true desire for unity at all unless we desire it deeply enough to be in sympathy with both.—*The Bishop of Kentucky.*

COMITY WITH SYRIAN CHRISTIANS IN AMERICA.

THE large number of Syrians coming to this country, and the desire of their resident Bishop that, in cases where no priest of their own communion can easily be obtained, these should look to the clergy of the American Church for priestly ministrations, led the Syrian-American Bishop, Raphael, to read a paper before the Anglican and Eastern-Orthodox Churches Union relating to the subject. This paper is now reissued, addressed to the Bishops and clergy of the American Church as below:

Right Reverend and Reverend Brothers:

I thank God for the great work which is being done by our Union in the way of promoting fellowship and a better understanding between the Holy Orthodox and Anglican Churches.

I assure you also of my full appreciation of all the kindnesses and courtesies extended to me and to my people.

Now, in order that all complications may be avoided in the matter of mixed services, that is, when a Syrian Orthodox may desire to have any Sacrament performed by a Bishop or Priest of the Anglican Communion in North America, I offer briefly some of our rules as Orthodox Catholics, which I beg to have observed.

However, in this matter I am *only* speaking for myself, *personally*, as an Orthodox Bishop, and in no way binding my brother Orthodox Bishops in North America. I speak alone for the Syrian people:

First—It is against our law to marry two brothers to two sisters.

Second—It is equally contrary to the same law to marry a man to a deceased wife's sister, and *vice versa*.

Third—We do not permit marriage within the fourth degree of consanguinity.

Fourth—Civil divorces are not acknowledged by the Orthodox Church rulers for causes she sanctions. And, therefore, no civilly divorced persons can be reunited in wedlock to another party unless divorced by the Church as well as by the State.

Fifth—The Orthodox Church requires that a child shall be baptized by Triune immersion in the water, and immediately afterwards Chrismated.

Inasmuch as there is a variance between your and our Churches in these matters, I suggest that before any marriage service is performed for Syrians desiring the services of the Protestant Episcopal clergy where there is no Orthodox priest, that the Syrians shall first procure a license from me, their Bishop, giving them permission, and that where there is a resident Orthodox priest that the Episcopal clergy may advise them to have such services performed by him.

Again, in the case of Holy Baptism, that where there is no resident Orthodox priest, that the Orthodox law in reference to the administration of the Sacrament be observed; namely, immersion three times, with the advice to the parents and witnesses that as soon as possible the child shall be taken to an Orthodox priest to receive Chrismation, which is absolutely binding according to the law of the Orthodox Church.

Furthermore, when an Orthodox layman is dying, if he confesses his sins and professes that he is dying in the full Communion of the Orthodox faith as expressed in the Orthodox version of the Nicene Creed and the other requirements of the said Church, and desires the Blessed Sacrament of the Body and Blood of Christ at the hands of an Episcopal clergyman, permission is hereby given to administer to him this Blessed Sacrament, and to be buried according to the rites and ceremonies of the Episcopal Church. But it is recommended that if an Orthodox Service Book can be procured, that the Sacrament and rites be performed as set forth in that book.

And, now, I pray God that He may hasten the time when the spiritual heads of the national Churches of both yours and ours may take our places in cementing the union between the Anglican and Orthodox Churches which we have so humbly begun. Then, there will be no need of suggestions such as I have made as to law and by whom services shall be performed; and instead of praying that we "all may be one," we shall know that we are one in Christ's love and faith.

RAPHAEL.

Bishop of Brooklyn.

IF WE LOOK to the earth for a symbol of the way in which spiritual natures are developed, we shall find it in the flowers. Those beautifiers of the earth that gladden all eyes are the fructifying organs of the vegetable world, yet they are beautiful and pure, a reminiscence of the world yet undefiled by sin. Fit offerings, therefore, are they to the heavenly purity, although like all earthly things, they quickly fade. In their first life the flowers closed upon themselves; but the sun shines upon the lily and it opens to the descending light, expands its sensitive petals to the glowing warmth, and its pure cup is filled with light, beauty, and sweetness; yet it gracefully bows its head in confession of its native weakness and dependence. In many flowers, when darkness comes or the tempest rages, like the faithful soul under trial, the beautiful creature folds itself in patience, awaiting the return of light to expand itself anew in joy.—F. F. B., in the *Lutheran*.

DEATH OF JAMES L. HOUGHTELING.

The Living Church News Bureau
Chicago, Aug. 2, 1910

THE Church and community suffered a sad loss on Thursday, July 28th, in the death of a faithful servant of Christ, a leader in social and civic uplift, and a generous benefactor and friend to the poor and unfortunate. At the comparatively early age of fifty-four years James L. Houghteling passed out of this life bemoaned by many. Confined to his home for many weeks as the result of nervous disorders, his death came after only a few weeks of serious illness as the result of an attack of nephritis.

Mr. Houghteling was born in Chicago November 29, 1855, and received his early education in the public schools of the city. He later went to Yale, where he graduated in the class of 1876 with the degree of Ph.D., subsequently taking that of A.M. During his college days he was noted for his efforts, which distinguished him also in later life, to raise the moral standards of the student body. Three years after graduation he married Miss Lucretia Ten Broeck Peabody. His father having been in the lumber business, he entered the same field. In 1879 he became secretary of the Menominee River Lumber Co., in whose offices he had begun as a clerk. Later he extended his interests and became treasurer of the Mackinaw Lumber Co. Iron interests in Michigan also commanded his attention. He became a member of the firm of Peabody, Houghteling & Co., bankers, in 1885, since which time he has given it his largest attention, especially since the death of Mr. Peabody, when he became senior member of the firm.

Successful as he was in business, amassing a fortune as he did, he yet stood for the highest type of business integrity and honesty. Respected by his business associates, he held a position in commercial circles perhaps second to no man in the city. This is shown by the various resolutions adopted by the different business institutions with which he was associated. They speak of him in most laudatory and praiseworthy terms; and these are no mere post-mortem eulogies. They represent the true mind of the business world.

Mr. Houghteling was known throughout the Anglican communion for his work as a Churchman. It has been said that he was probably the best known layman in the American Church. Extensive as were his business interests, he yet found time for the Church and her activities. Soon after his graduation from Yale he became the head of a Sunday school class in St. James' Church, Chicago. Later his boys' class became a Bible class, and still later, in 1883, this class formed the nucleus of an organization which to-day is world-wide in its membership and influence. He conceived the plan of an organization of men working along the lines of Brotherhood—each man to secure some other man for God's service. He took St. Andrew as his type and gave the saint's name to the newly formed organization. From this little group of men sprang the great Brotherhood of St. Andrew. For the first seven years of its existence Mr. Houghteling served as its president, since which time he has been most active in assisting the officers to establish the Brotherhood throughout the nation and in other countries. He served on the national council of the Brotherhood to the last.

In addition to this work his name has been identified very closely as an active leader in, and generous contributor to, the Chicago Y. M. C. A., having been its president for three years and its secretary fifteen years more.

As vestryman, first of St. James' Church, Chicago, and later of Christ Church, Winnetka, as a layman of prominence on the various diocesan and institutional boards, as a large and generous contributor to every good work in the diocese, he was known throughout the diocese and the Church at large. He was a loyal supporter of Bishop Anderson and all his undertakings, giving freely of his counsel and money as many demands were made upon him.

He is survived by Mrs. Houghteling and six children: Francis S., James L., Jr., Harriet, Leila, William, and Margaret Houghteling.

THE FUNERAL.

The funeral service was said over the remains on Sunday last at 3:15 P. M. in St. James' Church. The family, with the body, arrived on a special train from Winnetka, where Mr. Houghteling had made his home for several years, and drove immediately to the church. They were accompanied by the Rev. H. W. Starr, their rector, who had offered prayers at the home before leaving for Chicago.

The body was met at the door by the full choir of St.

James', the Bishop of Chicago, the Very Rev. Dean Sumner, and the Rev. Canon H. G. Moore, Mr. Houghteling's former rector. Canon Moore read the sentences as the body was borne to the chancel steps. The honorary pallbearers were John V. Farwell, Cyrus McCormick, James B. Forgan, Miles G. Nixon, George Higginson, Jr., Rudolph Matz, Dr. E. J. Gardner, Alexander Smith, Frank Cramer, L. Wilbur Messer, Robert H. Gardiner of Boston, and H. D. W. English of Pittsburgh, the two latter being ex-presidents of the Brotherhood of St. Andrew, the present president being in Europe. The active pallbearers were Burton Thoms, Levering Moore, John B. Green, Charles N. Henderson, Frank W. Percival, Thomas Evans, Robert C. Fergus, Harry Donaldson, Edmund McMahon, and George H. Karcher.

The choir chanted the burial psalms and the Rev. H. W. Starr read the lesson. Then followed the St. Andrew's Day hymn, "Jesus calls us, o'er the tumult," which is the hymn of the Brotherhood, and in which the choir was joined by hundreds who crowded the large church to its capacity. Then followed a second and special lesson, read at the request of the family, being the lesson peculiarly fitting to the Brotherhood, St. John 1:35. It was read by Dean Sumner. After the singing of the hymn, "Oh, what the joy," Bishop Anderson took the service, leading in the recital of the Creed and offering up prayers for the soul of the departed, the bereaved friends and family, and for the Brotherhood of St. Andrew. During the service the Bishop made the announcement that at the request of the family no address would be made at that time but that he hoped and expected that there would be a memorial service held in the near future, presumably on St. Andrew's Day, when an opportunity would be offered to speak at length of the life, character, and work of the departed. The Rev. Mr. Starr took the committal service at the grave, the interment being at Graceland.

Many well-known people came to the city for the service: the Bishop from northern Wisconsin, the Rev. Mr. Starr from Buzzard's Bay, Mass., the Hon. Gifford Pinchot from Washington, Robert H. Gardiner from Boston, H. D. W. English of Pittsburgh, Hubert Carleton and Edgar G. Criswell from the Brotherhood national headquarters in Boston, a number of members of the Brotherhood national council, Frederic C. Morehouse of Milwaukee, and many others prominent in the Church and in the business world. There were a large number of Brotherhood and Y. M. C. A. men present.

A full-page portrait of Mr. Houghteling is printed as a supplement to this issue. RENMUS.

MEN ARE everywhere waking up to the danger of the times, says the *Lutheran*. They are devising ways without measure by which to stem the tide of criminal tendencies: they are working with a heroism and a self-sacrifice that must, within certain range, claim our support and win our praise. The people of congested districts must be spread out into ampler space. Soap and water, light and fresh air, must do their cleansing and invigorating part. That is one phase of the movement. The allurements to sin must be put out of sight. The devil of drink must be driven to the swine—its native home. If the turbulent waters must swallow their prey, let it be the beasts. That is another phase of it. Medical skill must play its part; it must be a potent factor in turning aside the current of criminal life. And it has had marvelous results. A subject, with most vicious proclivities, is placed on the operating table: a section of the skull at the point of brain pressure is taken from its native place: and, lo, all the wicked tendencies are gone. The surgeon's saw has wrought the miracle. And so, in a multitude of ways, there are common physical processes by which the human race can be brought to a nobler life. And men, with common accord, glory in it.

We would not belittle the methods of moral uplift; but the real end is not attained by a change of physical estate. The Scribes and Pharisees lived a segregated life; they lived cleanly lives: but the sepulchre made white on the outside was full of dead men's bones. The Mohammedan will neither touch, taste nor smell that which intoxicates: he is a prohibitionist, with the prohibition blood of a thousand years coursing his veins; but he is even more a child of the devil than the man besotted with drink. The murderous bent may be cut out of the cranium by the surgeon's art; but that does not eliminate vileness and villainy from the natural life. All these may serve as useful physical adjuncts; but sin cannot be washed out with soap; the negation of abstinence is no substitute for the positive Christian principle; nor can the surgical instrument cut the brute out of the blood. These are moral miracles that are too subtle for the dissecting blade or the common associations of life.

THEY WHO are wise in their own conceit will insist on your giving a reason for everything. Well, then, let your reason be given, not in words but in a holy life.—*Keble*.

BISHOP M'VICKAR—AN ENSAMPLE TO THE FLOCK.

BISHOP M'VICKAR was commemorated by a Requiem Eucharist at St. Stephen's Church, Providence, on the occasion of the "Month's Mind," Thursday, July 28th. The Rev. E. R. Sweetland was celebrant and a memorial sermon was preached by the rector, the Rev. George McClellan Fiske, D.D. In part Dr. Fiske spoke as follows:

"Bishop McVickar was held in great affection in this parish—in no parish more so. He resided within it territorially. It was adjacent to his daily life. He was our neighbor and our friend. He has lent dignity and benediction to many special events of great importance in our parish history, beside his regular visitations.

"And now that he is gone, the outlines of his spiritual figure, like his physical presence, imposing and majestic, are traced large and plain upon our consciousness and memory.

"He was an ensample to the flock. In what ways? we may ask. How was the evidence of his pastorship thus shown?

"1. In the first place, by purity and elevation of character. None could approach Bishop McVickar without being convinced that he was an Israelite in whom there was no guile. There was about him a simplicity which was childlike. It gave one the sense of the virtue of mature manhood, combined, in some wonderful fashion, with the innocence of childhood.

"One felt himself to be in the atmosphere of a very strong and decided character, and yet with one who was as untainted and unspotted as a little child. Few men whom I have ever known have had these qualities of strength and purity so blended. Bishop McVickar might well have stood for a personification of Sir Galahad, saying

"My strength is as the strength of ten
Because my heart is pure."

"This aspect of the man was to be perceived in his lighter moments. He was a man of a delightful sense of humor, but it was like a fountain of the purest water ever known—clear, sparkling and refreshing. It came from the depths of a clean and pellucid nature. No slightest admixture of anything coarse, indelicate, or ill-natured sullied its purity. You could never imagine in it the smallest degree of the alloy of the base elements which sometimes, even in good men, make their jesting, as St. Paul says, not convenient.

"Among the makers of mirth and cheerfulness it would have been hard to find one who more perfectly illustrated that felicitous phrase, 'the genial current of the soul,' than Bishop McVickar, but in him that current ran—a Gulf stream in the waves of this troublesome world—as limpid and pure as if it had its source in that pure river of water of life, clear as crystal, proceeding out of the Throne of God and of the Lamb.

"2. Our Bishop was an ensample to the flock in his humility. He was a very humble-minded man. If you had looked for an instance of the humility of the Gospel pattern, of one who did not think of himself more highly than he ought to think, of one who in honor preferred others, of one who was clothed with humility, of one ready to sit down in the lowest room, of one prompt to think another better than himself, you might have found that instance in Bishop McVickar.

"This real humility made him artless, sincere, and unaffected. Without self-consciousness, he took his places of duty and of honor and filled them simply and with earnestness. His humble-mindedness brought him perpetual joys and strewed his way with flowers, because it made him prize and welcome the simple things of life, which a haughty spirit might disdain or overlook.

"He went with warm and open heart, and with loving hand outstretched, to receive the loving words, the greetings of affection and the blessings of poor and rich, of young and old, of boys, and girls, and little children, of the sorrowful and the rejoicing; and they, in turn, received his blessing and godspeed as of an Apostle, and of a dear and loving friend.

"3. Bishop McVickar was again an ensample to the flock in the simplicity of his mode of life. He was a very unworldly man. There is no denying that this present world has features which make it very attractive, under its favorable circumstances, and it would seem as if these features multiplied, as the comforts, conveniences, and luxuries of living are increased.

"Sin continues strong in soul and in society. Sorrow is never dethroned, and the river of tears never dries up. Poverty stalks up and down the earth, death is as powerful and invincible as ever, and suffering is the common lot. Meanwhile, the world is a pleasanter and a gayer world, and a more selfish world. The temptation to yield to the world, to conform to its ideals and standards, the danger of yielding insensibly to its ways and maxims false and loose, is very great.

"Bishop McVickar, in his exalted station, surrounded by a comfortable world, was never deceived or corrupted by it. He never forgot that sin, and suffering, and sorrow, and poverty, and death still make this present world a scene of shame and a vale of misery. He fought these ills. He stood in the forefront of the battle, mindful that the faith he represented is the religion of the Cross. He

never forgot that the mission of the Cross is to conquer mankind and to subdue the world to Christ.

"This made him a missionary leader. He was one of the most enthusiastic champions of Church extension that we had. In the Board of Missions he has been for years a great power. Far and wide, all over the world, in China and Japan, in the remote islands of the sea, the name of William Neilson McVickar has been a strength and inspiration to those who are carrying to the ends of the earth the banner of the salvation of our God.

"His unworldliness made him a great philanthropist and social reformer. The negroes and the Indians have known his gracious help and influence. In their humble homes, in the halls of Hampton and Tuskegee and Raleigh, they have felt the energy of his personality and the assistance of his material gifts.

"In every effort for the emancipation of the toiler and wage-earner, the Bishop has been at hand to do with his might whatever God should enable him to do. We all remember how but a few years ago the Bishop officiated as arbitrator in one of the labor disputes in this city.

"His unworldliness, again, made him an ardent advocate of political reform. He did what he could. Men might sigh over the hopelessness of such a task, but his knightly spirit could but kindle admiration for one who had the dauntless courage, and the heart of confidence and controversy to stem a tide and lead a hope forlorn.

"Innocence, humility, unworldliness—these splendid characteristics made a brave, sincere, and chivalric guide and leader. We saw him. He is gone. But we can imitate him. We cannot be to the world, to the Church, and to fellowmen all he was. But we can be something of what he was. In these things he was an ensample to the flock.

"The force and practical interest of that fact, that he was an ensample to the flock, lie in this—that we are not merely to admire him. An ensample implies the possibility of its being reproduced, of its being copied, of its being followed. The Epistle to the Hebrews exhorts Christians to remember them who had the rule over them, i. e., their guides, their Bishops and pastors—'whose faith follow,' the writer goes on to say, 'remembering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and forever.'

"So let us follow our ensample to the flock. Let us follow his faith. Let us follow his glowing charity. He found all these in Jesus Christ, as 'the end of his conversation,' as the issue of his life. For the one thing fusing in one glorious personality the beautiful elements of Bishop McVickar's character, was that sweetness of nature, that loving spirit, which pervaded him through and through, and made him among men a living fire, the fire of love.

"All loved him, and he loved all. How wonderfully and universally he endeared himself to every one with whom he came in touch. For one thing we may be especially grateful, and that is for that love-feast between the Bishop and his clergy and people on the tenth anniversary of his consecration. It must always be a satisfaction to us to reflect that, ere he went hence, we made him see and know and feel how fully we were knit together, and how completely he had taken possession of our hearts.

"Only a few weeks ago there died in England a Bishop who was also dearly loved—Edward King, Bishop of Lincoln. Canon Scott Holland, writing of him, uses language which it seems to me applies exactly and unqualifiedly to our own dear Bishop. He says: 'He drew out love as the sun draws fragrance from the flowers. He moved in an atmosphere of love, and as we laid him to rest—in a grave heaped high with flowers and carpeted with white lilies—the tears in the voice, as we sang our last hymn over his body, told of the deep passion of love which was following, with its longing prayers, into the quiet place, him who had shown us, as none other had ever done, what the tender grace of the love of Jesus could mean.'

"FAITH MUST ever have something definite to grasp; that is, it must have confidence in the mind, the will, and the love of God." says the *Portal*. "Now, the mind of God shows itself in the beauty of nature, and in all that we call the mechanism of the external world. The will of God most powerfully showed itself in history when it sent Jesus Christ into the life of human folk. The will of God has ever since been making itself known by keeping alive the spirit of Christ in the world. Then there is the love of God. Perhaps we do not remember often enough that we are three-fourths animal and earthly. Our instincts, passions, desires, and emotions savor of the brute creation. Only by spells and periods of inspiration do we realize our dependence on God, our need of forgiveness, because our actions have injured and offended Him who is all pure and righteous. It is the love of God that thus calls us upward to love, to worship, to trust in Him who claims us as His own.

ANY BOND that attaches us to another human creature attaches us also to Christ. Any blessing which we can receive through any other human creature, we can receive in fuller measure through Him. Just because He has an eternal and heavenly birth as well as an earthly birth. He belongs to no one time or country more than another. He is as near to us, as much our own, as He was more than eighteen centuries ago to the little household of Nazareth.—*F. J. A. Hort*.

WHO ELECTS THE BOARD OF MISSIONS?

BY THE RT. REV. C. K. NELSON, D.D.,
Bishop of Atlanta.

CO the uninitiated the answer is found in Canon 52, Article 2, Section I. "There shall be a Board of Missions for the purpose of exercising the administrative functions of the society, members of which shall be triennially chosen and appointed by the General Convention of the Church."

This theory has not actually been reduced to practice in twenty-four years, whatever it may have been earlier. Probably the last general letter written by Mr. George C. Thomas, of revered memory, was one which manifested his watchfulness of every detail affecting the work of the Board of Missions by a particular request for suggestions that might benefit the methods or improve the policy of the board. It is unlikely that he ever compiled, if he ever had opportunity to compare, the answers received, some of which pointed out objections to our present system and offered amendments in the interest of greater efficiency.

I directed his attention to what I conceived to be the most apparent need, viz., a change in the constituency of the board, which, while conserving some of the best elements of strength, would afford opportunity for the introduction of new vigor, wider representation, and additional wisdom for the important duties of our board. For more than twenty-five years the American Church has placed in control of a most necessary department of her working organization a stereotyped and hereditary body of counsellors, out of accord, and in some respects out of sympathy, with her plan and institutions; for in that length of time the Board of Missions has been practically a self-perpetuating body, and the Church at large has not followed her own canon nor materially altered the constituency of the board.

The election of the board in our Triennial Convention is a cut-and-dried process, and the same end would be attained by a nomination *en bloc* of the members whose names are printed on the back of the *Spirit of Missions*. Practically all changes occur by an act of Providence or by election in the board, and the existing system is open to one of the objections that inhere in our vestries and other committees, in which change is difficult and the proposition of new names implies the removal of old members and is attended with displeasure if not odium.

Referring to past Journals, we find that from 1886 to 1889 two members resigned for ill health; their places were supplied by an election by the board. From 1889 to 1892 two presbyters retired, being consecrated Bishops. One presbyter died, one layman died; one presbyter resigned on account of absence from the country; one layman resigned on account of duties; three clergymen and one layman elected by the board to fill vacancies. 1892 to 1895: one Bishop resigned, three Bishops died; two Bishops and one layman elected by the board. 1895 to 1898: three presbyters retired, being elected Bishops; one Bishop died; one layman elected by the board to fill his place. 1898 to 1901: two presbyters died; one layman died, and one resigned; the vacancies were filled by the board. 1901 to 1904 presents practically the same record.

I do not assert that no members are ever elected by the General Convention, but that for practical purposes of the organization or changes in the board this scarcely ever occurs. There is no rotation in office, and there should be; representation is not general, but local and particular, and the efficiency of the board and the sympathy of all the dioceses are correspondingly reduced.

I cannot find that the southern dioceses have ever been adequately represented: exceptions, the dioceses of Maryland and Washington; a Bishop of West Virginia, a presbyter from Richmond, and the late Bishop of Kentucky, the only man who approached the position of one who knew the South. Not until very recently, and for causes which must be familiar to the board, was the Middle West properly represented.

We have made this statement to some prominent members of the board, whose reply was in the *Hibernian* form: "Who of them would come if elected?" There is an answer to this expression of doubt. Make the effort and see whether the South is willing to send representatives to her Board of Missions.

The Gordian knot exists in the Board of Missions which is found in our parish vestries. In the diocese of Atlanta we have at last cut the knot by a canon which necessitates rotation in office, and makes two or more members ineligible at each election, thus removing, without censure or the opprobrium of a formal negative vote, those who have been retained by courtesy

and who for years have clogged the wheels of parochial progress. I am aware that this sometimes means the loss of valuable material; but it is more than compensated by the opportunity given for the utilizing of new zeal and force and a more perfect representation of the constituents. I can conceive that our Board of Missions would be greatly improved by a similar process through the enactment of an amendment to the canon that at each triennial convention two members of the board of each order and longest service shall be ineligible for reelection. Secondly, by allowing opportunity for new nominations and a full ballot, and thirdly, by care on the part of the nominating committee that the whole Church in this country be duly and properly represented.

The principle of rotation in office is of practically universal acceptance in business boards and directorates, and the form of government of our Church implies representation of all parts and sections thereof.

The provision of the canon referred to is, in the main, sufficient, but its persistent abeyance has resulted in entrusting the management of our missions to an oligarchy, contrary alike to American principles and good Catholic usage.

I utterly disavow any captious spirit in these remarks, but am one of many who are convinced of the practical accuracy for working purposes of the formula "No taxation without representation"; and that this principle should be applied in the General Convention when it proceeds to elect a Board of Missions for the Domestic and Foreign Missionary Society. And I am further convinced that it is time that the Church at large should be made aware that the failure to secure adequate results in our southern dioceses is due largely, if not wholly, to the fact that they have never been taken into active partnership in the business of the concern.

OUR LOST ILLUSIONS.

WE ARE apt to say of one who has gone through some particularly bitter phase of existence that he has now been disillusioned; that the world is now plain to him in its aspect of uncompromising harshness and that he sees life as it really is—grim, inexorable, stern. All this only indicates lack of perception on our own part.

To lose belief in human nature is not, strictly speaking, to lose one's illusions. Goodness, purity, kindness, honesty, sincerity are existing virtues. Because you have been disappointed in one person and found these qualities lacking in his nature is no reason why you should believe that the whole world lacks them. We are far too prone to indulge ourselves in generalities of the most sweeping nature on the slightest premise.

An illusion is a fancy or belief in certain things which do not exist. If we invest the other person with imaginary qualities it is ten chances to one that we will be grieved when we find out our mistake. Naturally, since we are not given supernatural gifts of divination we cannot find out what is in the mind of the other person. It is just as well we do not, for the loss of our illusions concerning him would not be half so startling as that. But if we do imagine in any one person qualities which he does not possess there is no reason, having been assured of our mistake, that we should rail at fate and declare in bitterness, "All men are liars and cowards."

It must be a person of poor nature, one incapable of any great depth of feeling, who will let a disappointment sour and embitter him and turn him against the world. It is selfishness to wrap one's self in one's hurt and refuse to believe in or see the goodness and the truth which really do exist. It is hard to suffer, yes, how hard only those know who have gone down into the depths of heart-wrung anguish and cried aloud for help, but it is making the hurt ten times deeper, more hurtful, more miserable, to center one's life in it and from that viewpoint of resentment and pain look at all the world.

This is a good world, this is a kind world, individual experience to the contrary notwithstanding. Pessimism never helped any one. The most beautiful, the most lovable people we know are those who have come through great trials and have been sweetened and made more loving and gentle by their sorrow. These have lost no "illusions." Perhaps they have made mistakes in judgment, perhaps they have been deceived and disappointed in those whom they loved, but they do not argue therefrom that they are deceived by all the rest of mankind.—SOPHIA KERR UNDERWOOD in the *New World*.

A STRIKING confirmation of the power of Christianity is seen in its influence over the various systems which the unfaith and ingenuity of man have led him to substitute for it. Whatever is good in them tends towards Christianity, or is borrowed from it. The emptiness and unsatisfariness of mere material well-being; the dependence of morality upon religion; universe and humanity worship—divorced from their Creator; each and all impress upon thinking men the fact that in Christianity alone they find the summit of their spiritual desires—the fountain whence alone flows goodness, pure and unadulterated.—*Canadian Churchman*.

ASTRONOMY IN THE BIBLE.

By J. A. M. RICHEY, B.D.

AS one studies the Holy Scriptures in the light of modern knowledge he comes to a keener realization of the inspiration of sacred writ and the scope of revelation, which demonstrates its capacity to couple with a special message for the times, untold wisdom for the ages, thus forcing the teacher of Truth to bring forth out of his treasury, as our Blessed Lord said the instructed scribe should, things old and new.

The modern science of astronomy we very naturally trace back to the Roman canon (in minor orders), Copernicus. Outside of theology, this science has become the largest and most engaging of the modern sciences. While it can only dip its cup in the infinity of the starry depths, it has made great and valuable contributions to the wisdom of recent years. Yet, more than ever, one recognizes the truth that God, who knows all things and opens to those who knock and reveals to those who seek, has inspired marvelous passages in His Word, indicating those vast fields for research where labor should be rewarded. One of them, certainly, is the field of astronomy.

THE FOURTH "YOM" OF CREATION.

"The heavens and the earth" is a general expression in the first verse of Genesis which, like all general expressions, stands for many and varied details. In this elucidation the fourth *day* or *yom* in Genesis combines an astronomical, geologic, and inspirational principle. The astronomical fact of sun, moon, and stars occupying space and standing in undefined relations, of time and space, to the earth, is set forth. A relative correspondence between the era of geology and the *yom* of revelation is also established in significant language which we find in the verses of the Fourth Day, but nowhere else in the first chapter of Genesis. The ordinary expression, "the evening and the morning," which parallels the term *era*, is found there, but unlike all the rest of the chapter we find the solar days—a new relationship—not only set forth but differentiated from and contained in the larger *day* of orderly creation. The new rule, "over the day and over the night," is a very different expression from that of "the evening and the morning" which made the larger day in which new phenomena manifested themselves. Besides these two significations of the term *day*, one will find another in the second verse of the second chapter of Genesis, where all the creative days are collected into one vaster *day*. Many other expressions in Holy Scripture show the variableness of the meanings attached to the term.

CONSTELLATIONS.

The vastness of God's work in space is indicated in His words to Abram: "Look now toward heaven and tell the stars, if thou be able to number them." Isaiah refers to "constellations" of stars, and St. Jude speaks of "wandering stars" (stars without an orbit, destined for the utmost confines of outer space and the blackness of its darkness); and a hundred or more other references occur to the system which we call astronomical.

WORLDS.

The use of the plural "worlds" in the second verse of the Epistle to the Hebrews—"by whom also He made the worlds" . . . "upholding all things by the word of His power" (third verse), conveys a thought which is not found in "the wisdom of the ancients." For as the third verse of the eleventh chapter says: "By *faith* we understand that the worlds were framed by the word of God."

All this, which is so familiar to the Bible reader, beside much else, might readily be set in orderly array as manifesting the Divine plan and purpose in such things, namely, suggestion, the command to search, and the promise that he who does shall find.

In the first book of the Bible the Lord said, "Look now toward Heaven and tell the stars, if thou be able to number them"; and in this last century of human experience, men still behold the stars and fail to tell the number of them.

In this and a hundred other things God has pointed the way, while man has sought and found, and often, in the pride of success, given himself rather than God the glory. Yet it is a marvelous truth that the fundamentals of all the great sciences have sprung up within the Church of the Living God, the pillar and ground of the Truth.

WHATEVER the number of a man's friends, there will be times in his life when he has one too few; but if he has only one enemy, he is lucky indeed if he has not one too many.—*Bulwer*.

MISREPRESENTATIONS OF ENGLISH HISTORY.

IT is a curious fact that not one of the popular and generally circulated Histories of England was written by a loyal member of the great English Church.

Hume was a sceptical Deist; Macaulay, while a nominal Churchman, was in all his sympathies a bigoted Nonconformist; Lingard was a Roman Catholic; Froude and Green were both Agnostics.

Freeman, it is true, was a sound Churchman; but he wrote only on the Norman Conquest. And, while Bishop Stubbs' "Constitutional History"—which ranks as the highest and most reliable authority—does full justice to the English Church, yet it is not a book which circulates amongst the average reading public.

And so it happens that those works, from which most of us derive our notions about English history, are written from a standpoint and with a bias prejudicial to that great Church which existed before there was a Kingdom of England, and which is the most remarkable institution that has continued during all the centuries of English life.

Consciously, or unconsciously, the story is told—the characters are portrayed and the events are described and the causes and motives are suggested—in such a way as to obscure the real nature and minimize the splendid accomplishments of the Church of England.

And nowhere is this more conspicuous and damaging than in the dealing with the Reformation period. It is not too much to say that the impression produced by Hume and Macaulay and Green and Froude and Lingard, is that the present English Church was practically *created* by Henry and Edward and Elizabeth—that an old Church was demolished and a new one built out of its ruins. Which is as contrary to the facts as it would be to say that Canterbury Cathedral was constructed by Archbishop Cranmer, or Westminster Abbey by Archbishop Parker.

Yet the usual text-books in our public schools and colleges are almost all the mere reflection of the mistakes and prejudices and even positive falsehoods of the historians just mentioned.

We, therefore, hail with much satisfaction, Mr. Littell's volume.* In it he gives dispassionately, and with unassailable proofs, the simple *facts* of the Reformation. He shows that it was precisely what its name denotes—not a novel construction, but a cleansing and repairing. The Church which appears during and after the reign of Henry VIII. or Elizabeth or Charles I. is, in all essentials, the same Church that existed in the reigns of Alfred or of William I. or of Edward I.

All this Mr. Littell shows with a clearness and a cogency most admirable—by the display of fact after fact, and even by adducing the unwary confessions of the hostile writers themselves.

His volume ought to be in the hands of every Churchman—for it is a demonstration of the antiquity and continuity of our Church. It ought to be in the hands of every student of history—for it tells the plain historic truth.

There will naturally be, on the part of the general public, a sort of disinclination to accept Mr. Littell's statements; we are loth to believe that our classic historians have so erred. But that is the stubborn fact, as Mr. Littell proves.

That well-known and scholarly newspaper, the *Springfield Republican* ends a recent criticism of the book with these words "The best verdict we can pass upon it is that it has convinced the writer of this review of the justice of the Anglican claim to antiquity and continuity."—BISHOP MANN, in *North Dakota Sheaf*.

* *The Historians and the English Reformation*. By the Rev. John Stockton Littell. Published by The Young Churchman Company, Milwaukee. 1910. Price, \$2.50; by mail, \$2.68.

WE FIND when we come with Christianity to the other religions of the world, and place Christianity in comparison with them, that Christianity has all the good of other religions. There is good and truth in these religions which we joyfully acknowledge, which has enabled them to survive and given them their power, but there is no truth or good in them which is not found in a purer and fuller form in Christianity. Hinduism teaches the immanence of God; Mohammedanism the sovereignty of God; Buddhism the transitoriness and yet the solemn issues of our present life; Confucianism the dignity of our earthly relationships and of human society. But are not all these truths in Christianity also? It is so with whatever of good we find anywhere.—*Advance*.

Department of Social Welfare

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DENVER'S SOCIAL SERVICE.

I OFTEN wonder if we appreciate the social service which a modern city renders to its citizens. Sometime I want to make a complete list of the services rendered by a well equipped and thoughtful city administration. As a contribution to this, here are some of the things which are done by the Health Bureau of one city, Denver:

- Vaccinates all who apply.
- Furnishes antitoxin for diphtheria cases.
- Examines all school children detained at home by illness for more than three days.
- Makes double inspection of the city's meat supply.
- Furnishes medical attention for the contagious disease hospitals.
- Makes bacteriological examinations of all throat cultures submitted by physicians.
- Examines milk and water samples for impurities.
- Fumigates houses where there has been contagion.
- Sees that quarantine regulations are obeyed.

OUT WHERE THE BULLETS SING.

"Take it easy, ye knights errant of true blue reform! Take it easy when you feel like slugging the Bryans and La Follettes and Heneys and Cumminses for not being right enough or going far enough. They may not fit into any doctrinal pigeon hole that you or we happen to own; but maybe they see more than they let on they see, when they have the leisure to look. They haven't much leisure, though, for they are on the firing line! Don't you realize it? On the firing line men are awfully busy shooting and dodging bullets. Bullets, understand, bullets! Did you ever hear a bullet sing? It sounds very important, so we are told; as important as your own best beloved doctrine of righteousness—while it's in the air."

In this happy and effective way *The Public* of Chicago preaches a gospel of charity and forbearing which every social and political worker should bear in mind.

A BUREAU OF EFFICIENCY.

Chicago now has a Bureau of Efficiency to see that the city gets what it pays for whether for contracts or for services. Its first board of trustees is composed of an ex-president of the Chicago Stock Exchange, an ex-president of the American Society of Civil Engineers, an ex-president of the Chicago Real Estate Board, an ex-president of the Municipal Voters' League, an ex-president of the Associated Jewish Charities, an active business man who is one of the leaders in the Commercial Club Plan of Chicago, the president of the City Club, the city's special traction attorney, and the chairman of the Merriam commission on city expenditures.

A SOCIAL SERVICE VOCABULARY.

HERE ARE some of the phrases that the Social Welfare movement is making familiar:

A living wage, civic centre, tuberculosis camp, university extension, municipal research, social survey, industrial betterment, sanitary housing, poor relief, playgrounds, social forces, old age pensions, workingman's insurance, prevention of disease and crime and poverty, child labor law, visiting nurse, school of philanthropy, civic revival, reducing infant mortality, publicity, international peace, dry territory, country life conditions, standard of living, pure food.

"SEE AND SERVE."

This is the striking title of the quarterly journal of the Wesleyan Methodist Union for Social Service. This organization has just held its second annual conference at Oxford, where the Rev. A. J. Carlyle, the rector of St. Mary's and president of the Oxford C. S. U., was foremost in the welcome. One of the speakers (a Mr. Keeble) said: "That the Church should confine itself to preaching and praying is one of the heresies of Protestantism."

\$7,044,000,000.

This is the amount of the assessed valuation of New York's property. If there are now 5,000,000 people in the city this

means \$1,409 for every man, woman, and child. The great number of multimillionaires and millionaires, however, brings the proportion down and the misery of the slum districts constitutes a standing menace which makes the city's problem as great in degree as her wealth.

Taking as his text, "How much better then is a man than a sheep," the Rev. Julius A. Schaad of Grace Church, Kansas City, recently delivered a sermon on local conditions of which the *Kansas City Star* said editorially:

"Here stands forth the Rev. Mr. Schaad and in a spirit of humanity and civic worth calls upon the property owners and residents of the crowded West Side to act together for the benefit of their children and the safeguarding of their own conditions of living. The programme of this inspirational appeal embraces plans both for building up and for destroying. It includes playgrounds for children and better housing and more care for sanitation. On its other side it means the rooting out and barring out of saloons, disorderly places of all sorts, and lewd picture shows and theatrical displays."

Because the West Side, where his parish is located, is not a slum, but contains the germ of a slum, Mr. Schaad believes that it is his duty as a priest charged with "Catholic responsibility," as Mr. Parsons likes to put it, to arouse the people of that parish, irrespective of their being communicants, to a realization of their duty as citizens and Christians.

"DIRECTIONS for living and sleeping in the open air" is the title of a pamphlet being sent out by the National Association for the Study and Prevention of Tuberculosis to its local representatives in all parts of the United States.

The pamphlet is meant to be a handbook of information for anybody who desires to sleep out of doors in his own home. It emphasizes the fact that outdoor sleeping is as desirable for the well as for the sick. The booklet will be sent free of charge to anyone applying for it at headquarters of the National Association for the Study and Prevention of Tuberculosis in New York, or to the secretary of any local or state anti-tuberculosis association.

I BELIEVE in the free public training of both the hands and the mind of every child born of woman.

I believe that by the right training of men we add to the wealth of the world. All wealth is the creation of man, and he creates it only in proportion to the trained uses of the community; and the more men we train, the more wealth every one may create.

I believe in the perpetual regeneration of society, in the immortality of democracy, and in growth everlasting.—Extract from *The School That Built a Town*.
H. M. ELLIOTT.

HERE IS some excellent advice worthy of adoption, even though it be as old as Shakespeare:

Cease to lament for that thou canst not help,
And study help for that which thou lamentest;
Time is the nurse and breeder of all good.

The reformer who indulges in complaint only is a pretty poor sort. Criticism may be, and often is, necessary; but when it degenerates into fault-finding it avails little.

BOSTON has a City History club, the purposes of which are:

1. The formation of a club for boys and young men for the purpose of instruction in the history of Boston, not only that of the past, but also that now making, with a view of promoting a better understanding of the principles of our municipal life.
2. The cultivation of club spirit, which will enable the boys when grown to communicate in public life with mutual understanding.

HERE'S A splendid sentiment from Dr. Parkhurst that municipal and social workers should never forget:

"In municipal government a mayor is not the whole thing. He is the head, but is neither the hands nor the feet, and if there are no robust and trusty men who will allow themselves to be availed of as manual and pedal extremities, the head can neither get anywhere or do anything."

THE REV. CHARLES ROGER ALLISON, rector of Trinity Church, Rochester, locally known as the People's Church, has been appointed a probation officer for his district. This will enable him to carry out more effectively his work already described in these columns of utilizing the parish house for juvenile delinquents.

THE Present Time, youngest born of Eternity, child and heir of all the Past Times with their good and evil, and parent of all the Future, is ever a "New Era" to the thinking man. To know it, and what it bids us do, is ever the sum of knowledge for all of us.—*Thomas Carlyle.*

THE PENNSYLVANIA supreme court has declared the Corrupt Practices legislation of that state to be constitutional. Under the law candidates must tell how much they receive and spend for election purposes, and party and special committees must do the same.

DONCASTER, England, pays quite a pretty part of its local expenses from its conduct of the races. Last year it made a profit on them of £16,202. This is a most interesting phase of municipal management, but one not likely to be popular in America.

RELIGION should be to every man (1) not merely a creed, but an experience; (2) not a restraint, but an inspiration; (3) not an insurance for the next world, but a programme for the present world.—*Rev. James Stalker, D.D.*

CIVIC IMPROVEMENT is the advance guard which precedes the onward march of social progress, and which prepares the environment for permanent and effective charitable effort. As well try to purify the stream by dipping from its mouth, without cleansing its source, as to endeavor to reform and thoroughly renovate diseased and debased social conditions without change of the attendant physical environment. Civic improvement not only blazes the way for, but enforces important changes in the physical conditions, prepares the ground for social development, and plants the seeds of industry and self-respect, which eventually spring forth into activity and self-help, and mature and ripen into dignity, independence, and good citizenship.—

THE GREAT CITY.

What makes a city great and strong?
Not architecture's graceful strength,
Nor factories' extended length,
But men who see the civic wrong
And give their lives to make it right,
And turn its darkness into light.

What makes a city full of power?
Not wealth's display nor titled fame,
Not fashion's loudly-boasted claim,
But women rich in virtue's dower,
Whose homes, though humble, still are great
Because of service to the state.

What makes a city men can love?
Not things that charms the outward sense,
Not gross display of opulence,
But right, that wrong cannot remove,
And truth, that faces civic fraud
And smites it in the name of God.

This is the city that shall stand,
A light upon a nation's hill,
A voice that evil can not still,
A source of blessing to the land;
Its strength, not brick, nor stone, nor wood,
But Justice, Love, and Brotherhood.—*Anonymous.*

IN A SWEATSHOP.

Pent in, and sickening for one wholesome draught
Of air—God's gift that cities sell so dear,
They stitch and stitch. The dim light falls upon
Bent bodies, hollowed bosoms, and dead eyes.
Their very mirth is horrible to hear,
It is so joyless! Every needle-stroke
Knits into dainty fabrics that shall go
Where fashion flaunts, the protest and the pain
Of ravaged lives, of souls denied their food.
At last the clock-stroke! From the beetling shop
The prisoners file, and up and down the street
Scatter to hutches humorists call home,
To sin, to die, or, if it may be, clutch
Some pleasure fierce enough to drown the thought
That on the morrow they must meet again.
"How long, O Lord, how long!"

—From "Vistas of Labor," by RICHARD BURTON, in the *Atlantic*.

"We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good; so find we profit
By losing of our prayers."—*Anthony and Cleopatra*, II. I.

"If our virtues
Did not go forth of us, 'twere all alike
As if we had them not."—*Measure for Measure*.

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.

LEGALISTIC AND EVANGELICAL FASTING.

To the Editor of *The Living Church*:

I TRUST that I shall not be guilty of unwarrantable intrusion into the controversy between Presbyter Ignotus and the Rev. George B. Johnson on Fasting Communion, if I venture to call attention to what I must consider a very grievous error into which the Presbyter has fallen regarding our Lord's teaching on the subject of fasting.

"Then shall they fast," our Lord bids," writes Ignotus, alluding to what our Lord said in answer to the question why John's disciples fasted and His own did not. Presbyter has apparently been misled by the incorrect English of the King James Version in Mark 11: 20. "Then shall they fast" should unquestionably be, as in Matthew 9, 15, "Then will they fast." The distinction is important. It is the very question at issue, the difference between simple futurity and a command. What makes the matter certain is the context. Our Lord did not "bid" any one to fast. That is precisely what He was not doing and what, no doubt, John was doing. Our Lord uses the question asked Him as a starting point for making clear the fundamental distinction between His religion and the old. He did not come to put a new patch on an old garment, nor to pour fresh wine into old wine skins. To say that John's disciples fasted and He was going to order His disciples to do the same thing, would have contradicted the whole point He was making. It would have been to make of Christianity only a new Judaism, a religion of statutes. The fact that millions of Christians have insisted and continue to insist on doing that very thing, does not show that our Lord meant us to; it only shows that His warning has gone too often unheeded. That is what made the Reformation necessary once and may make it necessary again. "Can the companions of the Bridegroom mourn so long as the Bridegroom is with them?" asked our Lord. That is to say, fasting, inasmuch as it ought to be not obedience to statutory requirement but the outward expression of inner feeling, was incompatible with the state of joy that then was the lot of the happy disciples of the Lord; but the time would come when He would be taken from them, and then, or whenever His disciples should realize with sadness their being far from His presence, they would, as a matter of fact, fast, as an expression of real feeling. Thus the fresh wine would be kept in new wineskins. Christianity is the Spirit of Christ in action in the Church and on the world, and spirit must mould form, else what we have is Judaism, in principle, or legalism, and not the Gospel. Whatever canons may exist or not exist on the subject of fasting Communion I shall leave to Mr. Johnson and to Presbyter Ignotus to thresh out, but I beg to be allowed to say that any canon making fasting Communion obligatory is unevangelical, that is, contrary to the Gospel. It was just this sort of thing that roused the lion in the Apostle Paul, no matter how trivial in itself the particular application might be, and made him throw his whole soul into the exhortation, "Stand fast in the liberty wherewith Christ hath made us free and be not entangled again in a yoke of bondage." It is a matter each one must determine for himself.

There is nothing new in what I have said, nor in the replies that always come thick and fast whenever the Gospel is preached. These objections are clearly stated and fully met in the Epistles to Romans and to Galatians. But the truth has continually to be restated. "Eternal vigilance is the price of liberty," in spiritual as in secular life.

Kennebunkport, Me., July 25, 1910.

C. B. WILMER.

THE QUEST FOR UNITY.

To the Editor of *The Living Church*:

WILL not some one try to erect a barrier of common sense against the flood of enthusiasm for "unity" which is threatening to sweep off their feet some of the best men in the Church, and which seems to make even THE LIVING CHURCH restless at her moorings? Of course we all ought to work and pray that there may be one Fold, as well as one Shepherd; but it seems to be forgotten that there are other things quite as important—among them the preservation of Catholic truth and Apostolic order.

I am old enough to remember both the Union Noon-day Prayer Meetings and the Evangelical Alliance. I dare not say that these movements did no good; but they died because they deserved to die. I fear that the movements now in progress will die too; but they may do a great deal of harm in the meantime.

Good men are often blinded by their enthusiasm. The fact is

that hardly any of the Roman Catholics and very few of the members of the Protestant Churches are interested in the matter. There is practically no desire or intention of even the most complaisant of these bodies for anything more than a fraternal union with us. If you doubt the truth of this statement, ask the next Baptist or Methodist whom you meet. Whatever we say, we mean "unity": whatever they say, they mean "union." The two things are very different. Whether the latter would produce the former some time in the distant future is a fair question; but certainly not at present.

I venture to think, too, that there could be no greater misfortune than the success of the well-intended but hasty and crude attempts now being made, usually in the guise of missionary necessity. One of the sanest expressions that I know on the subject is a recent interview with Dr. Roberts, a distinguished Presbyterian divine, who said, among other things: "Supposing the Methodist Episcopal Church be absorbed by the Protestant Episcopal Church, what sort of a Church would the latter be at the end of the ten years, the Methodists having five times as many ministers and members?"

The progress of our Church in the United States has been wonderful. Starting with a handful of people; furnished with a somewhat misleading name; originally despised where she was not hated; she has attained a position of influence and usefulness second to none: and she has attained it largely (to speak colloquially and humanly) by attending to her own business. Of course there are difficulties, at home and abroad; but when were there not? We all hope that the Church is destined to do even better work for God in the future than in the past, but if this is to be so, she must not sell her birthright, much less throw it away in a chase after beautiful butterflies.

Philadelphia, July 26th.

EDWARD F. PUGH.

"THE FAITH ONCE DELIVERED."

To the Editor of *The Living Church*:

FATHER SMITH has given a beautiful instance of a nation in the process of making—nine churches in a population of 2,500 might make an ostrich despair of digesting them—and yet, like those great formations that nature is making under the sea, our great republic seems capable of moulding human nature in this land. Why, then, should the Church of God have any doubt of her mission to mould the highest of all, the spiritual part, into uniformity with the will of God? If the task is great, so is it worth the doing. Here in the mining towns of Pennsylvania Rome has side by side Irish churches (I use the word after reading the great Roman Catholic, Lord Russell's, book *A Month in America*) served by celibate priests who use the Latin tongue, and Uniat Churches served by married priests, who use the tongue of their congregations, both under the same Bishop. At present they throw stones at one another. Later, when both have become Americans, they will do their own thinking, and Rome will have to explain why it is infallibly wrong for the Irish priest to marry and say his Mass in English if it is infallibly right for the Uniat priest to do both.

So with the nine churches in Father Smith's town: when they become thoroughly American they will ask, why nine? And it is because the religiously minded among the nines all over the land are beginning to ask this question that there seems a need of a great effort to answer the question rightly. Any answer that evades the question by condoning the fact that there are nine and formulates plans for Irish and Uniat congregations is going to fail and make greater trouble for the future, and the Church should be fully alive to frown down any such ill considered measures. The faith once delivered is the answer. Far better to wait till that answer is accepted than by half-way measures to try for any compromise. To a citizen desiring naturalization our country has but the one formula and one language, and day by day it is moulding us into a homogeneous nation. Why try other methods in the Church when before our eyes we have the absolutely unprecedented example of what our national system is accomplishing in this land?

W. C. HALL.

THE ELECTIVE PRESIDING BISHOPRIC.

To the Editor of *The Living Church*:

THE report of the committee on the proposed amendments to the constitution presented to the Vermont convention has been printed and circulated. It is well worth careful consideration. I desire to call attention to that part which relates to the election of the Presiding Bishop. It is to be feared that that proposed amendment will pass without considering the grave objections to it. I have not seen any discussion of it in the Church press.

The Vermont committee has stated, very forcibly, strong reasons why it should be rejected by the General Convention as, e. g., the complication which would result if the House of Deputies should reject the nomination of the House of Bishops or decline to concur with the Bishops in the removal of the Presiding Bishop.

It seems to me that there is another and graver reason for the rejection of the amendment, and that is that its adoption would trench upon the powers of the Episcopate. The Episcopate is the ruling order in the Church. We have restricted it in mission, and handed that over to the vestries. Now we propose to limit the ruling

function and affirm the congregational principle by giving the election to the body of clerical and lay deputies. Is it not reasonable to think that the Bishops have better facilities for knowing the ability of one of their number than an unwieldy body of deputies, two-thirds of whom know nothing of the man who is proposed for election? Let us concede to the Bishops the powers inherent in the office. I would respectfully offer to my elders the amendment amended as follows:

"Section 3. Upon the expiration of the term of office of the Presiding Bishop the House of Bishops shall choose one of the Bishops having jurisdiction within the United States to be such Presiding Bishop, by the vote of a majority of all the Bishops entitled to vote in the House of Bishops.

"The Presiding Bishop shall discharge such duties as may be prescribed by the constitutions and canons of the General Convention.

"The Presiding Bishop so elected shall hold office for six years, unless meanwhile he shall have reached the seventieth year of his age, or, unless, for infirmity or other sufficient cause, he may have been relieved of such office by the vote of a majority of all the Bishops entitled to vote in the House of Bishops.

"The salary of the Presiding Bishop as such shall be fixed and paid by the General Convention, as may be provided by canon of such convention.

"When, for any reason, a vacancy in the office shall occur, or if, by reason of infirmity, the Presiding Bishop shall become disabled, the House of Bishops shall elect one of its number to act as Presiding Bishop until the next meeting of the General Convention."

This, it seems to me, is a more satisfactory method of election than by throwing it into a town meeting.

Tiskilwa, Ill., July 27th.

W. H. MOORE.

SPECIAL CLERICAL TICKETS FOR BICENTENARY OF THE CANADIAN CHURCH.

To the Editor of *The Living Church*:

WILL you kindly allow me the use of your correspondence columns to inform the clergy that special clerical tickets admitting to the opening of All Saints' Cathedral, Halifax, Nova Scotia, on September 3d and the subsequent meetings of the Canadian Church Congress, can be obtained free upon application by any of the American clergy who may wish to attend?

Yours sincerely,

C. W. VERNON, *General Organizing Secretary*.
Church Institute, Halifax, Nova Scotia.

HONOR TO WHOM HONOR IS DUE.

To the Editor of *The Living Church*:

IN your New York Letter printed July 2d I find, in a reference to the proposed Chapel of the Intercession, a statement that "Ralph Adams Cram will at once prepare plans for the edifice." This statement is incorrect: through the courtesy of the wardens and vestry of Trinity parish the plans for the new church will be prepared by the firm of Cram, Goodhue & Ferguson of Boston and New York.

I should not correct this particular statement were it the only case that has come to my notice, but this is not the case: there is a careless habit amongst journalists and correspondents of referring to the work of a firm of architects under the name of some single member thereof, and the result is manifest injustice to the other members of the firm. Neither Mr. Goodhue, Mr. Ferguson, nor myself undertakes work independently; whatever is done is the product of the firm as a firm, and the credit or blame belongs thereto and not to any individual.

As the senior member of the firm of Cram, Goodhue & Ferguson my name comes naturally first, and therefore I constantly find myself placed in a flattering but false position by those connected with the press who find it easier to write one name than that of a firm.

As a matter of simple justice may I beg you to print this letter at the earliest moment, and also in future, to exercise your prerogative and so edit any copy that may come to you for publication, that no work is credited to me or to either of my partners, but solely to the firm of which we are the component parts?

July 18, 1910.

RALPH ADAMS CRAM.

THE EPISCOPATE IN THE CHURCH.

To the Editor of *The Living Church*:

I DON'T quite see the force of Dean Hart's argument for the non-essentiality of Bishops in the Church.

Suppose there were 149,000,000 Foxes instead of Protestants, and suppose that 114,000,000 of these, by some unhappy accident, or by design, were deprived of their tails, would that prove that tails were not an "essential factor" in the constitution of foxes? "Nature shrieks against" such a "creed."

Sincerely yours,

Canaseraga, N. Y., July 30.

SIDNEY DEALEY.

SOCIAL SERVICE WORK AT GENERAL CONVENTION.

To the Editor of *The Living Church*:

YOUR editorial on "Social Service Work at the General Convention" is truly and well-considered. The concluding paragraph should be kept to the fore in connection with the proposed mass meeting and conferences under the combined supervision of the Commission on the Relations of Capital and Labor, the diocesan Social Service Commissions, and the Christian Social Union. Most pertinent is your warning that "we must have care that we do not content ourselves with mass meetings and fair resolutions. We must accomplish something or our words will be but empty things."

No better time and place could be found than Cincinnati during the coming General Convention for crystallizing and making practically workable the many excellent plans and pronouncements set forth by the various diocesan Social Service organizations since the General Convention of 1907. Without exception the proposals and resolutions and papers sent out by the diocesan social welfare organizations evince a commendable desire to realize in practical shape the high conception of the promoters of the movement in the convention of 1907. Yet can any one, carefully following the movement up until now, fail to be impressed with the rather discouraging fact that, in the majority of instances, the efforts toward a fuller realization of the Church's responsibility for the betterment of social conditions and getting closer to the grave social problems knocking at our doors for solution, have only reached the paper stage? Can even the most optimistic contend that, as a result of the formation of diocesan or archdeaconry social service commissions, the parish or diocese has come into closer contact with the evils of child labor, or the moot points of the excise problem, or the dangers of the tenement-house system, or the vexing questions surrounding the relations of the Church to labor problems? To one who is intensely interested in these problems and who believes that the Church must face them squarely and undertake her rightful share of the burden of solving them, Cincinnati and the three weeks between October 6th and 27th offer just the opportunity of time and place for the sharpening of our desires and efforts to the keen edge of workability. Experts in all the various fields of social service will be there: the best mind of this American Church will be there. May there be a plenty of helpful, inspiring addresses; a plenty of discussion and the taking of sweet counsel together; the setting forth of the best platform of effort that can be conceived—but above all, *may we Churchmen be set at work*, actual, sane definite work, for social welfare in our several parishes and dioceses, along lines that shall have the sanction and spur of the newest and best thought and experience of our ablest thinkers and workers.

Staten Island, New York.

CHARLES SUMNER BURCH.

A MISSIONARY DISTRICT FOR NEGROES.

To the Editor of *The Living Church*:

THE proposal, in your issue of the present week, with respect to a missionary district for Negroes, by the Most Rev. Dr. Tuttle, Bishop of Missouri, is certainly to be preferred to the Suffragan Episcopate.

If it is agreed that it is impossible to adopt the "Whittingham canon," then, I, for one, would be willing to accept the proposal of Bishop Tuttle, as, under all the circumstances, the best legislation upon the subject that could be secured.

But it seems to me there are certain features in connection with the "Whittingham canon" which ought specially to commend that instrument to the favor of the Church. This canon, while bereft of any "color line" designation, accomplishes thoroughly what is now sought on behalf of the colored race.

Again, in the years that are before us there may be other races of people, in this country, occupying pretty much the same condition as that now occupied by the colored race. In such an event, the "Whittingham canon" would fully cover their case, as it would any peoples who could not effectually be reached by the ordinary system.

But one very practical difficulty in the legislation proposed by Bishop Tuttle lies in the extent of territory which such a missionary district, in all probability, would cover.

If I mistake not, the Bishops of Texas, Dallas, West Texas, Arkansas, Missouri, Louisiana, Mississippi, Tennessee, Florida, North Carolina, and East Carolina have already expressed their favor of the legislation after the order of the "Whittingham canon." Now, on the presumption that the "Whittingham canon" can not be adopted, but, in lieu thereof, the legislation as now suggested by our Presiding Bishop becomes operative, what an immense missionary district we would have if the above Bishops, who have shown themselves friendly to our cause, should signify their acceptance of the same!

While many of us would, unquestionably, be satisfied with even one full Missionary Bishop, so far as the vindication of the principle is concerned, yet, if it be the real intention of the Church to enter upon an era of aggressive and constructive work in this particular field, it is a little difficult to understand how we could get along, to say the least, with less than two or three districts.

Baltimore, July 30.

GEORGE F. BRAGG, JR.

"THE HISTORIANS AND THE ENGLISH REFORMATION."

To the Editor of *The Living Church*:

IHAVE lately finished reading Mr. Littell's *The Historians and the English Reformation*, and found the book not only very interesting but extremely valuable. Its preparation has evidently involved very wide reading and careful study, thereby saving the conscientious student of English History a vast amount of needless labor in getting his true bearings in regard to the English Church. We cannot wonder that school histories are so incorrect and misleading when their authors are dependent on such historians as Macaulay, whose brilliant imagination was too often made the substitute for study and research in writing what has been somewhat sarcastically called "his story." Happily a new and better school has risen since his day, consisting of such men as Stubbs, Lord Acton, Green, Wakeman, to whom history is a science as well as a subject of literature. Mr. Littell's book, as a much needed corrective of a serious, though not always intended, calumny, should be in every public library.

Together with thousands of others I have lately received through the mail a series of valuable papers published by "The Testimony Publishing Co." of Chicago, and entitled *Fundamentals*. They are sent with "The compliments of Two Christian Laymen." This gift has suggested to me anew the wonder that some of our own laymen do not grasp the opportunity of doing something similar with such books as this. Several thousand dollars would be wisely spent in sending to every important public library in the country (not forgetting Great Britain and her colonies) Mr. Littell's scholarly and thorough correction of a popular and very serious error.

WALKER GWYNNE.

Calvary Rectory, Summit, N. J., July 30, 1910.

INFLUENCE OF THE PRAYER BOOK.

THERE IS a characteristic story from colonial days says *Parish Notes*, Church of the Redeemer, Brooklyn. John Winthrop had some books stored in a loft, among them a Prayer Book and Testament bound together. One day the mice got in, ate the Prayer Book, and left the Testament unharmed. To the Puritan this was a manifest sign of Heaven's disapproval on forms of prayer. A generation ago popular prejudice was strong, but the Prayer Book has won its way and is the Church's most effective missionary.

In 1716 a Prayer Book found its way into Guilford, Conn. It belonged to Samuel Smithson. He loaned it to Samuel Johnson, son of a Congregational deacon, who became a tutor in Yale. In 1720 the attention of Timothy Cutler, president of Yale, was directed to the book. He was led to study our Church system, with the result that he sought our ministry. Resigning his position, he went to England for ordination. Others followed his example, among whom was Johnson. The defection of these men was a firebrand in the Puritan camp. A day of prayer and fasting was appointed. New England Congregationalism was shaken as by an earthquake. Its friends were filled with apprehension. Cutler was ordained in London and for forty-two years ministered in old Christ Church, Boston, where Paul Revere's lanterns were hung. Johnson became rector at Stratford and later president of Columbia College. These men were led into the Church through the Book of Common Prayer.

A sixteen-year-old boy fresh from the life of a New England farm matriculated at Dartmouth. In his second year there chanced to fall into his hands a copy of the Prayer Book. He studied it with interest, was led into the Church, gave himself to the ministry, became the undaunted Missionary Bishop of Ohio—founder of Kenyon College, intrepid leader on the Western frontier—Philander Chase.

A tutor at the University of North Carolina at Chapel Hill was called on to conduct college prayers, a difficult task to one not accustomed to offer public prayer. One day a friend presented him with a Prayer Book. It was a revelation. He was charmed by its beauty and fascinated by the elevation of its sentiments. He was led into the Church. That man was James Hervey Otey, in whose last will and testament was the injunction: "Place on my tomb none other inscription but this: First Bishop of the Catholic Church in Tennessee."

WITH THE eye of faith I see unrolled on the canvas of the future a glorious picture, in which shall be seen every laborer dwelling beneath his own vine and fig tree, receiving ever a living wage for his toil, every merchant and manufacturer pursuing his business and his industry without a thought of interruption by the ravages of war, and men of science and wealth combining in the achievement of more and more gigantic results, adding not merely to the necessities, but also to the comforts and luxuries of life, taking possession of land and water and air, and all the forces to be found in them, and making them minister to human life. In the foreground will be seen that highest type of womanhood, the Madonna, and across her bosom will be these words: "Mary hath kept all these things, and hath pondered them in her heart"; while underneath will shine in letters of fadeless light, "The United States of America has fulfilled its mission."—*The Late Justice David J. Brewer.*

Literary

BIOGRAPHY.

The Life of Daniel Coit Gilman. By Fabian Franklin. New York: Dodd, Mead Co. 1910. Price, \$3.50.

One word, usefulness, gathers up the story of this splendid American. And whoever desires to see how useful a man may be at every stage of his career, and to have his own life stimulated to its fullest usefulness, will read the story with enthusiasm and profit. Dr. Gilman was drawn toward the ministry as his life vocation. He did not, however, take up that work, but as a servant of Jehovah and in the service of mankind, he will rank for all time among the greatest, because among the most useful. His chosen studies at Yale, his labors as librarian, and in behalf of the Sheffield Scientific School, his duties in a position which led to a Superintendent of Schools for New Haven, European travel, and the experiences of a brief period as president of the University of California all were fitting him for his life work, which was to be "the naturalization" in America of the University idea. That three such leaders in the field of education as Presidents Eliot, White, and Angell should each have named him as the one man best equipped to expend three and one-half million dollars in carrying out the will of Johns Hopkins, was a striking testimony to the place he had made for himself among teachers, the organizers of learning, and the administrators of affairs. For twenty-five years, through financial sunshine and cloud, he labored at the task to which he set his hand in 1875. A call to be counsellor to President Cleveland in the Venezuela matter was but an incident of this period. When at threescore years and ten he laid aside the University idea realized in Baltimore and at many other college centers, it was only to be summoned six months after his decision to a further experiment in the same direction. Who more than he had ever received such a unique preparation to fulfil the purpose of Mr. Carnegie in the expenditure of ten millions for finding out the unusual man, wherever he might be, and enabling him fully to realize himself, and to expend his life in richest usefulness to his fellows? It was an astonishing tribute and crown to this life of service and self surrender that Dr. Gilman should be chosen as one of the first trustees to set in motion in the wisest directions a second enormous fortune, the Sage Foundation of \$10,000,000 for social work.

SOCIAL PROBLEMS.

The Socialized Church. New York: Eaton & Mains. The Methodist Book Concern.

The Methodist Book Concern of New York has published in a single volume under this title the addresses delivered before the First National Conference of the Social Workers of Methodism, and a very creditable and stimulating volume it is. One shares Dr. Frank Mason North's impatience with adjectives and especially when applied to the Church. In his words, "the Church theoretically requires no such aid to make clear to the successive generations its character and place in human life and in the divine purpose." He might have added "and practically the Church needs no such aid." Nevertheless he puts up a splendid argument for what some would prefer to have described as "the Social Mission of the Church," and one deeply and heartily sympathizes with his splendid appeal for "the larger ideals which are simply the ideals of Christ. The Church can have no higher possible aim than to understand Him and be like Him. . . . Ministration in spirit and method must be the principle of Christian activity."

The book, however, is not wholly given over to inspiration, but deals with such practical questions as the relations of the Church to employes in department stores, the deaconess in social settlement work and the value of a social settlement in an industrial neighborhood, the value of playgrounds, the deaconess as a pastor's social assistant.

Although coming into the social field late, the Wesleyans in Great Britain and the Methodists in the United States have already done some splendid and effective work. It was not until 1905 that the former organized its Union for Social Service, with its splendid motto "*See and Serve.*" and the American Society is of a later date still. Both moreover have a considerable and an influential membership and a striking list of useful publications, of which this volume is entitled to be considered chief.

Designed principally for workers in the Methodist communion, it will prove suggestive for members of all communions, and it is to be hoped that Anglicans may soon be able to claim credit for one equally good.

The editor is Dr. Worth M. Tippy, the secretary of the Methodist Federation for Social Service. The dedication is to "those who shall become awakened to the social need and to the joy of social service."

CLINTON ROGERS WOODRUFF.

The Health of the City. By Hollis Godfrey. Boston: Houghton, Mifflin & Co. Price, \$1.25 net.

"A book of intense interest to every intelligent citizen," the publisher says; we add, "A book of intense importance to every ignorant citizen."

City Air, Water, Ice, Milk, Food, Noise, Waste, Plumbing, Housing: these titles present the headings under which the health of the city is considered. The result of four years' personal investigation and thoughtful observation is given in these pages.

Remembering that the human body is a most delicate machine, which must be housed, kept in good repair, and enabled to do its work with greatest economy and efficiency, attention is given to those matters which shall tend to this specific result. The power of the machine depends of necessity upon the best combustion of the best fuel attainable. The question of the air breathed is therefore of first importance. It is startling to be told that the air in the New York subways contains iron particles produced by wheel shoe-brakes to the extent of twenty-five tons a month. Guidance is given to the enquirer in the chapter on milk in fastening the responsibility upon farmer, middleman, salesman, and mother, for the appalling death rate which has existed among babies in our large cities, one in every five. For one year milk is the babies' only food, and for five years its chief food. What if its full value is lessened by such an adulteration as is indicated by the removal in one city alone of 1,600 gallons of cream daily, a loss of \$900,000 a year to consumers, mostly poor! Count Rumford's extraordinary experiment in Bavaria in 1790, and modern experiments in the matter of feeding factory workers, compel the question, Why might not the experiment be tried in at least one of our cities of buying up its saloons and turning them into rest rooms, food kitchens, and restaurants for community service? Bad cooking will destroy the potentialities of the best food; prices of rent and coal and ice are prohibitive for proper preparation of food by multitudes of mothers, who must work as conditions are and cannot remain at home. An experiment repeatedly successful should be rapidly and widely extended. This book makes clear that whatever changes have come about because most people must now depend upon others for the supply of their daily necessities, nothing can relieve the individual from his responsibility of seeing to it that everything endangering the health of the community is removed, and that all things shall tend to better health and so to fuller efficiency of the machine, man. This demands persistent observation, good laws, and the moulding of public opinion, so that executors of the laws shall be sustained, preserved from political and selfish interests, and have the freedom and money to do their duty as the laws shall require.

"How CAN the home and school be brought into closer relations?" is the question Mrs. Mary Van M. Grice undertakes to answer in a suggestive little book, *Home and School*—United in Widening Circles of Inspiration and Service. As Dr. E. E. Brown, the United States Commissioner of Education, puts the situation, "It would be hard to resist the conviction that, in these organizations (Mothers' Clubs, Current Events Clubs, Civic Clubs, Social Centers) and others of a similar character, there is arising a new force which will mightily influence our educational and our community life within the next generation. With a deep sympathy for the work which has been done, especially in Rochester—already described in the Social Welfare Department of THE LIVING CHURCH—Mrs. Grice tells out of an abundant experience how this work can be done with the most effectiveness. This little book of 154 pages is a good book for social workers to know. [Philadelphia: Christopher Sower Co., 614 Arch Street. Mailing price 50 cents.]

SCHOOL GARDENS.

HENRY G. PARSONS' *Children's Gardens for Pleasure, Health, and Education* is an abundantly illustrated volume designed for those in the growing movement which is organizing itself in the School Farm League, of which Mr. Parsons is the secretary. It is the contention of this book that gardens furnish much that is needed in the education of children, and the aim of it is to show, practically, how this gardening should be carried on to bring about the best results. The author believes that many of the large problems troubling society and the nation should be met by a better education of each generation of children, and advocates the garden as the most feasible place to implant the seeds of a true and well-balanced conception of the rules of "the great game of life," to use his expression, although it is unfortunate to look upon life as a game. Nevertheless school gardens have abundantly demonstrated their effectiveness as an educational factor, and this volume, written out of an active and useful experience in the Children's School Farm, established by Mrs. Henry Parsons (the mother of the author) in DeWitt Clinton Park, is an excellent guide for workers in this field. [New York: Sturgis and Walton, 31 East Twenty-seventh Street. \$1 net.]

ANOTHER and in some respects an even more practical book on the same general subject is M. Louise Greene's *Among School Gardens*. It is intended (and amply fulfils its intentions) to answer the questions: What are school gardens; what purpose do they serve; where are the best; and to give such explicit directions that a novice may be able to start a school garden, and to show that even the simplest

can be of great benefit to children. Dr. Greene has very happily combined scientific accuracy and fullness of advice with simplicity and directness, and has given to workers in this new and interesting and helpful field of civic and educational endeavor, a handbook of real value. He shares the firm conviction of the American Civic Association "that there is no more potent influence for better civic conditions in America than the educated youth, in whom there is developed this critical discernment of beauty and excellence in nature and art, an abiding love for these things, and a feeling of personal responsibility for better civic conditions. Furthermore, its members are firmly convinced that there is no more efficient agency for the attainment of those high ideals in education than school garden work, properly correlated with other school work." This book can be heartily commended as promoting high ideals. Dr. Greene covers all sorts and conditions of garden work done for the educational value to the child. This means not only the school garden as it is ordinarily understood, but some of the big experimental gardens which almost approach farms in size, vacant lot gardens, back yard and front yard "patches," in fact, everything down to a window-box. Moreover, it is the first book to cover the experience of the whole country instead of a single city or district. It is a Russell Sage Foundation publication of the Charities Publication Committee, 105 East Twenty-second Street, New York. \$1.25 postpaid. It is abundantly and intelligently illustrated. CLINTON ROGERS WOODRUFF.

CHRISTIAN SCIENCE EXPOSED AGAIN.

The Religio-Medical Masquerade. By Frederick W. Peabody, LL.B., of the Boston Bar. Boston: The Hancock Press. Price, \$1.08 postpaid.

This is emphatically a book to be read by everyone interested in that extraordinary mixture of imposture and delusion called "Christian Science." Mr. Peabody is a reputable member of the Boston bar, whose professional duties have brought him into contact with Mrs. Eddy and her immediate circle many times. He writes with intense fervor, as if he felt it a civic and religious duty to expose the hideous and sordid facts concerning Eddyism, its gross ignorance, its colossal greed for money, its untruthfulness, its ruthless sacrifice of children, its contempt for marriage, its degrading superstition and dread of "malicious animal magnetism." The substance of this book has been delivered many times as a lecture, in Boston and other cities; and Mr. Peabody has challenged the "Scientists" to sue him for libel and for slander. Mrs. Eddy has been willing enough to go to law heretofore, in defence of her copyrights; but so far Mr. Peabody's challenge is not accepted.

There are many good people whose charity has deteriorated into a sort of wishy-washy sentimentality, and who say, "Poor Mrs. Eddy is an old, old woman. It is cruel to attack her. Her followers are serving God according to their own consciences, and many of them are excellent people who are healthier and happier because of Christian Science. Let them alone; let us have no controversy." If such misguided folk would read Mr. Peabody's book, they would learn that while no one wishes to attack an old woman who is content with her private position, the case is different when she professes to be the inspired revealer of essential Truth, and claims absolute authority over the thoughts, the purses, and the family lives of her followers. They would learn that Eddyism is no religion at all, since it denies the existence of a personal God; that it is not even a system of ethics, since it obliterates all distinction between right and wrong by denying the existence of evil; that its "evidences" of cures rest, for the larger part, on perjury and falsehood; and that its dark superstitions concerning "mesmerism" or "malicious animal magnetism" lead directly to madness and suicide. Mr. Peabody tells the sordid story of the origin and establishment of Eddyism clearly and vigorously. Read in connection with Georgine Milmine's *Life of Mary Baker G. Eddy* and Stephen Paget's *Faith and Works of Christian Science*, it is illuminating to convince all except the most infatuated votaries who, wishing to be deceived, are deceived. P. I.

MISCELLANEOUS.

The Court of Alexander III. Letters of Mrs. Lothrop, Wife of the late Hon. George Van Ness Lothrop, Former Minister Plenipotentiary and Envoy Extraordinary of the United States to Russia. Edited by William Prall, Ph.D., S.T.D., LL.B., author of *Civic Christianity, The State and the Church*, etc. Philadelphia: The John C. Winston Company. 1910.

These letters are pleasantly written, and give us an interesting picture of Russian court circles in the days of Alexander III.

As the wife of our minister to Russia, Mrs. Lothrop had exceptional opportunities for seeing and observing. Her description of the tsar and royal family is delightful, and we are impressed by the domestic character of the late tsar. The letters give us a very different idea of him from that which we receive from our newspapers. Instead of a ruler living in fear and terror and daily expecting death, Alexander is shown to us as fearless and loved by his people, amongst whom he went constantly.

Mrs. Lothrop's description of the religious ceremonies at Easter and on other occasions are very vivid and interesting. The letters are delightful and can be commended to all who desire an interesting picture of Russia as seen from the diplomatic circle.

FAITH.

Through faith we know what is unknown;
By faith we hear the angels sing.
Through faith we claim God as our own;
By faith we know that Christ is King.

Through faith we have a home above;
By faith we see our Father there.
Through faith we grow in God's dear love;
By faith we know God gives us care.

Through faith we bend the knee in prayer;
By faith we can with evil cope;
By faith we conquer worldly care;
Through faith we have a sacred hope.

God gives us faith for our defence,
Which Satan's might assails in vain;
Nor can his wiles draw us from thence
If in God's favor we remain.

Faith is God's highest gift to man;
Man climbs by it with God to live;
How dear is faith! How great the plan!
And only in God's power to give.

Brooklyn, N. Y.

DR. H. S. THORNE.

THE IDEAL OF CHRISTIAN CHARACTER.

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

MEDITATION V.—FAMILY RELATIONS.

PRELUDE.

LET us picture our Lord teaching a crowd of people who had followed Him into a house. We can see the enthusiasm and tenderness of His manner; His wonderful personal magnetism; and the breathless attention of the people, pressing as near to Him as possible to catch every syllable and to bathe in the atmosphere of His gracious presence. Suddenly there is an interruption. A messenger makes his way through the crowd to the Speaker, and informs Him that His mother and brethren are outside waiting to speak to Him. We can imagine His change of color as He thought of how they were interfering with His work. He knew how all along they had been trying to change His plans. His methods seemed unreasonable to them. They thought He was beside Himself. We can see Him rise slowly and address the messenger: "Who is My mother and My brethren?" And then as He looks round about on them which sat about Him, He adds: "Behold My mother and My brethren! For whosoever shall do the will of God, the same is My brother, and My sister and mother" (St. Mark 3, 31-35).

2. Consider how in this scene we behold our Lord putting His divine work first, not hesitating to set His family on one side when they interfered with that work the Father had given Him to do.

3. Let us pray for wisdom to maintain always a right relation to our kindred and to God, and for grace to enable us to put God first when the claim of family conflicts with the claim of God.

Collects IV. and IX. Trinity.

MEDITATION.

Those of us who were not left in infancy as orphans have lived most of our lives amid the surroundings of a family. Father and mother, brothers and sisters, grandparents and uncles and aunts, husband and wife, one or more of these are personalities that we take for granted in the ordering of our lives, almost like the air we breathe or the furniture in our homes. Yet, as soon as we came to years of discretion, we realized that these familiar relationships furnished us with certain problems of conduct that we must solve. What claims have they upon our time and sympathy? When and to what extent should we give it to them? Should any higher claims take precedence of the claims of our kindred? Are these family relationships ends in themselves or only means and helps to the fulfilment of higher ends? In order to answer such questions as these, we cannot do better than ponder over the ideal of the Christian character, as set forth in the earthly life of our Lord Jesus Christ. He too came into this world as a member of a human family. What were His relations with the other members of His family?

Though the references in the gospels to our Lord's family life are scanty, yet they are striking and typical, and we can deduce from them certain definite conclusions.

The first conclusion is that during the thirty years before

He entered upon His public ministry, He lived an obscure life in the little home in Nazareth, subject to His parents. He was a loyal and affectionate son; and if, as seems probable, Joseph died while our Lord was a youth, He probably supported His mother by the toil of His hands in the carpenter shop.

The second conclusion is that His mother believed in His extraordinary mission with all her heart; and understood that He possessed miraculous powers; but she strangely failed to sympathize with the methods and means by which He was trying to fulfil His mission. She seems to have taken a critical attitude toward Him for what she considered His blameworthy delay in proclaiming His Messiahship and establishing His kingdom.

The third conclusion is that His "brethren"—whoever they were, whether cousins or the children of Joseph by a former marriage—misunderstood and opposed Him still more. There is no suggestion in the narrative that they showed any sympathy with Him whatever. They did not believe in Him. They thought He was mad. When they made to Him the final challenge to manifest Himself to the world, He turned upon them and said: "My time is not yet come; but your time is always ready. The world cannot hate you; but Me it hateth because I testify of it that its works are evil."

In short this is what we find: our Lord loved His mother and His brethren as a son and a brother; but He knew that His vocation demanded the sacrifice of family ties and affections; and this sacrifice, though with deep pain to Himself, He was prepared to make whenever necessary. We cannot possibly realize how intensely our Lord suffered from this loneliness and isolation, and from lack of sympathy, and from persecution on all sides, especially from those whom He loved so intimately, His mother and brethren. For we cannot doubt that through it all He loved them dearly. In His dying agony on the cross, He commended her to the loving care and protection of His beloved disciple, St. John, saying to her, "Woman, behold thy son," and to him, "Behold thy mother." This by the way seems a proof that the men called His "brethren" were not the children of Mary. Had they been, He would surely have left her in their care.

Now does not this enlighten us as to what should be our attitude toward those who are related to us by family ties? The family is not an end but a means. The end for which each one of us has been placed here in this world is to do the will of God, to do our duty in that state of life unto which it shall please God to call us. That must always be our first concern. The family should be a help and inspiration to every individual enabling him to fulfil that aim the better. The wife should inspire and aid her husband to be the man God meant him to be, and to do the work God has called him to do. The husband should protect and support and strengthen his wife to be the woman God meant her to be, and to perform the tasks for which God has fitted her. The parents should look upon their children as entrusted to them by God to be prepared for some noble and God-given calling.

But alas! how often family ties have proven a hindrance to men and to women and to children in fulfilling their divine vocation! How many sons and daughters have been pampered and softened and ruined by foolish parents! How many husbands have been lured from paths of rectitude and honesty by worldly and extravagant wives! How many wives have lost their religion through the ungodliness of their husbands! How frequently has a boy or girl been led into a sin by a brother or a sister! Duty, religion, God, must always come first.

Yet though we must often be firm in our resolve to carry out God's will, and sometimes even severe; we must not allow ourselves to be harsh or hateful towards those of our own blood. We must try to imitate our Lord, and love them to the end. In this connection we are reminded of a scene in David's life where he seemed particularly to be a type of our Lord. He was fleeing for his life before the angry pursuit of King Saul. He was hiding in the cave of Adullam, when his aged father and mother heard of his whereabouts, and came to him and threw themselves upon his protection. At the risk of great danger to himself and them he took them on a long journey to a city of Moab, and arranged for their shelter and hospitality with the king of Moab. We should always aim at that sort of gentleness and love for those who are united to us by family ties. The highest and truest love ought never to interfere with our fulfilment of the mission God has laid upon us.

"EACH MOMENT as it passes, is the meeting place of two eternities."

THE LAST OFFICES.

BY TWO NURSES.

The two nurses who have drawn up these simple rules for laying out the departed have felt that there is a great need for some such plain instructions. They have found in some years' work of district nursing and in consultation with other workers, how many there are who do not know how to perform the last offices, and they have also seen so much unintentional irreverence, and want of care for the body, after death, that they hope these few rules may be of some help.

These rules do not embrace the question of disinfection or sanitation.

AFTER death the following are the particulars that should be attended to as soon as may be possible:

1. A handkerchief should be folded across to make a band of about three inches wide. This should be placed under the chin and fastened firmly at the top of the head to keep the mouth closed.

2. The eyelids should be closed, the lids being kept down, if necessary, by small pads of wet cotton wool or linen.

3. Remove the night clothes, straighten the limbs to natural form. This should be done without exposure of the body (great care should always be taken in the laying out of the departed not to expose the body more than in life), place one pillow only, or bolster, under the head, remove the upper blankets, and leave all covered with the upper sheet.

ONE HOUR LATER.

The body should be washed all over with soap and water, under a blanket or sheet. This should be done with old linen or tow, burning each piece and not dipping it again into the water after once using.

A long piece of clean, strong calico, round towelling, or any such material about half-a-yard in width, should be firmly bound round the body, under cover, reaching from the waist, covering the abdomen and loins, well down to the thighs, the end being secured by stitching with stout thread and a firm packing of clean rag, tow, or cotton wool placed in the natural passages.

Clean dressing should be placed on any wound, and should there have been any hemorrhage or other discharge from nose or ears a small packing of cotton wool or rag should be inserted.

A white nightgown should be put on, and white socks or stockings drawn on over the feet.

The ankles should be firmly tied together with wide white tape or a piece of bandage.

The hair should be brushed and neatly done, and the nails cleaned if necessary.

The arms and hands laid straight down by the side of the body or folded across the breast.

Should the patient have been lying upon a feather or flock bed, this must be removed and the body laid on the mattress or pilasse, over which a clean sheet has been spread.

A handkerchief should be placed over the face, and a clean sheet spread over all.

The pads may be removed from the eyes, and the handkerchief from the head in the course of a few hours.

All this should be done as far as possible in silence and with no one present but those engaged in the last offices. Great reverence and care should be observed, remembering always that the form before you has fought life's battle and has just fallen either in victory or defeat, that it has been the abode of an immortal spirit, and that to you has been given the task to prepare it for its "sleep" until the judgment day of God.

A PRAYER FOR USE BEFORE PERFORMING THE LAST OFFICES.

O God, our Heavenly Father, who didst make man in Thine own Image and Likeness, grant us grace to perform this act with reverence and care, in remembrance of Jesus' Holy Body tended by human hands and laid within the tomb, who is the Resurrection and the Life, and liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.—*American Catholic.*

"BROKEN FRIENDSHIP, like china, may be repaired, but the break will always show," says the *Catholic Messenger*. "And it is a bit of real truth and wisdom. Friendship is a precious thing—too precious a treasure to be carelessly broken or thrown away. The world handles the word 'friend' lightly; its real, true, deeper meaning is forgotten, and the acquaintance of an hour or the chance comer is designated by the term, which in itself bears a wealth of meaning."

WHO'S WHO IN GENERAL CONVENTION.

Continued from last week. See introductory explanation in the issue of July 23d.

LAY DEPUTIES

- Adams, J. Pinckney H., Vermont.**
Mfr. Fair Haven, Vt.; b. Apr. 5, 1879, Saxewelm, Germany (of Am. parents); ed. Newark Acad., Yale (B.A.), Columbia Law Sch.; warden St. Luke's Ch.; alternate del. Nat. Rep. Conv., 1908, del. to dist and state Rep. conv., 1906-08, v. pres. Natl. Asso. Mfrs.; opposed to Preamble and Open Pulpit.
- Allen, Richard Henry, Tennessee.**
Secretary and accountant, Memphis; b. Nov. 24, 1851, Memphis; ed. Washington & Lee Univ.; sr. warden (1908-9), mem of vestry, supt. of S. S. since 1899; formerly mem. of Sch. Bd., capt. in Militia of Tenn. and of Mo., later colonel in Tenn. N. G.
- Ambler, Benj. Mason, West Virginia.**
Lawyer, Parkersburg; b. Jan. 14, 1850, Winchester, Va.; ed. Un. Va.; mem. several G. C.s; warden Trinity Ch.; registrar dioc.; pres. trustee of permanent funds dioc.; opposed to Preamble; favors Open Pulpit.
- Andrews, Charles, Central New York.**
Lawyer, Syracuse, N. Y.; b. May 27, 1827; ed. Cazenovia Sem. (LL.D.), Hamilton 1877, Columbia 1887, Yale 1898; mem. G. C. '98, '01, '04, '07; mem. com. to re-arrange miss. depts., com. on courts of appeal; chancellor dioc.; distr. att'y 1853-6; mayor 1861, 62, 68; del. N. Y. const. conv. 1867; judge N. Y. Court of Appeals, 1870-97 (chief judge, 1881-84, 1893-97).
- Aschman, G. A., M.D., West Virginia.**
Physician, Wheeling, W. Va.; b. Apr. 3, 1860, New York City; ed. Geneva, Switzerland (B. Sc.), Zürich (M.D.); mem. G. C. '98, '04, '07; mem. Gen. Com. Sunday Schools; sr. warden St. Matthew's Ch.; mem. Sunday School Com. of Dioc.; ex-secy. and ex-pres. W. Va. State Medical Soc.; pres. State Bd. of Regents of W. Va. Sch. Deaf and Blind; opposes Preamble, Open Pulpit, and Suffr. Bps.
- Ashley, Henry DeL., Kansas City.**
Lawyer, Kansas City, Mo.; b. Sept. 19, 1856, Syracuse, N. Y.; ed. Racine (1876, B.A., A.M.); mem. G. C. '01, '04, '07; sr. warden Grace Ch.; park commissioner.
- Bacot, Thomas Wright, South Carolina.**
Lawyer, Charleston, S. C.; b. Apr. 14, 1849, Charleston, S. C.; ed. Col. of Charleston (B.A., 1870); mem. G. C. '04, '07; mem. cons. Uniformity Marriage and Divorce, Ct. of Reviews for trial of presbyter or deacon for 4th dept.; vestr. St. Philip's Ch., solicitor of the par.; mem. std. com.; trustee St. Mary's Sch.; chm. laymen's miss. fed. of Charleston; Lt. in state militia to Apr. 1877; mem. House of Rep. of Gen. Assembly, 1892-1902, chm. judiciary com. 1898-02, 1st asst. U. S. atty. for S. C., 1905-09, former trust. S. C. Col., pres. St. George's Soc., v. pres. Huguenot Soc. of S. C., mem. S. C. Soc. and S. C. Hist. Soc.; favors Preamble and Suffr. Bps. *Care Rev. F. H. Richey, Norwood, O.*
- Bailey, Edward P., Chicago.**
Mfr. and banker, Chicago; b. Dec. 28, 1841, Almont, Mich.; ed. high school; mem. G. C. '01, '04, '07; mem. Jt. Com. G. T. S.; vestr. and warden Grace Ch. *Hotel Sinton.*
- Battle, Richard Henry, North Carolina.**
Lawyer, Raleigh; b. Dec. 3, 1835, Louisburg, N. C.; ed. Univ. of N. C. (A.B., A.M., LL.B., LL.D.); mem. G. C. '89, '92, '95, '98, '01, '04, '07; mem. com. on Canons and com. of Provines; vestr. and secy. Christ Ch., sr. warden Good Shepherd since 1874; trustee of dioc.; mem. std. com. for 30 yrs.; 1st Lt. C. S. A. 1862, priv. sec. to Gov. Vance Sept. '62-Aug. '64; state auditor '64-65, chm. Dem. State Com. 1880-84; aptd judge in 1885, but declined; pub. pamphlet of addresses del. Aug. 1900, at unveiling of statue of Gov. Vance; favors Preamble.
- Beach, Daniel, Western New York.**
Lawyer, Watkins, N. Y.; b. Aug. 29, 1850, Tyrone, N. Y.; ed. Alfred Univ. (A.M., Ph.D., LL.D.), Union Col., Hamilton Col. (LL.D.); mem. G. C. '01, '04, '07; sr. warden St. James' Ch.; Regent Univ. State of N. Y. since 1885. *Hotel Sinton.*
- Berry, Turner E., Atlanta.**
Mfr., Columbus, Ga.; b. Jan. 1, 1876, Columbus; ed. high sch.; vestr., sec. and treas. of parish; mem. std. com. and bd. of mis.; opposed to Preamble, Open Pulpit, and Suffr. Bps. *Palace Hotel.*
- Bradford, Edward Green, Delaware.**
Lawyer, Wilmington, Del.; b. Mar. 12, 1848, Wilmington; ed. Yale (A.B., 1868); mem. G. C. '92, '95, '98, '01, '04, '07; mem. com. uniformity marriage laws; mem. std. com.; pres. A. C. U.; U. S. district judge since 1897.
- Briggs, George, Vermont.**
Inspector Nat'l Life Ins. Co., Montpelier; b. Apr. 26, 1844, Brandon, Vt.; ed. Vt. Epis. Inst., Hobart (A.M., 1866); mem. G. C. '98, '01, '04, Vestr. Brandon and Montpelier; std. com.; pres. trustee dioc. Mem. Vt. H. R. 1880, senate 1888.
- Brooks, Charles E., Indianapolis.**
Asst. treas. Natl. Malleable Casting Co., Indianapolis; b. Mar. 30, 1857, Cleveland; ed. pub. school; mem. G. C. '04, '07; vestr. Christ Ch.; treas. dioc. Indpls.; favors Preamble and Suffr. Bps., opposes Open Pulpit. *Burnet House.*
- Brown, Edward O., Fond du Lac.**
Lumberman, Rhinelander, Wis.; b. Mar. 16, 1859, Stevens Point, Wis.; ed. West Point Mil. Acad., 1881; jr. warden and treas. St. Augustine's miss.; 2d Lt. Corps of Engineers, U. S. A., 1881-82; Capt. Wis. N. G. '98-'09.
- Brown, Ensign N., Ohio.**
Lawyer, Youngstown; b. 1854, Canfield, O.; ed. N. Y. City; vestr. St. John's; opposed to Preamble and Open Pulpit.
- Brown, Selden S., Western New York.**
Lawyer; surrogate (probate judge) of Monroe Co., Scottsville, N. Y.; b. Oct. 23, 1855, Scottsville, N. Y.; ed. Rochester Collegiate Inst., Roch. Univ. (A.B. 1879, A.M. 1882); mem. G. C. '98, '04, '07; wdn., treas. Grace Ch.; mem. std. com.; chancellor dioc.
- Brown, Thomas A., Quincy.**
Merchant, Quincy, Ill.; b. Aug. 9, 1874, Hannibal, Mo.; ed. high school; mem. G. C. '07; vestr. and treas. Trinity Ch., Hannibal, Mo.; mem. chapter and treas. St. John's Cath., Quincy; del. miss. coun. and mem. ex. com. 5th dept.; opposed to Open Pulpit.
- Browne, Arthur S., Washington.**
Lawyer, Washington, D. C.; b. 1860, Washington; ed. Dartmouth (A.B.), Geo. Washington Univ. (LL.B.); mem. G. C. '98, '01, '04, '07; mem. com. Constitutional Amendments; vestr.; register; opposed to Preamble and Open Pulpit. *St. Nicholas Hotel.*
- Burgwin, George C., Pittsburgh.**
Lawyer, Pittsburgh; b. 1851, same; ed. Trinity, Htd. (B.A., 1872, M.A., 1875), Columbia (LL.B., 1875); mem. G. C. '95, '98, '01, '04, '07; mem. com. on Validity of Orders R. E. Ch.; com. on provinces; sr. wrd. Ch. Good Shep.; std. com.; v. p. bd. of trustees dioc.; chm. ex. com. Bar Ass'n of Allegheny Co. *Hotel Sinton.*
- Burr, Chauncey Rea, Maine.**
Physician, Portland, Me.; b. Oct. 18, 1862, Portland; ed. Yale (Ph.B., 1884), Harvard (M.D., 1888); mem. Chap. St. Luke's Cath.; late pres. Ch. Club of Me.; mem. A. C. U., Anglo-Roman Union, Anglican and East Orth. Ch. Union; Asst. Surgeon U. S. N. '98-'01; Hon. V. Consul of Spain since 1895; opposed to Preamble and Open Pulpit, favors Suffr. Bps.
- Cadwallader, John Francis, Springfield.**
Asst. N. W. Mut. Life Ins. Co., Springfield, Ill.; b. Apr. 1, 1853, Waynesville, Ohio; ed. Lincoln Un.; vestr. and warden St. Paul's Ch.; treas. of dioc. (1902-08); mem. B. S. A.
- Caldor, William, East Carolina.**
Merchant, Wilmington, N. C.; b. 1844, Wilmington; ed. Hillsboro Mil. Acad.; mem. G. C. '98, '01, '04, '07; vestr. and treas.; trust. of the dioc.; served in Confederate army.
- Carpender, John N., New Jersey.**
Mfr., New Brunswick, N. J.; b. Nov. 4, 1845, New York City; ed. Rutgers College (1866, A.B., A.M.); mem. G. C. '86, '89, '92, '95, '98, '01, '04, '07; chm. com. on expense; sr. warden Ch. St. John Evangel.; treas. Epis. Fund of the dioc.; pres. Church Club; commissioner Sinking fund of New Brunswick since 1880. *Hotel Sinton.*
- Cary, Tracy M., Milwaukee.**
Banker, Chippewa Falls, Wis.; b. Jan. 17, 1854, Ringhamton, N. Y.; ed. high sch.; mem. G. C. '95, '98, '01, '04, '07; vestr. Christ Ch.; vestr. and sr. warden 36 years, have been treas., S. S. teacher, and S. S. Supt.; treas. dioc. com. Ch. extension; alderman 1886-88; treas. City Cemetery Ass'n; favors Preamble and Suffr. Bps.; opposed to Open Pulpit. *Grand Hotel.*
- Chase, Henry Leverett, Missouri.**
Mfr., St. Louis; b. June 30, 1867, New York City; ed. pub. schools; mem. G. C. '07; sr. warden, treas., lay reader, and vestr. St. Stephen's Ch., Ferguson, Mo.; pres. Ch. Club, St. Louis; mem. B. S. A.; sometime pres. pub. sch. bd., Ferguson; private First Corps Cadets, Mass. Vol. Mil., 1886-89; opposed to Preamble and Open Pulpit, favors Suffr. Bps.
- Cleaver, Albert N., Bethlehem.**
Pres. Sayre Mining & Mfg. Co., So. Bethlehem, Pa.; b. Feb. 25, 1848, Norwich, Vt.; ed. pub. schools; mem. G. C. 1907; sr. warden Ch. of Nativity; mem. std. com.; favors Preamble and Suffr. Bps. *Hotel Sinton.*
- Clement, Charles M., Harrisburg.**
Lawyer, Sunbury, Pa.; b. 1855, Sunbury; ed. priv. schools; mem. G. C., '98, '01, '04, '07; mem. com. on New Dioceses, Prayer Book, Revision of Lectionary; vestr.; secy. of dioc., ex-pres. Church Club; Lt. Col. 12th Penna., Spanish war; Brig. Gen. P. N. G.; Dep. Sec. Commonwealth 1890-91. *Hotel Sinton.*
- Cobb, Charles D., Colorado.**
Mgr. Fire Ins. Co., Denver; b. June 15, 1844, Columbus, Mo.; ed. Irving Inst., Tarrytown, N. Y.; mem. G. C. 1907; treas. dioc. *Hotel Munro.*
- Cole, Allan D., Lexington.**
Lawyer, Maysville, Ky.; b. Mar. 16, 1866, Flemingsburg, Ky.; ed. Harvard (A.B., 1885); mem. G. C. '04, '07; vestr., lay reader; mem. Cath. chap., trust. Kenyon Col.; spec. judge by appointment of the Gov.; favors Preamble, Open Pulpit, and Suffr. Bps.
- Copeland, George E., Milwaukee.**
Asst. Supt. Agencies, N. W. Mut. Life Ins. Co., Milwaukee; b. May 28, 1857, Middlebury, Vt.; ed. pvt. and gram. sch.; mem. G. C. '86, '89, '92, '98, '01, '04, '07; mem. com. eccl. relations; sec. std. com.; opposed to Open Pulpit.
- Covington, Robert Wells, Kentucky.**
Farmer, Bowling Green, Ky.; b. 1858, Bowling Green; ed. Warren Col. (A.B.), Univ. Virginia (LL.B.); mem. G. C. '92, '95, '98, '01, '04, '07; jr. warden Christ Ch.; favors Preamble and Open Pulpit. *Grand Hotel.*
- Crocker, William H., California.**
Banker, San Francisco; b. Jan. 13, 1861, Sacramento, Calif.; ed. Yale (Ph.D.); mem. G. C. 1907; mem. std. com. on expenses; vestr. Grace Pro-Cath.; mem. corporation of dioc.; director St. Luke's Hosp., etc.; regent Univ. of Calif.
- Crosby, George H., Duluth.**
Mining, Duluth, Minn.; b. July 24, 1865, Hastings, Minn.; ed. com. sch.; mem. G. C. 1907; sr. warden; mem. std. com.
- Cutting, W. Bayard, New York.**
Retired, New York City; b. Jan. 12, 1850, New York; ed. Columbia (A.B., A.M., LL.B.); mem. G. C. '83, '86, '89, '92, '95, '98, '01, '04, '07; sr. warden Christ Ch.
- Deming, Judson Keith, Iowa.**
Banker, Dubuque; b. Sept. 18, 1858, Sheldon, Vt.; vestr.; std. com.; treas. dioc. episc. fd. *Hastin Hotel.*
- Dudley, Harry H., New Hampshire.**
Banker, Concord; b. June 11, 1859, Concord; ed. pub. sch., high sch.; mem. G. C. '07; jr. wdn., treas. St. Paul's; treas. dioc. miss., trustee invested funds dioc.; mem. state legislature 1901, state senate 1903; commissary general on Gov. Rollins' staff 1899-00; favors Open Pulpit, Suffr. Bps.
- DuPuy, Herbert, Pittsburgh.**
Chrm. Crucible Steel Co., Pittsburgh; b. May 10, 1856, Chicago; ed. Lehigh Univ. (1878); mem. G. C. '98, '01, '04; vestr. Calvary Ch., trust. St. Margaret's Hosp.; mem. Church Club; favors Suffr. Bps. *Sinton Hotel.*
- English, H. D. W., Pittsburgh.**
Mgr. Berkshire Life Ins. Co.; pres. W. Va. Carbon Co., etc., Pittsburgh; b. Dec. 21, 1855, Sabbath Rest, Pa.; ed. Milroy (Pa.) Acad.; senr. wdn. Calvary; chm. dioc. miss. com.; 1st v. p. formerly pres., B. S. A.; pres. Pgh. civic com.; v. p. Pgh. flood com.; v. p. voters' league; mem. ex. com. natl. munic. lg.; ex. com. natl. housing conditions ass'n; author "The Functions of Business Bodies in Impr. Civic Conditions" (Natl. Munic. Lg.). *Hotel Hastin.*
- Evans, Rowland, Pennsylvania.**
Lawyer, Haverford; b. 1847, Tredyffrin, Pa.; ed. West Chester Acad.; mem. G. C. '01, '04, '07; mem. com. on Prayer Book, clergy pension fund, clergy relief; vestr. Ch. of Redeemer, Bryn Mawr, since 1870; mem. dioc. bd. miss. dioc. trust.; favors Preamble and Suffr. Bps.
- Fauikner, S. S., Arkansas.**
Banker, Helena, Ark.; b. Jan. 20, 1856, Manchester, Eng.; ed. pub. schools; vestr. and treas. St. John's Ch.; trustee Permanent Episcopate Endowment Fund; mem. State Bd. Charities.
- Fitts, J. H., Alabama.**
Banker, Tuscaloosa, Ala.; b. Oct. 12, 1830, Jackson, Ala.; ed. Univ. Ala. (A.M., A.B., LL.D.); mem. G. C. '95, '98, '01, '04, '07; sr.

- warden and treas. par.; treas. of dioc., trust. Bp.'s fund; Confed. States Depository, 1863-65; treas. Un. Ala. for 44 yrs.; author "Genealogy of the Fitts or Fitz Family" (1897); opposed to Open Pulpit and Suffr. Bps. *Burnet Hotel*.
- Galbraith, E., West Texas.**
Dentist, Kerrville, Texas; b. 1871, Carrickmacross, Ireland; jr. warden, treas. and sec. St. Peter's Ch.; mem. dioc. S.S. Board.
- Gardiner, Robert H., Maine.**
Trustee, Gardiner, Me.; b. Sept. 9, 1855, Ft. Tejon, Calif.; ed. Harvard (A. B., 1876); mem. G. C. '04, '07; mem. S. S. Com.; warden Christ Ch.; mem. std. com. and dioc. bd. of miss.; mem. council B. S. A.; favors Open Pulpit and Suffr. Bps. *Hotel Sinton*.
- Garlichs, Frederick A. H., Kansas City.**
Secy. Midland Bldg. Assn., St. Joseph, Mo.; b. Oct. 1, 1866, St. Joseph; ed. high sch.; mem. dioc. miss. bd.; favors Preamble, Open Pulpit, and Suffr. Bps. *Lackman Hotel*.
- Gaston, Ellis Dwight, Michigan City.**
Manufacturer's Agt., Fort Wayne, Ind.; b. Mar. 31, 1860, near Oxford, Ohio; ed. com. sch. and bus. col.; vestr.; mem. dioc. miss. com.; opposed to Open Pulpit.
- Gibson, D. E., Colorado.**
Lumber, Canon City, Colo.; b. Springfield, Ill.; ed. Ill. Col. Jacksonville; G. C. 1907; mem. Pan-Anglican Cong., London; vestr.; mem. std. com.
- Gibson, W. Hopper, Easton.**
Insurance, Centerville, Md.; b. Centerville; ed. St. John's Col., Annapolis; mem. G. C. '01, '04, '07; std. com.; sr. warden St. Paul's; colonel on staff of Gov. Warfield (Md.), 1904-08.
- Gilbert, Miles Frederick, Springfield.**
Lawyer; special judge, Cairo, Ill.; b. Sept. 11, 1849, Alton, Ill.; ed. Harvard (LL.B.); mem. G. C. '86, '89, '92, '95, '98, '01, '04, '07; mem. com. const. amendments. com. on appellate courts, com. on provinces; wdn. Ch. Redeemer; chanc. dioc.; mem. std. com.; mem. court of review, 5th dept.; pres. bd. educ., Cairo, 10 yrs.; opposed to Preamble, Open Pulpit, Suffr. Bps.
- Greene, Gardiner, Connecticut.**
Judge of Superior Court, Norwich, Conn.; b. Aug. 31, 1851, Norwich; ed. Yale (B.A.), Columbia (LL.B.); mem. G. C. 1907; jr. warden Christ Ch., trust. Berkeley Div. Sch.; mem. Conn. House of Rep. 1891-95, mem. com. to revise court statutes 1902; Judge Superior Court, Feb., 1910.
- Greenough, James J., Massachusetts.**
Prin. Priv. Preparatory School, Boston, res. Cambridge, Mass.; b. Sept. 18, 1861, Marshall, Mich.; ed. Adams Acad., Quincy; Harvard (A.B., 1882); vestr. Christ Ch.; clerk of parish 1885-7; chm. dioc. Bd. Education; opposed to Open Pulpit.
- Griffing, Henry, Albany.**
Banker, Warrensburgh, N. Y.; b. July 28, 1839, Warrensburgh; mem. G. C. 1907; warden Holy Cross Ch.; opposed to Open Pulpit. *Hotel Sinton*.
- Haight, Charles Coolidge, American Churches in Europe.**
Architect, sculptor, New York City; b. Mar. 17, 1841, New York; ed. Columbia (A.B., A.M.), Yale (A.M.); mem. G. C. '04, '07; mem. com. American Churches in Eur.; vestr. St. Philip's, Garrison, N. Y.; trust. St. Stephen's Col., Soc. Promotion of Religion and Learning; capt. 39th N. Y. Vols., 1863.
- Hall, William B., M.D., Tennessee.**
Vice-Chancellor Univ. of the South, Sewanee; b. Jan. 3, 1866, Lowndes Co., Ala.; ed. Un. So. (M.A., 1885), Univ. Va. (M.D., 1890).
- Hampton, William Wade, Florida.**
Lawyer, Gainesville, Fla.; b. Jan. 22, 1856, nr. Albany, Ga.; ed. com. sch.; mem. G. C. '92, '98, '04, '07; sr. warden Ho. Trinity; mem. std. com., dioc. bd. miss., chancellor dioc.; trus. Un. So.; opposed to Preamble, Open Pulpit, Suffr. Bps.
- Harrison, Zadok Daniel, Atlanta.**
Lawyer, Atlanta; b. Nov. 26, 1842, Randolph Co., Ga.; ed. Oglethorpe Un., Midway, Ga.; mem. G. C. '83, '86, '89, '92, '95, '98, '01, '04, '07; mem. std. com.; trustee Un. So.; sr. wdn. St. Luke's since 1883; previously vestr. St. Philip's; clerk Ga. supreme court since 1868; favors Preamble, Open Pulpit, Suffr. Bps.
- Haskins, Kittredge, Vermont.**
Lawyer, Brattleboro, Vt.; b. Apr. 8, 1836, Dover, Vt.; ed. com. sch., tutor, Norwich Univ. (LL.D.); mem. G. C. '86, '89, '07; vestr. and sr. warden of St. Michael's par. nearly 50 years; Lt. in Civil war; Col. on Gov.'s staff 1869; former mem. state leg. as rep. and senator; speaker of house at war and also reg. sessions of 1898, M.C. 57th to 60th congresses; favors Preamble and Suffr. Bps.; opposed to Open Pulpit.
- Hawley, Henry Stephen, Chicago.**
Pres. Railroad Supply So., Chicago; b. Aug. 12, 1851, Bridgeport, Conn.; ed. pub. sch.; sr. warden Ch. of Redeemer; trust. Endowment Fund of dioc.; v-pres. Church Club; sec. Union League of Am. (1872-74); opposed to Open Pulpit. *Hotel Hartin*.
- Hay, Charles E., Springfield.**
Retired, Springfield, Ill.; b. 1841, Salem, Ind.; ed. com. sch. and priv. tutors; mem. G. C. '86, '89, '92, '95, '98, '01, '04, '07; mem. com. Union of the Sick; clerk, treas., and vestr. St. Paul's 35 yrs.; rector's warden; mem. std. com.; trust. of dioc.; Lt. 3rd U. S. Cavalry, Bvt. Capt. U. S. A. 1861-65, mayor of Sprfld. 1873-'75, '87-'91; bd. of education, park trust. 1907-11; opposed to Preamble, Open Pulpit, and Suffr. Bps. *Grand Hotel*.
- Henderson, John S., North Carolina.**
Lawyer, Salisbury, N. C.; b. Jan. 6, 1846, Salisbury; ed. Univ. of N. C. (A.B.); LL.D. (Trinity Col.); mem. G. C. '83, '89, '07; sr. warden; former historiographer dioc.; council mem. B. S. A.; teacher B. S. A. Bible class of men Sundays, average attendance of 50; register of deeds, Rowan Co., 1866-68; N. C. const. conv., 1875; N. C. ho. repr. 1876, senate 1878-80, 1900-02; county judge 1884; M. C. 1885-95; alderman, 1900; chm. Co. bd. educ. 1900-10; school com. 1902-10; water wks com. 1901-10; opposed to Open Pulpit.
- Henry, George F., Iowa.**
Lawyer, Des. Moines; b. 1854, Chicago; ed. Griswold (A.B., LL.D.); mem. G. C. '95, '98, '01, '04, '07; mem. com. on elections; rules of order; wdn. St. Paul's; chancellor dioc.; favors Preamble, Open Pulpit, Suffr. Bps. *Burnet House*.
- Higgin, Henry, Lexington.**
Mfg., Newport, Ky.; b. Nov. 12, 1844, Ireland; sr. warden St. Paul's Ch.; mem. std. com. *Newport, Ky.*
- Hollenberg, F. B., Arkansas.**
Pres. Hollenberg Music Co., Little Rock; b. Jan. 22, 1866, Providence Forge, Va.; ed. Ky. Mil. Inst.; vestr.; Col. 1st Reg. Ark. S. G. 1893-98; former pres. Bd. of Trade.
- Horton, Charles, Minnesota.**
Lumberman, Winona, Minn.; b. Mar., 1836, Cayuga Co., N. Y.; mem. four G. C.s; sr. warden 20 yrs.
- Howland, Louis, Indianapolis.**
Editorial writer, Indianapolis, Ind.; b. 1857, Indianapolis; ed. Yale (A.B., 1879), Wabash (M.A., 1901, Litt.D., 1903); sr. warden Grace Pro-Cath.; mem. std. com.; favors Open Pulpit.
- Hudson, R. W., West Texas.**
Lawyer, Pearsall, Texas; b. Dec. 31, 1855, near Suqualak, Miss.; ed. pub. sch.; sr. ward. Trinity mission; Dist. Judge 36th. dist. Texas 1890-93; opposed to Open Pulpit.
- Huske, Benjamin R., East Carolina.**
Hardware merchant, Fayetteville, N. C.; b. Sept. 1, 1862, Fayetteville; ed. com. sch.; mem. G. C. '01, '04, '07; vestr. 25 yrs., supt. S. S., dir. B. S. A.; mem. dioc. com. on canons, finance com.; in 1898 in command of Fayetteville Independent Light Infantry (orgd. in 1793, continuous existence since); brvt. major in command of same during Spanish-Am. war as Co. A, 2d N. C. Vol. Inf.; opposed to Suffr. Bps.
- Inches, George Brimmer, Western Massachusetts.**
Address, North Grafton, Mass.; b. May 22, 1850, Dedham, Mass.; ed. Boston; mem. G. C. '04, '07; sr. wdn. St. Andr., No. Grafton; mem. corporation Ch. of Advent, Boston; mem. dioc. bd. miss.; opposed to Open Pulpit. *Hotel Sinton*.
- Ingersoll, Henry Hulbert, Tennessee.**
Lawyer, Knoxville; b. Jan. 20, 1844, Oberlin, Ohio; ed. Yale Col. (A.B., M.A.), Washington Col. (LL.D.); mem. G. C. 1898, 1907; vestr.; trustee Un. So.; 1866 Atty-Gen. 1st circuit, Tenn., Judge Sup. Ct. Com. 1879-80, Judge Sup. Ct. 1884-5; pres. elector 1876; pres. bd. education 1883-4; editor "Barton's Suit in Equity," 1884 (Robt. Clarke & Co.), "Univ. of Tenn. Law Syllabi," 1900 (U. of Tenn.), author "Ingersoll on Public Corporations," 1904 (West Pub. Co.), "Municipal Corporations, Vol. 28, Cyc," 1908, "Towns, Vol. 3, 37 Cyc., 1910" (Amer. Law Book Co.); favors Open Pulpit and Suffr. Bps.
- Jones, C. D., Iowa.**
Gas and electr. lighting and street railway, Independence; b. 1849, Galesville, N. Y.; ed. com. sch.; sr. wdn. since 1882; mem. dioc. bd. miss.; prelate K. T.; favors Open Pulpit and Suffr. Bps. *Grand Hotel*.
- Judson, Frederick Newton, Missouri.**
Lawyer, St. Louis, Mo.; b. Oct. 7, 1845, St. Mary's, Ga.; ed. Yale (A.B., A.M., LL.D.), St. Louis Law Sch. (LL.B., 1871), LL.D. (Un. Mo., 1906); pres. St. L. bd. educ. 1880-82, '87-89; spec. counsel U. S. in rebate cases, 1905; chrm. state taxation com., 1906; lecturer Wash. Univ.; chrm. Nat'l Conf. on Taxation, Buffalo, 1901; mem. Am. Bar Assn., Am. Econ. Assn., Nat. Civic Fed., Am. Polit. Science Assn. (pres. 1907-8); Nat. Munic. League;
- pres. Mo. Bar Assn. 1908-9; chrm. Yale Alumni Advisory Counc. 1907-10; pres. Western Fed. Yale Clubs, 1905-7; author "Law and Practice of Taxation in Mo.," 1900; "The Taxing Power in the U. S.," 1902; "The Law of Interstate Commerce," 1905 (Appendix, 1906).
- Kellen, Wm. V., Massachusetts.**
Lawyer, Cohasset; b. July 3, 1852, Truro, Mass.; ed. Brown Univ. (A. B., Ph.D., LL.D.); mem. G. C. '07; com. on Mission Hym.; vestr. Trinity, Boston; trustee Brown Univ. since 1892, Epls. Theo. Sch. since 1903, Wellesley Col. since 1908; pres. R. I. Alpha of Phi Beta Kappa, 1901-3; author "Index-Digest of Mass. Reports," 1885; New Index to Public Statutes of Mass.," apptmt. legislature (pub. by state); ed. 7th edit. "Parsons on Contracts," 1882. *Hotel Sinton*.
- King, George Gordon, Rhode Island.**
Newport; b. Jan. 31, 1850, Newport, R. I.; ed. in U. S. and Trinity Hall, Cambridge, Eng., 1879-81; mem. G. C. '98, '04, '07; mem. com. canon on Suffr. Bps., and jt. ses. and miss. meetings; treas. Trinity Ch. and sr. warden, 15 yrs; mem. several dioc. com's; treas. Board of Missions, treas. Am. Ch. Bldg Fund Com., treas. Am. Ch. Missionary Soc.; pres. N. Y. Ch. Club; mem. Newport city council 4 years and for two years chrm. of sinking fund com.; treas. Henderson Home for Aged Men, Newport. *Sinton Hotel*.
- Lafin, Herbert N., Milwaukee.**
Lawyer, Milwaukee; b. Sept. 23, 1869, New Lisbon, Wis.; ed. Univ. of Wis. (LL.B.); mem. G. C. '07; sr. warden St. Stephen's Ch.; mem. dioc. Ch. Extension Soc.; pres. Ch. Club; pres. West Side Civic League; opposed to Open Pulpit; favors Suffr. Bps.
- Lamberton, James M., Harrisburg.**
Attorney, Harrisburg, Pa.; b. May 21, 1856, Harrisburg; ed. Harrisburg Acad., St. Paul's Sch., Yale (B.A., 1878); mem. G. C. 1904; mem. com. to petition congress for separate structures for divine service at army posts; treas. St. Stephen's Ch.; pres. Natl. Conf. Ch. Clubs of U. S., 1900-10; author and editor of "An Account of St. Paul's School" (Rumford Press, Concord, N. H., 1898, privately printed); "History of Perseverance Lodge, No. 21, F. & A. M. Pennsylvania" (with the late W. H. Egle, M.D.), (Harrisburg Publishing Co., Harrisburg, Pa., 1901); "Washington as a Freemason" (J. B. Lippincott Co., Philadelphia, 1902); "An Account of St. John's Lodge, Philadelphia, and its 'Liber B'" (New Era Printing Co., Lancaster, Pa., 1906); Memorial Volumes issued by the Grand Lodge of Pennsylvania, F. & A. M., of its "Washington Sesquicentennial Celebration, Nov. 5, 1902" (J. B. Lippincott Co., Philadelphia, 1902), and its "Franklin Bi-Centenary Celebration, 1906" (New Era Printing Co., Lancaster, 1906); "Proceedings of Philadelphia Conference of Grand Masters of Masons, 1909" (J. Horace McFarland Co., Harrisburg, Pa., 1909); "Digest of Ordinances of the City of Harrisburg" (Soney & Sage, Newark, N. J., 1906); "List of Special Acts of Assembly Relating to the City of Harrisburg" (Harrisburg Publishing Co., Harrisburg, 1906); "Vicennial Record" (Rumford Press, Concord, N. H., 1898), "Quarter-century Record" (J. Horace McFarland Co., Harrisburg, Pa., 1905), and "Tricennial Supplement" (J. Horace McFarland Co., 1909), of the class of 1878, Yale University; and "Transactions of the Historical Society of Dauphin county, Pennsylvania." *Hotel Sinton*.
- Lewis, Francis A., Pennsylvania.**
Lawyer, Philadelphia; b. 1857, Philadelphia; ed. Univ. of Penn. (A.B., A.M., B.L.); mem. G. C. '95, '98, '01, '04, '07; mem. com. on canons, jt. com. order of business, jt. com. canons on marriage and divorce, jt. com. amend. const. G. T. S.; acct. warden, St. James' the Less, Phila.; author, "Law of the Stock Exchange," 1880; notes to 8th edit. "Smith's Leading Cases," 1882; "The Diocese of Pennsylvania," 1904. *Queen City Club*.
- Lightner, William H., Minnesota.**
Lawyer, St. Paul; b. May 3, 1856, Reading, Pa.; ed. Univ. of Mich. (B.A., 1877); mem. G. C. '89, '92, '95, '98, '01, '04, '07; mem. com. on Canons & com. and Orders of Reformed Epls. Ch.; vestr. and sr. warden; chancellor and trustee dioc. and of Bp. Seabury mission.
- Lovering, Henry M., Massachusetts.**
Banker, Taunton; b. July 28, 1840; ed. Brown Univ. (1861, A.M.); mem. G. C. '07; sr. warden St. Thomas'; mem. dioc. bd of missions. *Hotel Sinton*.
- Lurton, Horace Harmon, Tennessee.**
Asso. Justice U. S. Supreme Court, Washington, D. C.; b. 1844, Newport, Ky.; ed. Cumberland Univ. (LL.B., 1867); (D.C.L. Un. So., 1899); justice supreme court, Tenn., 1886-93 (chief justice, 1893); U. S. circuit judge, 6th jud. circuit, 1893-1910; asso. justice U. S. supreme court, 1910; prof. const. law, Vanderbilt Univ., 1898-1910 (dean law dept., 1905-10).

(To be continued.)

Church Kalendar



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

CALENDAR OF COMING EVENTS.

Aug. 26—Conv. Miss. Dist. South Dakota.
Sept. 7—Conv. Miss. Dist. West. Colo.
“ 8-11—Pacific Coast Int. Conf. B. S. A., Portland, Ore.
“ 20—Milwaukee Dio. Conv.; Conv. Miss. Dist. Sacramento.
“ 21—Spl. Conv. Dio. of R. I., to elect Bishop.
“ 27—Conf. of Church Workers Among Colored People, Cleveland.
“ 28—Nat'l Conv. B. S. A., Nashville, Tenn.
Oct. 5—Opening Session General Convention, Cincinnati.
“ 11—Meeting of the Sunday School Federation, Cincinnati.
“ 12—Opening of the Sunday School Convention, Cincinnati.

MISSIONARIES HOME ON FURLOUGH.

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

CHINA.

SHANGHAI:

The Rev. F. L. H. POTT, D.D.
The Rev. R. C. WILSON, of Zangzok.

HANKOW:

The Rev. ARTHUR M. SHERMAN, of Hankow.
JAPAN.

KYOTO:

The Rt. Rev. S. C. Partridge, D.D., Bishop of Kyoto.

Personal Mention

THE VEN. WILLIAM B. ALLEN, rector of St. Katherine's Church, Pensacola, Fla., accompanied by Mrs. Allen and son William, sailed on the *Baltic* on Saturday, July 30th, for a two months' tour of Ireland, England, and Scotland.

THE REV. MORGAN ASHLEY, rector of St. Stephen's Church, Netherwood, Plainfield, N. J., has accepted a curacy at All Saints' Church, West End Avenue, New York City, and will enter upon his new duties October 1st.

THE REV. FRANK H. BIGELOW, accompanied by Mrs. Bigelow, will sail for Europe on August 6th. Their address abroad will be care of Brown, Shipley & Co., 123 Pall Mall, London, S. W.

THE REV. CARROLL M. BURCK, rector of St. Peter's Church, Denver, Colo., will sail for Europe with his wife and daughter about August 10th. His address until October 12th will be care of Messrs. Thomas Cook & Son, Ludgate Circus, London, England.

THE ADDRESS OF THE REV. S. A. CHAPMAN has been changed from Heloit, Kan., to Mt. Calvary Church, Baltimore, Md.

EPIPHANY parish, New Iberia, La., made vacant by the return to New Orleans of the Rev. A. R. Price to become assistant at Trinity Church, has been filled by the Rev. R. R. Diggs, who resigned the rectorship of St. John's Church, Omaha, Neb., to take charge of this important parish.

THE REV. P. L. DONAGHAY will be in charge of Grace Church, Merchantville, N. J., during the Sundays in August, spending his vacation at Betterton, Md., and Atlantic City, N. J..

THE REV. J. EAMES, rector of Trinity Church, Bridgewater, Mass., will be *locum tenens* at Christ Church, Quincy, Mass., during August. He and family will occupy the rectory during the month.

THE REV. EDWARD H. EARLE has resigned the rectorship of the Church of St. John the Evangelist, Third and Reed Streets, Philadelphia. His last service in the church was on Sunday, June 26th.

THE REV. WILLIAM H. EASTHAM, for the past six years rector of Holy Trinity Church, Port Greville, Nova Scotia, has accepted the rectorship of St. John's Church, Clyde, N. Y., and will be in residence some time in September.

DURING the month of August, the Rev. A. E. FILLMORE, rector of St. Martin's Church, Fairmont, Minn., is in charge of the services at Christ Church, St. Paul, Minn. The rector, the Rev. FREDERICK G. BUDLONG, is spending the summer at Lindstrom, Minn., on Chisago Lake.

THE REV. IRVINE GODDARD, rector of Trinity Church, Owensboro, Ky., has accepted a call to Groversville, N. Y.

THE REV. JOHN GRAINGER and wife of McAlester, Okla., will spend the month of August at Manitou, Colo.

THE REV. BARTHOLOMEW F. HUSKE, rector of St. Paul's Church, Greenville, N. C., has accepted a call to the rectorship of Christ Church, New Bern, N. C., in succession to the Rev. John Henry Brown.

THE REV. ROGERS ISRAEL, D.D., of Scranton, Pa., will have charge of the Chapel of St. Lawrence, Alexandria Bay, N. Y., for August and part of September. His address will be Edgewood Park Hotel.

THE REV. WALTER LENNIE-SMITH of the Church of the Holy Spirit, Missoula, Mont., will take charge of Christ Church, Alexandria, La., about September 1st.

THE REV. G. T. LEBOUTILLIER, who until September 1st is acting as *locum tenens* for St. Andrew's Church, Rochester, N. Y., during the absence of its rector, is at liberty to make engagements after that date.

THE ADDRESS OF THE REV. FRANCIS MOORE has been changed from Mason to Somerville, Tenn.

THE REV. W. NORTHEY JONES of Christ Church, Williamsport, Pa., is with his family in Edgartown, Mass., for the month of August.

THE ADDRESS OF THE REV. FREDERICK W. POLAND is changed from Granite City, Ill., to 906 South Goodwin Avenue, Urbana, Ill.

THE REV. WILLIAM A. RIMER has accepted a call to St. Paul's Church, Salinas, Calif., and leaves for that parish on August 10th.

THE REV. JOHN HENRY SIMONS, formerly of Plainfield, N. J., has assumed charge of the Church of St. Andrew, Pine Bluff, Ark., where his address is 123 North Oak Street.

THE PRESENT ADDRESS OF THE REV. EDWIN WEARY is 905 Taylor Street, Amarillo, Texas.

ORDINATIONS.

DEACONS.

WESTERN COLORADO.—On Thursday, July 21st, at St. John's Church, New Castle, by the Bishop of the district, EVAN GLANDON DAVIES. The Rev. J. Wallis Ohl, rector of Grand Junction, preached the sermon and the Rev. W. F. Higby, missionary at Pallasades, presented the candidate. The Rev. Mr. Davies was previously a minister of the Presbyterian denomination in Wales. He will remain in charge of St. John's Church, New Castle, Colo.

DIED.

DENNISON.—On Monday, July 25, 1910, MARGARET LYBRAND SMITH, wife of the Rev. G. Herbert DENNISON, Germantown, Philadelphia. Interment in St. Mary's churchyard, Burlington, N. J.

"May she rest in peace."

RANKIN.—At Waukesha, Wis., Wednesday, July 20, 1910, Dr. WALTER RANKIN, sometime president of Carroll College, Waukesha.

"A faithful servant of Christ."

WORKMAN.—On July 20, 1910, at La Porte, Ind., LUCY WILSON WORKMAN of Racine, Wis. "And with the morn those angel faces smile That we have loved long since and lost the while."

MEMORIALS.

MRS. CHARLES F. KEFOVER.

Entered into life eternal on Friday, July 8th, at her late residence, Uniontown, Pa., Mrs. CHARLES F. KEFOVER, in her 41st year.

She was the youngest daughter of the late Colonel Thomas B. Scright and is survived by her husband, a son, and a daughter.

St. Peter's Church, her family, and a host of friends will miss her Churchly loyalty, her sweet spirit of thoughtful and unselfish devotion, her loving sympathy, and her large hearted generosity, especially given to the poor and the neglected.

"Blessed are the dead, who die in the Lord, for they rest from their labors."

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

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

POSITIONS WANTED.

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

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

A KINDERGARTNER, a graduate of Teacher's College, Columbia, New York, desires position for the winter. Churchwoman. Address Rev. P. C. WOLCOTT, D.D., Highland Park, Ill.

PIANO TEACHER—Position desired by young lady; four years' study abroad. THEODORA SNYDER, Westford, New York.

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

CATHOLIC PRIEST, unmarried, now rector, desires larger parish or curacy. Address Q, LIVING CHURCH, Milwaukee.

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

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

AN Experienced Parish Visitor desires parish, school, or institutional work. Miss C, LIVING CHURCH, Milwaukee.

AN EXPERIENCED TEACHER desires grammar or intermediate work in a classroom. Best of references. Address EXPERIENCED, care LIVING CHURCH, Milwaukee.

CHURCH EMBROIDERY.

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

UNLEAVENED BREAD.

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

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

PARISH AND CHURCH.

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

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

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

CHURCH or Sunday School Banners painted in water colors. Miss BALCOM, 887 Richards Street, Milwaukee.

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

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 Enterprise, 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.

ROOMS, CHICAGO.

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

FLORIDA HOMES.

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

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

APPEALS.

EPHPTHATHA REMINDER AND APPEAL.

The general missionary to the deaf-mutes of the Church in the South asks for the prayers of rectors and congregations on *Ephphatha Sunday* (12th), August 14, 1910. He thanks all who responded to last year's appeal and assures them that their offerings and gifts greatly helped. The burden of support for the coming year will be heavy, but willing hearts and willing hands—here a little and there a little—will be able to carry it. Contributions should be sent to (Rev.) OLIVER J. WHILDIN, General Missionary, 1017 Brantly Avenue, Baltimore, Md.

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

EPHPTHATHA APPEAL.

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

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

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

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

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

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

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

Organized for the purpose of general Church Extension in Southern Virginia, its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the diocese. Donations and bequests for this work, which are solicited and will be gratefully received, should be made to "The Church Extension Fund of the Diocese of Southern Virginia, Inc." Contributors can indicate the special work their contributions shall be applied to.

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

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The

Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

CHURCH LEAGUE OF THE BAPTIZED.

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

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

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

The Corresponding Secretary, 281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

PRAYER BOOKS AND HYMNALS.

CHURCH PEWS EDITION.

Size, 5½ x 3¾ inches.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.

No. 10300—Hymnal to match, \$25.00 per hundred.

No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.

No. 10301—Hymnal to match, \$26.00 per hundred.

No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.

No. 10302—Hymnal to match, \$30.00 per hundred.

No. 303—The Pointed Prayer Book, authorized by General Convention, \$24.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE LIVING CHURCH

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

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

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

BROOKLYN:
Church of the Ascension.

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

SOMERVILLE, MASS:
Fred I. Farwell, 34 Summer Street.

BALTIMORE:
Lycett Stationers, 317 North Charles Street.

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

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

ROCHESTER:
Scranton, Wetmore & Co.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

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

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

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

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

INFORMATION AND PURCHASING BUREAU.

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

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

THE LIFE HEREAFTER.

There are many books made adapted to certain seasons of the year, and summer has its own particular class. But books on the life beyond are not classed for any special time, for all seasons bring their sorrows, and weeping hearts are longing for comfort and solace. We commend very highly *Life After Death* (by mail \$1.06), by the Rev. S. C. Gayford, M.A., an English writer of note on eschatology. All that can be told he tells, and the book is very helpful. Then we have Dr. Gwynne's *Some Purposes of Paradise* (by mail 80 cents) on the life of the soul between death and the resurrection. This too is illuminating and helpful to all who long for knowledge on the subject. Where one wants a book brim-full of comforting thoughts and selections from the best writers on comforting themes for the afflicted, Mrs. Micou's beautiful little book entitled *Reflected Lights from Paradise* (55 cents post paid) is unequalled. As one clergyman writes: "It is a perfect treasure-house wherein are stored the solid grounds of strength and peace revealed by God Himself, and phrased in the lovely and consoling words of Christian men and women of larger and deeper vision, and often possessed of the poet's gift of perfectly matching and marrying thought and expression. *Reflected Lights from Paradise* is a veritable gold mine for those in sorrow, and a most helpful message to send to those of our friends to whom we would minister consolation."

All of the above published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

FOR LAY READERS.

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

"MASTERS OF OLD AGE."

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

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

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

"There are thousands upon thousands of in-

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

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

There are thirty-one chapters in the book full of vigorous courage from which many a man and woman can draw comfort, strength, and

buoyancy. The price is \$1.35 post paid, and the work is published by THE YOUNG CHURCHMAN Co., Milwaukee, Wis., who prize it as among the best of their book productions.

BOOKS RECEIVED.

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

THE YOUNG CHURCHMAN CO. Milwaukee.

The Hale Lectures, 1908-9; Music in the Church. By Peter Christian Lutkin, Mus. Doc.

THOS. Y. CROWELL & CO. New York.
Chinese Fairy Stories. By Norman Hinsdale Pitman.

PAMPHLETS.

Women in Church and State. By Stanton Coit, Ph.D. [West London Ethical Society].
Soldier and Servant Series. Churchman's Supplement to "The Upward Path." Part I. For Mission Study Classes; Part II. For the Junlor Auxillary. [Church Missions Publishing Co., Hartford, Conn.].
The Proposed Preamble to the Constitution. By Wm. W. Old of Norfolk, Va., Lay Deputy Elect from the Diocese of Southern Virginia.

The Church at Work

PREPARING MEN FOR THE SEMINARY.

THE FOLLOWING statement has been issued on behalf of St. John's School for Postulants, Uniontown, Ky:

St. John's School for Postulants,
Uniontown, Ky.

In order that the aim and purpose of this school may be understood by the Church at large, the board of directors have prepared the following:

The General Canons set forth (Canon 2, Section 5 [I. and II.]) the requirements of the Church as to the literary qualifications of those who present themselves for admission as candidates for holy orders. The canon deals with two classes of men, graduates of some university or college, and non-graduates. St. John's School takes into consideration non-graduates only. Canon 2, Section 5 [ii.], reads as follows: "If the candidate be not a graduate as aforesaid, he shall be remitted by the Bishop to the examining chaplains, to be examined in the Greek and Latin language and, if he be not a graduate in Science or Letters or Philosophy, he shall be examined as to his knowledge of the English language and literature, mathematics, geography, history, logic, rhetoric, and the elements of philosophy and natural science; and the examiners shall report to the Bishop in writing whether the said examinations have been satisfactorily sustained."

The subjects of this examination are made the curriculum of the school so that men of mature age who are not graduates may receive in a four-years' course a systematic literary training, fitting them to pass the examination for admission as candidates for holy orders, and thus preparing them for admission to the theological seminaries of the Church.

Experience has shown that a great number of men, usually younger than the class just mentioned, desire a preparation for admission, not to the seminary direct, but to a college or university, in order that they may secure the A.B. degree, and so come under Canon 2, Section 5 (i). St. John's has therefore arranged its curriculum so that such men, by taking the full course up to the end of the junior year, are prepared to enter the freshman class at any college or university. The men who are to enter the seminary directly from this school remain for our senior year to secure their training in Logic and Philosophy and such subjects as are necessary for admission to the university.

It will be seen that St. John's is very far from offering a short cut to the seminary and the ministry. On the contrary, the school offers a safeguard against slipshod or unsystematic literary training of non-graduates who apply for admission as candidates for holy orders. It is known that not a few candidates who have entered seminaries are handicapped sometimes to the extent of being compelled to spend two years on one year's work for the lack of just such training as St. John's

provides. We desire to emphasize the fact that the college is not another theological seminary but strictly a literary institution.

The purpose of St. John's School is, therefore, twofold:

- (a) To prepare men who are young enough and able financially and otherwise to enter college.
- (b) To give non-graduates of mature years a systematic literary training in the subjects in which they must be examined before admission as candidates for holy orders.

It is in the belief that, with this twofold purpose, St. John's School is filling a great need, and that by reason of its low charges for board and tuition is making it possible for many men whose ministry will be valuable to heed the call, that the undersigned have become members of the board of directors, and as such ask for the support of the Church at large for the school and its plans.

CHARLES EDWARD WOODCOCK.

President.

FREDERICK THOMPSON,

Vice-President.

DAVID CADY WRIGHT,

GEORGE CRAIG STEWART,

JOHN MOCKERIDGE,

CHARLES LEWIS BIGGS,

GIBSON TAYLOR CHAPMAN,

Board of Managers.

NEW CHURCH AT GALESBURG, ILL.

THOSE who have followed the fortunes of the Swedish Church of St. John's, Galesburg, Ill., will be glad to learn that the cornerstone of a new church edifice was laid for this congregation on the Ninth Sunday after Trinity. The services in connection with the event were partly in Swedish and partly in English, with addresses in both languages. The Bishop of Quincy, and the rector, the Rev. J. E. Almfeldt, officiated.

It is hoped to push the erection of the building so that it may be ready for use in October. It will be a durable structure of brick, of sufficient size to meet the requirements for some time to come.

FORTIETH ANNIVERSARY OF THE CHURCH IN OGDEN, UTAH.

THE CHURCH of the Good Shepherd, Ogden, Utah (the Rev. William W. Fleetwood, rector), observed its fortieth anniversary on Sunday, July 17th. Messages were read from Bishop Tuttle, the Bishop of Utah, and the Rev. Samuel Unsworth of Reno, Nev. Church work was begun in Ogden by the Rev. James Lee Gillogly July 17, 1870, and for several months services were held in the waiting room of the old depot of the Union Pacific railway. Mr. Gillogly and his young bride lived for four months in a box car on a sidetrack. Later, Church services were held

in a shack that had been used as a saloon. In this building the School of the Good Shepherd was started, the first teacher being the late Bishop Coadjutor of Minnesota, the Rt. Rev. Dr. Mahlon N. Gilbert.

The Ogden *Standard*, speaking editorially of the celebration, said: "Since that July day forty years ago, Ogden has been transformed from a struggling village of several hundred souls to a city of considerable pretensions, and with that growth the Episcopal Church has kept pace, so that on Sunday the Episcopalians will be entitled to rejoice not alone that it is the local church's natal day, but because the Church is now more firmly established in this city than ever before and the outlook was never brighter.

"Beginning with a little depot waiting-room as a place of divine service, and a box-car on a sidetrack as a rectory, the Church has grown to be a self-supporting, prosperous organization, with some of the most valuable church property in the city, and a parish house of which any minister might be proud."

The rector delivered an historical address, showing the difficulties encountered in planting the Church in Utah. Forty years ago there was but one communicant of the Church in Ogden, to-day there are more than 200.

CHAPEL BUILT IN MONTEGUT, LA.

AN ATTRACTIVE chapel has just been finished in the town of Montegut, parish of Terrebonne, La. Montegut is the seat of the Lower Terrebonne Refining & Planting Co., whose sugar-grinding mill is one of the largest in the world. It lies on Bayou Terrebonne, sixteen miles nearer the Gulf of Mexico than Houma, the county seat. A large part of the white population are Roman Catholics, but several Church families reside there. The new building stands on the bank of Bayou Terrebonne, on the public road, and with its green walls and red roof presents an attractive appearance. It has seating capacity for about 100. The walls are finished in cypress, in the natural color. The altar is of cypress, hard-oiled. The land is the gift of Mr. Allen A. Sanders of Montegut. The building is remodelled from the old reading room of the Lower Terrebonne Refinery, which was donated by the company for that purpose. Funds for removing the building across the bayou, remodelling and equipping the building were raised through the earnest efforts of Mrs. H. C. Bush, an energetic Churchwoman, residing in Montegut.

The first service was held in the new chapel on Sunday, July 24th, conducted by Rev. G. L. Tucker, rector of St. Matthew's Church, Houma. The new chapel is called St. John's, and will be operated for the present as a chapel of St. Matthew's, Houma. It is hoped that it may eventually develop into an independent and self-supporting congregation.

A COMMUNICANT FOR SEVENTY-SIX YEARS.

MRS. FRANCES LEONARD CLEVELAND, one of the oldest communicants of St. James' Church, Marietta, Ga., and who will be 94 years of age on September 17th, is probably the oldest communicant of the Church in America in point of confirmation. When eighteen years of age she was confirmed in St. Andrew's Church, Philadelphia, during the rectorship of the aged Dr. Bedell, father of the third Bishop of Ohio. It is interesting and remarkable to note that she was confirmed by Bishop White of Pennsylvania, the second Bishop in point of consecration in the American Church.

Mrs. Cleveland's maiden name was Wright, and she was born in Bristol, R. I. She lived some time in Greeneville, S. C., and then moved to Marietta, Ga., where she has resided for over thirty years. She has two sons living in Wartrace, Tenn., one daughter in South Carolina, and another in Marietta.

RECENT BEQUESTS AND MEMORIALS.

BY THE WILL of Mrs. Julia M. Champlin, widow of George H. Champlin, late of Brookline, Mass., the Church is generously remembered along with numerous public charities. To All Saints' Church, Brookline, which Mrs. Champlin attended, she left the sum of \$30,000 to be used for the erection and furnishing of the new rectory; and \$3,000 is bequeathed to the rector, the Rev. Dr. D. D. Addison, who is named as one of the executors of the will. In April of this year Mrs. Champlin gave a large window to All Saints' in memory of her husband, and had previously made other gifts to the Church. The sum of \$3,000 is left to the Rev. Thomas R. List, rector of the Church of the Redemption, Philadelphia. There are three trust funds created of \$25,000 each. After the death of the beneficiary in the first one the money is to be distributed between the Episcopal Theological School in Cambridge, the Society for the Relief of Aged and Disabled Clergymen, and three other institutions. In the case of the third trust fund the eventual beneficiaries become the same as mentioned in the first trust. After disposing of her property in specific bequests the testatrix directs that the residue shall be divided equally among a number of institutions, among them the City Mission and the Sailors' Haven.

A MASSIVE oak pulpit has been installed in Emmanuel Church, Petoskey, Mich., the gift to the parish of Miss Lucy B. Rice of Petoskey in appreciation of the faithful labors of the Rev. Charles T. Stout, first rector of the parish. It was blessed on July 24th by Bishop Tuttle. The work was done by J. G. Fisher of Mt. Pleasant, Mich., from a design furnished by the present rector of Emmanuel, the Rev. Charles F. Westman.

THE MARY K. WILLIAMS Home for Orphans, located at Frankfort, Ky., has received as a bequest from Miss Patsey Bibb \$4,198.85 and several pictures of religious subjects.

PROCEEDINGS OF THE CONFERENCE FOR CHURCH WORK.

THE Conference for Church Work at Cambridge, Mass. closed on Monday, July 25th, amid regrets tempered with enthusiastic hopes for another year. The attendance increased during the second week, the total registration being fully double that of last year. Some who came for but a day or two stayed on to the end, and at the luncheon hour seats in the refectory were at a premium.

The lecture courses in the morning were on the Epistle to the Hebrews, by the Rev. Harvey Officer, O. H. C., and on Principles of Anglicanism by the Rt. Rev. F. J. Kinsman,

D.D., Bishop of Delaware. Father Officer set before his hearers the Atonement as the great central theme of the epistle, supplementing the Gospel narrative and making clear the relation between God and man. We see Jesus (the human name constantly reiterated) as our High Priest and our true Sacrifice explained and illustrated by the Old Testament, but forever transcending the limitations of its types of priesthood and sacrifice. Bishop Kinsman sketched clearly the forces that led to and guided the English Reformation, its effect on religion, education, worship, morals, and national life. He made plain the successes, failures, and possible dangers of the Anglican communion, and the special responsibilities that she now has and may have in the future.

Between the lectures, giving variety and a restful change of form to the work, came the classes in mission study. There were four courses to choose from, each full of eager students. Dean Knapp of the New York Training School for Deaconesses made in her class a new contribution to the study of the parables of our Lord, showing their missionary teaching and helping the class to correlate with each one collect, hymn, and portion of the catechism carrying out the same thought. In his course on Domestic Missions the Rev. Hugh L. Burleson, assistant secretary of the Board of Missions, led his class over the mountains and across the plains of the West, tracing the development of the Church's work in the different sections, and setting forth the large opportunities yet untouched. The Rt. Rev. Albion W. Knight, D.D., Bishop of Cuba, discussed the work the Church is doing in Latin American countries. He holds that the claim to jurisdiction is dependent on Christian unity, and points to the fact that our Lord's teaching concerned itself primarily with the lost sheep, not with those not found. The Bishop believes South America to be our great field of missionary work in the future. In The Nations in the Kingdom, Professor Rhineland of the Episcopal Theological School considered the more philosophical aspect of missions. Nowadays emphasis is laid not only on our Lord's command to make disciples of all nations, but on the need of bringing in all nations for the consummation of the kingdom. The discussions in class brought out the contribution that each non-Christian race might make to the building up of the mystical Body of Christ.

One day was given up to the consideration of the work of the First Department under the guidance of its secretary, the Rev. W. E. Gardner. Delegates were present from all dioceses in the department and discussed the United Offering, Mission Study, and the interrelations of the different parochial and diocesan organizations working along missionary lines. Conferences were held during the week on the Girls' Friendly Society work among boys and Religious Communities. One evening Mr. Robert H. Gardiner of St. Andrew's Brotherhood presided over a meeting to consider the ministry of laymen, and on another Mr. Burleson showed stereopticon pictures of the work the Church is doing all along her firing line.

There were two noteworthy contributions to the subject of Christian unity. Mr. John W. Wood, corresponding secretary to the Board of Missions, gave an account of the report on this subject and its subsequent discussion at the Edinburgh Conference. His account showed that a wise reserve was exercised in forbidding the discussion of purely ecclesiastical questions, and that the whole consideration of the matter was marked by a wide vision and a spirit of all-embracing Christian love that gives much hope for the future. Bishop Kinsman's contribution to the subject was made in his final lecture. Beginning with a masterly presentation of the Church's claim to a divinely ordered ministry, he led the thought back through the sacraments and the Church to Christ, the Head

of the Church, and showed that our faith in Him as the Incarnate Son of God was the answer for us to all questioning on these points. He closed with a magnificent exposition of Christian unity to be accomplished only through a complete surrender of ourselves to Him who alone was able to make us one in Himself and for His greater glory.

A short business meeting of the conference was held Saturday evening, the Rev. Prescott Evarts, rector of Christ Church, Cambridge, presiding. The brief addresses were full of enthusiasm and the formal resolutions of thanks voiced genuine appreciation of the help and inspiration gained during the two weeks of study and mutual intercourse. The matter of future conferences was put on a stable basis by the election of a permanent committee consisting of the Rev. Philip M. Rhineland, the Rev. Samuel Hart, D.D., the Rev. Max L. Kellner, D.D., and the Rev. Hugh L. Burleson, with power to add to its numbers at discretion.

The closing services on Sunday were full of the spirit of consecration. Mr. Burleson preached in the morning at Christ Church from the text, "The servants which drew the water knew." He drew a parallel between the servants' knowledge of that first miracle, and our knowledge of the wider miracle of the coming of the kingdom and our responsibility as servants to do our part faithfully in hastening that coming. In the evening Father Officer, after a short service of intercession and thanksgiving, portrayed our Lord as He is described in Isaiah 32: 2 and urged that we as members of His Body and therefore His ministers, must each in our measure be to His children a source of protection and rest. The conference closed with the early celebration of the Holy Communion on Monday (the Feast of St. James). All members of the conference count these two weeks as both happy and helpful, and desire to make its usefulness even more widespread another year.

SERIOUS ILLNESS OF REV. A. L. REED.

THE Rev. A. LISLE REED, associate rector of St. Paul's Church, Syracuse, N. Y., is dangerously ill at the Homeopathic Hospital, suffering from tropical malaria and pleurisy which is turning to pneumonia. The prayers of the faithful are asked for his recovery.

ARRANGEMENTS FOR GENERAL CONVENTION.

UP TO THE END of last week 278 deputies to General Convention had been provided for through the committee on hospitality, and 312 were yet to be heard from. It is suggested that deputies and intending visitors, as well as members of the Woman's Auxiliary, make their arrangements as early as possible. Circulars concerning hotels and rooming houses have been issued by the committee and may be obtained from its chairman, Rev. Charles G. Reade, Baker Court, First National Bank Bldg., Cincinnati.

Arrangements have been completed whereby the House of Bishops, House of Deputies, Woman's Auxiliary, Sunday School Conferences and exhibit, dining room, post office, information bureau, etc., will all be on the ground floor of the group of buildings of which Music Hall is the center.

The railroad rates thus far obtained, all on the certificate plan and conditioned on not less than one thousand certificates being presented, are as follows: New England, Trunk Line, and Central Passenger Associations (including most of Illinois, Michigan, except northern peninsula, and all points eastward north of the Ohio river, West Virginia, and most of Virginia, fare and a half; Southern Association, east of Mississippi and south of Ohio river and Virginia, about a fare and a quarter; Pacific coast about a fare and a

third; between the Pacific coast states and Mississippi river, with Wisconsin, northern Illinois, and northern Michigan, no special rates have been obtained.

PACIFIC COAST CONFERENCE, B. S. A.

A PROVISIONAL programme has been issued of the Pacific Coast International Conference of the Brotherhood of St. Andrew, which will meet at Portland, Ore., September 8th to 11th. The keynote of the conference will be the word *How*—how to spread Christ's kingdom among men. The endeavor will be made to broaden out the conference and make it open to all Churchmen, rather than to confine it to the inner circle of Brotherhood men; to invite the women to at least five of the big meetings, with the object of showing them what the Brotherhood is trying to do for their male relatives, as well as what their men are trying to do for other men; by offering hospitality to all visiting Churchmen to make it easier for all to attend. The rate of a fare and a third for the round trip will be granted on the certificate plan by all railroads entering Portland.

The following subjects and speakers are among those mentioned in this tentative programme: On "Service," H. D. Jones of San Francisco, F. M. Adams of Boston. "The Working Man and the Church," the Bishop of Eastern Oregon; "Prayer," S. B. Robinson of Los Angeles and Rev. Cecil M. Marrack, San Francisco; "How to Understand the Bible," Very Rev. Samuel R. Colladay of Salt Lake City, Utah; "How Spiritual Manliness is Developed," Very Rev. J. W. Gresham of San Francisco and Rev. E. V. Shayler of Seattle; "How to Bring Men and Boys to Baptism and Confirmation," Charles H. Hewett of Vancouver, B. C.; "How to Help the Sunday School," A. J. Quigley of Seattle; "How to Get All Men of the Parish at Work," J. M. Ewing of Toronto, Canada; "How System Makes Chapter Work More Effective," Robert Porter of Spokane; "The Church's Opportunity in the Growing West," the Bishop of Sacramento; "The Junior Chapter," Rev. Messrs. C. M. Marrack and C. H. Chandler. Two stereopticon lectures will be given. The programme will conclude with a united service of the Church congregations in the city, to be addressed by Bishop Keator, the Rev. F. H. Graham, and the Rev. W. H. Bliss.

PROMINENT MARYLAND CHURCHMAN HONORED.

DR. HOWARD A. KELLY, a distinguished surgeon and prominent Churchman of Baltimore, Md., will represent the United States at the meeting of the International Congress of Physicians and Surgeons to be held at St. Petersburg, Russia, September 22d to 28th. The gathering will be under the patronage of Czar Nicholas, who will be present and address the assemblage. After the congress adjourns, Dr. Kelly, with the other members of the delegation, will make a tour of foreign capitals, studying the methods and conditions in the hospitals and clinics, and returning to this country about November 1st.

NEW CHURCHES AND OTHER IMPROVEMENTS.

THE MISSION at Whitman, Mass., which is adjacent to Brockton, and known as All Saints' mission, but more commonly referred to as the "machine shop church," is to have a new church, the arrangements for which have just been completed. The plans of a firm of Boston architects have been accepted, and work will be begun on the basement as soon as the contract has been awarded. The foundation will be of cobble stones and in the basement will be the Sunday school room, quarters for parish socials, a kitchen, and robing room for the choir. The plans show

a pretty edifice to seat about 200 people with a belfry at the front. The interior finish will be in hard wood with rafters exposed. The chancel will have accommodations for twenty choristers. St. Paul's Church at Brockton has contributed an altar to the mission; the Church of the Epiphany at Winchester has donated a pulpit and baptismal font, and other gifts have been received from friends.

THE CONTRACT has just been awarded for the tiling of the aisles and chancel of St. John's church, Waverly (Baltimore), and the work will begin about the middle of August and will probably be completed in a month. The cost of tiling the aisles has been provided for by a memorial gift, and the fund for tiling the chancel will be contributed by the congregation. The rector, Rev. W. D. Morgan, and Mrs. Morgan are spending August at Cape Elizabeth, Maine, the Rev. W. H. Meade of Charlottesville, Va., being in charge of the services.

THE CORNERSTONE of the parish house of the Church of the Ascension, Fall River, Mass., was laid with appropriate ceremonies on the afternoon of Saturday, July 23d. The stone was laid by Archdeacon Babcock, acting for the Bishop, and addresses were made by the Rev. Emelius W. Smith, rector of the parish; the Rev. Chauncey H. Blodgett, rector of St. John's and the Rev. Kenneth R. Forbes. There were prayers by the Rev. E. S. Thomas of St. Mark's Church, Fall River, and responsive reading led by the Rev. J. Wynne Jones of Christ Church, Swansea.

THE CONGREGATION of St. Andrew's Church, New Orleans, La., is rejoicing in the purchase of a \$5,000 rectory, which will be occupied by the rector during the month of September. This parish is situated in a rapidly growing residential portion of the city and under the earnest labors of the Rev. J. Orson Miller, who has been rector for the last four years, is steadily going forward.

THE CORNERSTONE of Trinity Church, Homer, La., was laid by Archdeacon Carson on St. John Baptist's Day, June 24th.

INDIANAPOLIS.

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

A Year's Work of St. Paul's Parish, New Albany.

ST. PAUL'S PARISH, New Albany (the Rev. Alsop Leflingwell, rector), has accomplished great things during the last twelve months. On Easter Day it paid off long-standing debts amounting to \$900. It has raised its rector's salary \$200 above the sum given to his predecessors, and has met in full its obligations to the diocesan fund and to diocesan missions. It has adopted the graded system of Sunday school teaching, and had increased the enrolment from 50 to 120. The parish has adopted the duplex system of envelopes, and has now 120 contributors out of 160 communicants. The pledges cover four-fifths of the estimated budget of inside expenses and seven-eighths of the outside expenses, such as general missions. The general missions apportionment was met this year for the first time in the history of the parish. A serviceable cabinet has just been obtained for hangings, linens, and furnishings. It is provided with spaces for the sacred vessels and supplies for the altar.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

Church Hospital to be Built at Wellington—Various Parochial Activities.

IN OCTOBER last the Bishop was invited by the citizens of Wellington, through their Commercial Club, to consider a proposition to take in charge a projected hospital. Twelve thousand dollars have been raised and four acres of land have been deeded.

SIGNS OF NEW vigor are noted at St.

Paul's Church, Horton. The property is being much improved.

GRACE CHURCH, Washington, has been deeded a lot near the church and a successful effort has been made to complete the building fund.

ONE OF THE candidates for governor of Kansas, the Hon. Thomas E. Wagstaff, is a Churchman.

THE Rev. W. R. YEAKEL has again been elected editor of the *Kansas Churchman*. The publication office is in Topeka.

GRACE CHURCH, Ottawa, has just completed a rectory costing nearly \$3,000.

KENTUCKY.

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

Meeting the Apportionment—Personal Mention.

TWELVE of the parishes and missions have already completed their apportionment for general missions, and a number have considerably overpaid, notably the parishes of Grace Church, Louisville, and the Church of the Advent, Louisville, with its parochial mission St. Thomas', and also St. Thomas' mission, Lyndon. Kentucky will doubtless again take her place upon the honor roll of dioceses that have paid their apportionment in full, notwithstanding the recent increase of \$1,000 in the aggregate amount expected.

MRS. ELIZABETH C. GRIDER, the faithful and efficient teacher who for the past twelve years has been in charge of the school conducted in connection with the Orphanage of the Good Shepherd, Louisville, has tendered her resignation in order to take up work in the East. Her successor has not yet been chosen.

IN ADDITION to the clerical vacations recently noted in these columns is that of the Rev. Dr. John K. Mason, rector of St. Andrew's Church, Louisville, who is spending his holiday in the mountains of Virginia. The Rev. Harry S. Musson, rector of the Church of the Advent, Louisville, with Mrs. Musson and their infant son Dudley, has gone to Toronto and the Muskoka Lake region of Canada; and the Rev. Clinton S. Quin, rector of St. James' Church, Pewee Valley, is spending the month of August in northern Michigan.

LEXINGTON.

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

To Raise Funds for St. Margaret's College—Other News.

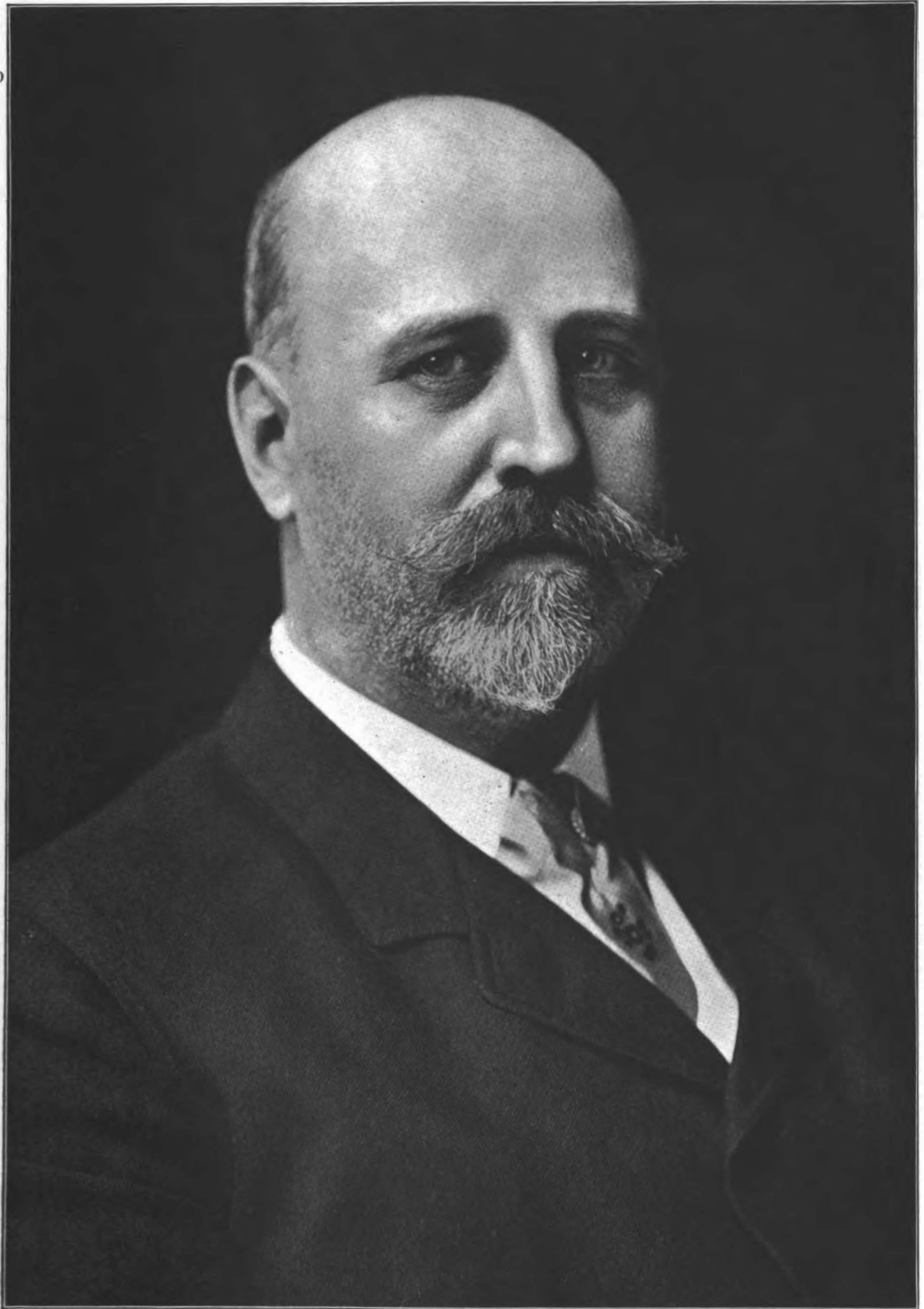
THE board of directors of Margaret College, Versailles, has authorized the Rev. Mr. Maxon, the new president, to canvass for funds outside the diocese in an effort to raise the \$18,000 indebtedness still due upon the purchase price, and to recoup the loss occasioned by the disastrous fire which occurred several years ago.

THE Rev. CHARLES CRUSOE, in charge of St. John's mission, Corbin, and family have returned home after a month's vacation spent in their old home, Dayton, Ohio.

THE Very Rev. W. T. CAPEES, Dean of Christ Cathedral, Lexington, the Rev. James M. Magruder of Trinity Church, Covington, and the Ven. Frank B. Wentworth have been elected as delegates to the General Missionary Council at Sewanee, Tenn.

MR. D. C. MCBYDE, candidate for holy orders and principal of the high school at Richmond, has resigned his charge as lay reader at Christ Church mission, Richmond, on account of impaired health.

THE Rev. CHARLES CLINGMAN, rector of St. Paul's Church, Newport, preached the sermon on the occasion of the joint meeting of the Girls' Friendly Society of the southern dioceses, July 24th.



James L. Huntington

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Good Attendance in Metropolitan Churches— Clerical Vacation Notes—Rector Chosen for Baton Rouge.

IN SPITE of the hot weather all our churches in the city of New Orleans are open and none will be closed during the summer. All report fairly good attendance at the services.

BISHOP SESSUMS with his family is staying at Biloxi, on the Mississippi coast, from whence he attends to diocesan business.—THE Rev. J. D. LA MORNE, rector of St. Paul's Church, is spending the summer with his family on the Gulf, returning to the city for the Sunday services.—THE Rev. Dr. BEVERLY WARNER is enjoying a well earned rest on Fisher's Island, N. Y.—THE Very Rev. W. A. BARR, Dean of the Cathedral, left August 1st on a vacation which for the most part will be spent in Virginia. He will be the preacher for the month of August at the open air services held in the Cathedral precincts, Washington, D. C.—THE Rev. BYRON HOLLEY, rector of St. George's, has gone to North Carolina until October.—THE Rev. J. ORSON MILLER of St. Andrew's Church will spend the month of August in the East.

IT IS A matter of much satisfaction that the vacant places in the diocese are being filled. The Rev. J. Gilmer Buskie, rector of St. Stephen's, Goldsboro, N. C., has accepted a call to St. James', Baton Rouge, a strategic point, being the seat of the state capital and the state university.

MARYLAND.

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

Vacation Personals.

MOST OF THE clergy of Baltimore and vicinity are now away on their summer vacation. Rev. W. A. McClenthen, rector of Mt. Calvary Church, accompanied by Mr. A. F. Everton of the Church School for Boys, is at Camp Grafton on Kittredge Point, Weld, Maine. Rev. Charles Fiske, rector of the Church of St. Michael and All Angels', has joined his family at Prout's Neck, Maine. Rev. Dr. William M. Dame, rector, and his son, Rev. W. Page Dame, associate rector, of the Memorial Church, are with their families at Wytheville, Va. Rev. Percy F. Hall of St. Timothy's Church, Catonsville, and family are at Arden-on-the-Hudson, N. Y. The Rev. F. H. Harding of Charleston, S. C., and a former curate, is in charge of the services at Grace Church, Baltimore, during August and for the first Sunday in September. Christ Church, Baltimore, is closed for the month of August, and the congregation has been invited to worship at Emmanuel Church, whose rector, Rev. Dr. J. H. Eccleston, has just returned from a two months' trip abroad and will officiate until he leaves for the General Convention in October. Rev. Joseph P. McComas, rector of St. Anne's Church, Annapolis, has sailed for Halifax, Nova Scotia, and will, by special invitation, attend the celebration of the bi-centennial of the Church of England in Canada.

MR. CHARLES WILSON of Flushing, Long Island, has been selected by the rectory of old St. Paul's Church, Baltimore, as organist and choirmaster to succeed Dr. A. Madeley Richardson, who recently resigned.

MILWAUKEE.

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

Service for Pythians at St. James', Milwaukee— Personal.

THE Rev. JOHN H. DICKINSON, rector of the Church of the Holy Comforter, Richmond, Va., and Grand Chaplain of the Knights of

Pythias, was the preacher at the service last Sunday morning at St. James' Church, Milwaukee, where seats had been reserved for 500 Pythians who are visiting the grand camp of the order.

THE Very Rev. S. P. DELANY, Dean of All Saints' Cathedral, Milwaukee, has returned from his vacation, and preached at the High celebration last Sunday morning.

MICHIGAN.

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

Trinity Church, Monroe, Struck by Lightning.

LIGHTNING struck the 100-foot spire of Trinity Church, Monroe, on the night of July 27th, badly damaging it and setting it on fire. The firemen, who fought the conflagration in a driving rain, were threatened with injury from the falling slate. The total estimated damage is about \$3,000. The press reports state that at least twenty-five people living near the church were stunned by the bolt.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coad.

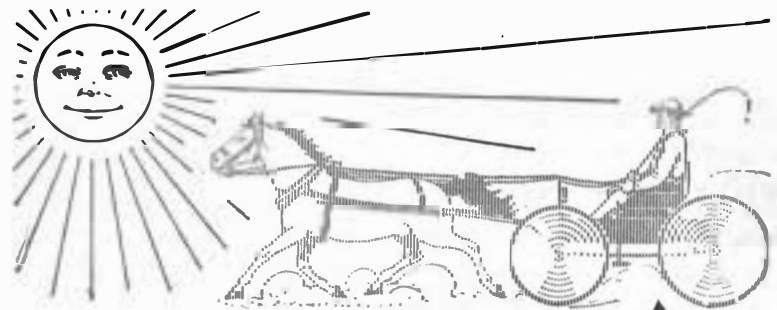
Services at Calvary Church, West Philadelphia.

THE DAILY Eucharists, Matins, and Evensong are continued at Calvary Church, West Philadelphia, during the absence of the rector, the Rev. Charles L. Steel, who is spending the month of August at Culver's Lake, N. J. The Rev. W. H. Barnes and Rev. W. H. Davis officiate until the Feast of the Transfiguration, when the Rev. E. T. Pancoast of Jefferson, Wis., takes charge of the parish for the rest of the month.

RHODE ISLAND.

Requiem Eucharist for Bishop McVickar.

THE "MONTH'S MIND" for Bishop McVickar was observed at St. Stephen's Church, Providence, Thursday, July 28th, by a requiem Eucharist at 10:45 A. M., to which all the clergy of the diocese were invited. The Rev. E. R. Sweetland, curate of St. Stephen's,



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3-R

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It was before the day of . .

SAPOLIO

They used to say "Woman's work is never done."

acted as celebrant, the Rev. Samuel H. Webb read the Epistle, and the Rev. Henry Bassett, rector of the Church of the Epiphany, Providence, read the Gospel. The Rev. G. McClellan Fiske, D.D., rector of St. Stephen's, delivered an eloquent and appreciative eulogy of the late Bishop. There were present in the chancel of the Rhode Island clergy the Rev. E. C. Bennett, Rev. Henry Bassett, Rev. James E. Barbour, Rev. Alva E. Carpenter, Rev. E. Norman Curry, Rev. Herbert C. Dana, Rev. Levi B. Edwards, Rev. Joseph M. Hobbs, Rev. Alfred E. Johnson, Rev. F. W. Sandford, Rev. Walter R. Tourtellot, Rev. E. F. Toll, Rev. S. H. Webb, and Rev. R. H. Woffenden. Others present were the Rev. George La Pla Smith, Rev. S. B. Blunt, Rev. Albert C. Larned, and the Rev. J. Wynne Jones of Swansea, Mass.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Date Set for the District Convocation.

THE THIRTY-SIXTH annual convocation of the district will be held in Santa Rosa on September 20th, at which the district hopes to prepare for organization as a diocese and to send delegates to General Convention with petition for same.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

A Notable Meeting at Glendale.

A REMARKABLE meeting was held recently at Glendale, attended very generally by the residents, to urge the Rev. Cleveland K. Benedict, rector of Christ Church, not to resign his rectorship. A prominent Roman Catholic, the learned pastor of the Presbyterian church, and others bore testimony to the love and affection of the people for Mr. Benedict. His faithfulness as a pastor, his enlightened interest in all communal and social problems, his splendid example as a citizen as well as priest were dwelt upon by the speakers. Mr. Benedict, who is spending the summer in Michigan, has been called to be Dean of the Theological department of the University of the South at Sewanee, Tenn., and to occupy the chair of Homiletics.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Rev. Dr. Norton in Austin.

THE Rev. Dr. GEORGE B. NORTON, rector of St. Mark's Church, Beaumont, is spending six weeks in Austin, taking the services at St. David's and All Saints' parishes.

WYOMING.

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

The Tour of the Church Wagon.

THE CHURCH WAGON touring across the state reached Casper on the 11th inst. The principal saloonkeeper at Medicine Bow assured the party that if notified in advance at any time he would do everything he could to arrange a service. At Rock River a congregation of twenty-five came to the service. At Casper a service was held at the ranch of Governor Brooks. In some places visited by the wagon there has been no service held for many years.

CANADA.

Church Consecrated at Bannockburn, Ont.—Mission Boat Launched at New Westminster—Other Dominion News.

Diocese of Ontario.

THE CHURCH at Bannockburn (St. Bartholomew's) was consecrated by Bishop Mills the second week in July. The interior decorations and chancel fittings are all new. The Bishop also dedicated a new lectern in Christ Church, Wolfe Island, on July 12th, which

had been presented by the Ladies' Guild.—A SUGGESTION has been made that a memorial be erected to the late E. J. B. Pense, so long a prominent Churchman in the diocese, to take the form of a fountain at the corner of Brock Street, Kingston.

Diocese of Montreal.

AT THE opening of the Temperance convention at Knowlton July 23d Bishop Farthing gave an address at the evening meeting in St. James' church, Canon Carmichael, the rector, presiding. The Bishop, who is a total abstainer, while declaring himself not an absolute prohibitionist, took a strong stand for the abolition of the bar and of the saloon. He concluded with an eloquent appeal for Christian unity against the liquor evil. The convention is under the auspices of the Dominion Alliance.

Diocese of Huron.

BISHOP WILLIAMS dedicated St. Mark's Church, Pottersburg, July 10th and afterwards preached. He was assisted in the service by Archdeacon Young and the rector, the Rev. William Lowe. An appeal was made for a Communion service. Many gifts for the interior furnishing have been received, and at the close of the dedication service an answer to the appeal for a Communion service was given, one being promised as soon as it could be procured.

Diocese of Caledonia.

BISHOP STRINGER of Yukon has been doing duty for Bishop Duvernet and on his visit to St. Martin's Church, Atlin, in the beginning of July dedicated the new lectern, a recent gift to the church. He paid visits to some of the mining centers during the same week and held services.

Diocese of New Westminster.

BISHOP DE PENCIER holds an ordination in the Cathedral July 31st to ordain to the diaconate Mr. T. Walker from St. Paul's Missionary College, Burgh, Lincoln, England.—THE NEW mission boat for the Columbia Coast mission was launched at New Westminster in the middle of July, the wife of the Rev. John Antle, the founder of the mission, christening the boat *Columbia II*. She is a

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MEDITATION—Rev. Charles Mercer Hall

THE PRIEST'S STUDY WINDOW—Rev.

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beautiful vessel, the most modern ever built on the Fraser river. A fully equipped hospital room with operating table and other aids for surgical work are part of her furnishing. The boat cost \$25,000—It will now be possible to have a missionary in the Similkameen valley through the generous gift of a lady in England, who has sent £200 to Archdeacon Pentreath to provide one. This sum will be sufficient for a grant for two years.—**ST. MARY'S CHURCH**, Sapperton, is to be attached to the Cathedral parish, New Westminster, and looked after by the Cathedral clergy.

Diocese of Toronto.

BISHOP SWEENEY consecrated the cemetery of St. John's Church, Norway, July 9th.—**THE MISSION** of St. Michael and All Angels', Wychwood, became a self-supporting parish on June 1st. The Rev. W. J. Brain is its first rector.

The Magazines

THE FICTION number (August) of *Scribner's* has a distinguished list of contributors, among them George Meredith, who leads with a comedy, "The Sentimentalists." Mr. Roosevelt's article describes two of his most picturesque experiences: the killing of a lion and his trip to Lake Nyanza. John Fox, Jr., tells of a trip "On Horseback to Kingdom Come." "A Question of Latitude" is by Richard Harding Davis—the story of an American "muckraker" and reformer who went to the Congo and discovered his own weakness. Other stories are: "The Man at the Wheel," by E. W. Hornung; "Story of a Tenderfoot," by John R. Spears; "The Flight of the Mouse," by Alice Brown; "His Quest, and the End of It," by Gerald Chittenden; and "An April Masque," by Dorothy Canfield.

THE AUGUST number of *Everybody's* is devoted mainly to fiction, though not to the neglect of more serious subjects. The different departments are bright and interesting and in keeping with the season. Perhaps the most interesting of the short stories is "The Heathen," by Jack London, which is handsomely illustrated in colors. "Boy-Power Applied," by Frederick M. Caldwell, is the story of a juvenile republic where the youths we call "delinquent" are given a fair chance to redeem themselves—and do it. "The Question 'How?'" is one of Dr. William H. Thomson's essays in fine philosophy. "Instead of an Article" is an inside story of magazine editing, with some correspondence about Pittsburgh between the editor and Mayor Brand Whitlock of Toledo as the text. "The Women of To-morrow," "Gentlemen of the South," and "The Toll of the Sheep" are other articles of interest.

THE AUGUST *Century*, which is the mid-summer holiday number, offers to its readers Dr. Washington Gladden's article on "The Municipal Church," which he declares is the need of the hour in every town and city. One fails to see why Dr. Gladden should apply the term "church" to the institution which he propounds. In this number is also presented the first of two articles by Charles W. Wallace, Associate Professor of English Language and Literature in the University of Nebraska, on recent important Shakespeare discoveries by him. The August article relates to "Shakespeare's Money Interest in the Globe Theater," presenting newly discovered records of a suit-at-law which show that his profits as part owner were smaller than has been supposed; the illustrations are quaint and interesting. The sixth paper on "The Holy Land," by Robert Hichens, which is profusely illustrated, describes Jerusalem. The fiction is of excellent quality.

It is a greater thing to try without succeeding, than to succeed without trying.—*Bishop Howe.*

LIGHT FROM THE STARS.

IT HAS been found by photometric experiments on the light emitted by the stars of different orders of magnitude that the light of a star of the sixth magnitude amounts to only one-hundredth part of the light of a star of the first magnitude. Hence we conclude (always supposing the stars to be of equal magnitude and splendor) that a star of the sixth magnitude is ten times more remote than a star of the first magnitude. Now the bright star Alpha Centauri may be considered as typical of a star of the first magnitude. Combining our knowledge of the relative distances of Alpha Centauri and the stars of the sixth magnitude with the conclusions above arrived at, it follows that if Alpha Centauri were transported to 750 times its actual distance, it would still be visible in Herschel's twenty-foot reflector, and consequently there might be perceptible in such an instrument a star the distance of which is 750 times greater than the actual distance of Alpha Centauri. Now the absolute distance of Alpha Centauri from the earth, as ascertained by the researches of various astronomers, may be stated in round numbers to be 20,000,000,000 of miles. Hence we arrive at the astonishing conclusion that the distance of the stars which are faintly visible in a twenty-foot reflecting telescope, such as Herschel employed in his observations, is not less than 15,000,000,000 of miles. Light, which traverses space with a velocity equal to 186,000 miles in a second, would therefore occupy more than 2,000 years in passing from such a star to the earth. Well might Herschel remark that the visibility of a star in the present day is proof—not of its actual existence, but rather of its having existed for hundreds, it may be thousands, of years.—*Sel.*

TABULATING CENSUS RETURNS.

THE AUTOMATIC machine is the most recent development in census tabulating machinery, and had it been perfected earlier much of the work of the hand machines could have been dispensed with, though, in most cases where readings must be taken very frequently, the hand machines are almost, if not quite, as economical.

Whether in the hand machine or in the automatic, the counters are operated by means of electrical contacts made through the punched holes. The machines are so wired that facts can be counted in combination with one another. Thus, it is possible to count at the same time facts with regard to age and marital condition, so as to show, for instance, on one counter the number of married persons from twenty to twenty-five years of age, on another those from twenty-five to thirty, and on others the number of single persons of these two age periods. Each machine in fact is provided with a large number of counters; as many as sixty counters will be used in certain "runs." Even thus, however, it would be quite impossible to count all the manifold combinations of items at a single "run" of the card. Each card on the average must be passed through the tabulating machines five or six times. In other words, the work is equivalent to tabulating approximately 500,000,000 cards.

Even the hand machines used at the present census are much more rapid than those of ten years ago. In 1900 the counters used consisted of dials, from each of which the results for each county or other unit of presentation had to be read by the eye and taken down on sheets of paper. The present machines are so arranged that the results on all the counters can be printed at the same time by merely pressing a button. This change absolutely prevents errors, which frequently arose in the reading of the dials, and also greatly economizes clerical labor.—From "Taking the Census of 1910," by E. Dana Durand, in the *Review of Reviews.*

THE GREEK phrase which St. Paul uses in his Second Epistle to the Corinthians, and which is translated "not handling the word of God deceitfully," is even terser than that. It is incapable of literal translation, but means "not tricking people with the word of God." If St. Paul had lived in our day, when the words of God's book are used to bolster all manner of tricks and deceits, and to make good the claims of all manner of tricksters, he would have seen his words in a sense which perhaps even he did not contemplate. The Bible has so weightily impressed itself upon the world's consciousness that any sort of a cause or any sort of a man gains immeasurably if scripture can be made, even in seeming, to furnish a word of indorsement.—*Christian Advocate.*

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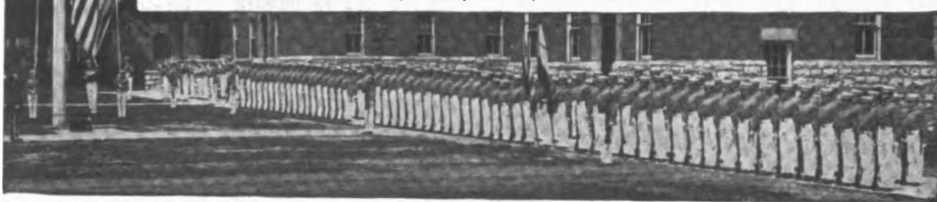
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