

The Living Church

VOL. XLIII.

MILWAUKEE, WISCONSIN.—SEPTEMBER 17, 1910.

NO. 20.

416 LAFAYETTE ST., NEW YORK



Entered as Second Class Mail Matter at the Postoffice in Milwaukee.



153 LA SALLE ST. CHICAGO

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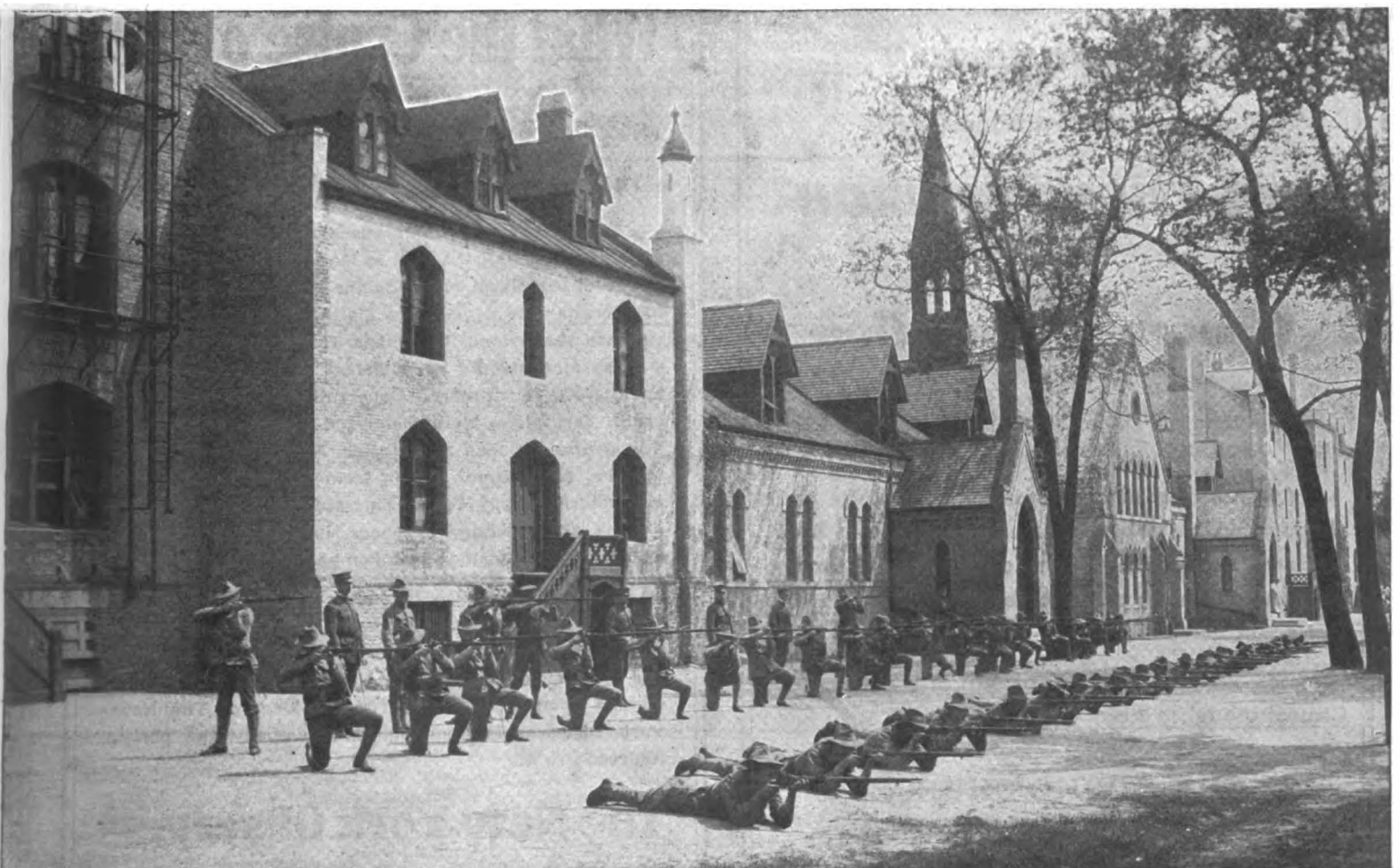
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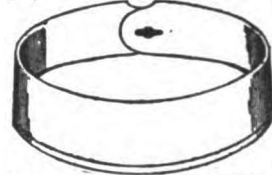
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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).

Chicago: 153 La Salle Street (Advertising headquarters).

New York: Sunday School Commission, 416 Lafayette Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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THE RELIGION of Jesus Christ strikes as deep as sin. Any religion which does not strike deep as sin has sunk its poison in the soul has no mission in the world except to mislead. To make light of sin, to call it merely an infirmity, to palliate or to excuse it, can never make the light of peace shine forth from the human face. The only remedy for the dread disease of sin is a religion that can counteract its poisonous effects and destroy its power in the life to blight and wither all joy. It is because it can do this that the Christian religion is so infinitely superior to all the fads and fanciful forms of so-called religions.—*Christian Observer.*

IN THE CARPENTER'S SHOP.

FOR THE SEVENTEENTH SUNDAY AFTER TRINITY.

"Mid Nazareth's sequestered mountains,
How lovely was the Household of the Three,
And by the desert's crystal fountains
What secret wonders did not angels see!"

ONE of the most beautiful sacred pictures of to-day is called "In the Workshop at Nazareth." If the artist had painted nothing else, this alone was worth having lived for. Our Lord in white tunic and blood-red sash stands at St. Joseph's knee; in His little Hands are clasped three big nails, while at His Feet lie two beams in the form of the Cross. His raised eyes are fixed as if gazing into space, for He sees the vision of the Passion with the cross and nails. His foster father, with arm about Him, looks with loving amazement at the Face of the Divine Lad.

Everyone should possess a copy of this picture, and no one can look upon it and not find his own task easier to perform. O yes, our Lord lived a life of toil; even childhood found Him striving to lighten the daily labors of St. Joseph.

"Obeying Heaven's rule
By him would Jesus stand,
And with the heavy tool
Would try His little Hand."

When we complain of work, let us remember the Carpenter's shop at Nazareth, and contemplate our Lord working for His daily bread, and supporting His blessed Mother after the faithful St. Joseph had been called to his rest. Surely work is elevating, indolence is degrading, and sloth is one of the seven deadly sins.

Christ knew weariness, and at night-fall was as tired as those who labor with their hands or brains to-day. Ah, but what rare visions He saw as He plied His humble task:

"Lifting to heaven toll-wearied hands,
Seeing His Father with those pure eyes,
Gazing from trestle and bench and saw
To the kingdom kept for His rule above;
Oh, Jesu, Lord; we see with awe!
Oh, Mary's Son, we look with love!"

May we have the vision as we walk with weary feet to our daily tasks? Yes, for it is promised that His presence shall go with us and He will give us rest; and to him who wishes it, and is fed at the altar, the consciousness of the Divine Presence is no vague fancy but an immense and positive reality.

Work done beneath His eye and for Him raises the soul above the dreary, material aspect, and floods our workshop with the roseate hues of heaven. Toil becomes light, and readily we obey the command, "Go, work to-day in My vineyard."

In the Collect for this Sunday we pray, "Make us to be given to all good works," and the duty that lieth nearest to us is the special good work for us at that particular time. Our Lord said: "My Father worketh hitherto and I work." Indolence is the mother of sin; and Satan tempts the idle as he never does the busy one. Every morning of our lives some work is waiting for our touch to bring it to perfection. If we fail to do it we lose the honor of being a co-worker with Christ in the up-building of His divine plan. But if we perform it faithfully, we will go to rest at eventide saying, "How sweet to work all day for God, and then lie down at night beneath His smile."

C. F. L.

It is comparatively easy to love those with whom we do not come into direct contact, who therefore cannot antagonize us—but if we cannot love the neighbor, whom we have seen and dealt with, the chances are that our love for those we have not seen is a weak and poor sort of love. Foreign missions should never be a substitute for home missions.—*New Guide.*

CO-ORDINATION OF VIEWS IN GENERAL CONVENTION

JUST one year ago this present month it was our privilege to present to the thought of the Church two editorials to which we gave the topic, "Dr. Huntington: a Study." They were written as an appreciation of a great leader in the Church who, a few months earlier, had passed to his rest. We reviewed Dr. Huntington's life-work in the Church, recalling how two parties nearly equal in size had for a quarter century been pitted against each other in General Conventions, with the small groups termed respectively Low and Broad Churchmen holding the balance of power and swinging victory now to the one group, now to the other. In conclusion we asked:

"What of the future of the party of the Quadrilateral and of the Catholic party, as these are represented in General Convention? Both have ideals and both are now without leaders. Their obvious duty is to fuse together. They can realize their mutual ideals when they do so, and they can correct whatever has been illogical in the position of either. They have in common almost all their aspirations. Let us try to work together. It would have cheered Dr. Huntington's heart to feel that the two parties would do so. He was sensitive to criticism; he was splendid in his sympathy when he received sympathy."

We, for our part, no doubt with many limitations of perception, have honestly striven to promote that unity. And now we have the pleasure of printing in this issue a letter from the Rev. C. B. Wilmer, D.D., of Atlanta, Ga., one of the most trustworthy leaders of the "party of the Quadrilateral," which is beautiful in its eirenic spirit and which says, from the standpoint of the men who had commonly voted with Dr. Huntington, precisely what we, from our own standpoint, had tried to say in the words we have quoted above. Dr. Wilmer's letter is entitled "High Church, Low Church, and Broad Church in the General Convention: a Plea for Harmony," and is printed in this issue.

One expression of regret we are bound to make at the outset. Dr. Wilmer finds an embarrassment in accepting the American Catholic name, in the fact that "there is a party in the Church . . . that has pre-empted the name 'Catholic' for itself." Alas, then, the very thing that Churchmen thus styling themselves had hoped would indicate their non-partisanship has really been their undoing. Twenty years ago there was a party in the Church commonly called "Ritualists." We, beginning to write on Church subjects shortly thereafter, determined that "Ritualists" *must* stand for so much more than "ritual" that the name must be *made* to be a misnomer. We felt that what was needed was not a new party in the Church, but a vision that should be broad enough to embrace *all that was constructive* in the programmes of "High Churchmen," "Low Churchmen," "Broad Churchmen," and "Ritualists." In the desire to avoid the party spirit we began speaking of men of such ideals as "Catholic Churchmen." Gradually the combination of words was taken up by others, until now the narrow term "Ritualist," which aptly described only the narrower minded men of a movement that was a real force in England and America during the seventies, and was a libel upon its better men, has become obsolete, and "Catholic Churchmen" are recognized as a distinct force in the Church. Of course in any large group of men there will be varying degrees of intellectual acumen, of mental breadth, and of appreciation of ideals, and calling a man a "Catholic Churchman" neither makes him better nor worse, wiser nor less wise, than he was before. We had hoped, however, that we might, as a whole, be judged rather by our ideals than by our limitations. Have we so far failed in realizing those ideals that we have seemed to our fellow-Churchmen only to have retarded, and made difficult to secure, the very ends which we have sought so earnestly to realize? If so, God have mercy upon us for our mistakes and our littleness, and punish not the Church for what we have done amiss.

But in the same couplet of editorials already referred to we made explanation as to the sense in which we commonly use the term.

"This phrase" ("Catholic party"; an undesirable term but almost a necessary one when referring to a group in General Convention, as we were referring in that editorial) "which we seldom use and which is tenable only when it is properly explained, does not mean that its members hold Catholicity to be an exclusive attribute of a party, but rather that this party takes its stand firmly upon the historic Catholicity of the Church itself, and tests questions as they arise by that quality."

Now, dear friends of the Quadrilateral, if we have erred in

this attempt to be unpartisan and to stand for nothing less than the exact balance so well typified by the historic term "Catholic," believe us, it has been only because, in our frailty, we have not realized our own ideals.

Dr. Wilmer hopes to coördinate the three parties—the "High," the "Low," and the "Broad,"—rightly saying that they are complementary to each other and that we need them all; so say we, and if, when we find men broad enough to comprehend them all in right balance, some other term than "Catholic Churchman" best describes them, we shall very gladly pick up the new etymology. We now proceed to the more important paragraphs of Dr. Wilmer's important letter.

THIS, IN BRIEF, is Dr. Wilmer's plan for coördination, if we understand him aright:

(1) Adopt the American Catholic name and (2) adopt some resolution defining what we mean by it, and declaring that we "do not mean to repudiate or exclude, but rather to include, the permanent essence of the Reformation of the sixteenth century."

(3) Adopt "some such statement as the Preamble, to live up to the declarations thus made."

(4) "As to Canon 19, why not let that stand as it is?"

(5) Permission to use "the Revised Versions, English and American."

As a basis for coördination these suggestions strike us as eminently practical. We are entirely willing that (1)—the American Catholic name—should be accompanied by (2) declaratory resolutions. We only regret that Dr. Wilmer did not himself frame such resolutions, so that they might adequately express his view. As he did not, we venture, simply to show our own readiness to meet his view, to submit the following draft for the purpose, not as being final but as an earnest of what may be done:

JOINT RESOLUTION.

Whereas, this General Convention has taken initial action looking to the official designation of this Church as the American Catholic Church [commonly called the Protestant Episcopal Church in the United States of America*], and otherwise to set forth more clearly the historic and eirenic position of this Church; be it

Resolved, the House of Bishops concurring, That in taking this action it be and hereby is declared to the people of this Church and to all Christian people:

That it is the intent of this Church thereby (1) To assert the actual continuity of this Church, through the ancient Church of England and the founders thereof, from the historic Church founded by Christ Himself, which, from the second century, Anno Domini, has commonly been known as the Holy Catholic Church, in which Church we are accustomed to express our belief in the Apostles' and the Nicene Creeds.

(2) To assert the comprehensive character of this Church of divine foundation, whereby in unflinchingly teaching the Catholic Faith, there shall also be conserved individual liberty of thought in all things not expressly determined by the authority of the whole Catholic Church.

(3) And that by virtue of such action there is intended or implied no changed relationship toward the See of Rome, or toward principles established by or through the Reformation of the Church of England, as those principles are enshrined in the Book of Common Prayer and in the Constitution and Canons of this Church.

Resolved, further, That the clergy of this Church be and hereby are requested to make the causes for this action known to the people under their respective charges and to Christian people generally.

We come then to (3)—adopt "some such statement as the Preamble, to live up to the declaration thus made."

We thank Dr. Wilmer for expressing this clause in such liberal terms. The expressions of opinion from deputies already published in our own columns indicate, if they do not actually prove, that the *pending* Preamble is overwhelmingly defeated. The Conference of Church Clubs, at its Portland meeting last spring, unanimously adopted a memorial to General Convention showing the historical statement with which the instrument begins to be inaccurate, and urging that it be corrected. Almost every line of the Preamble has been adversely criticised by

* Whether that alternative phrase shall be retained must depend on whether it seems desirable to others. We hoped it would make possible an almost unanimous vote on behalf of the change. The suggestion has not been accepted by members of the Protestant party in the spirit that we had hoped for, and many have advised us against retaining the clause. It must be permitted, therefore, to stand or fall on its merits, as shall seem proper to those who shall vote upon it in General Convention.

competent authorities, especially by many of the Bishops in their conciliar addresses. Our own criticisms have been much less severe than many others that have been made, but yet we have expressed the view that the pending measure does not sufficiently identify "this Church" with the historic Catholic Church, and that as a declaration intended ultimately to supplant the Thirty-nine Articles, it is inadequate. If the Catholic name be adopted, it should be expressed in the Preamble; and only by thus including the name can it seem to us worth while to adopt such a measure at all. But we are very willing to acquiesce in Dr. Wilmer's idea that "some such" statement be adopted as a Preamble. We may have the opportunity of outlining later how such an instrument might be drawn. As to the pending Preamble, however, in view of the adverse judgments that have been expressed so widely, we do not feel that it would be possible to secure its ratification. On the comprehensive programme now before the Church, then, we must seek to draft a new and more satisfactory instrument for the purpose, if Dr. Wilmer be right in viewing such an instrument important.

So also we assent to (4)—"As to Canon 19, why not let that stand as it is?"—always assuming that the House of Bishops interprets its language according to its plain intent. And here again we would express appreciation of the liberality of Dr. Wilmer's view in being willing to accept the present *status quo*, rather than to reopen a question that is fraught with such dangerous possibilities.

As to (5)—"permission to use the Revised Versions, English and American"—we regret that it should be introduced into this programme, since it has to do with a purely practical matter, not dependent upon great principles. We assume, of course, that it is the lectern use of these versions that is desired; certainly nobody objects to any other use of them, and every Bible scholar, whatever he calls himself, uses both these to a greater or less extent in his study.

But the lectern use of them, as permissive alternatives to the edition now authorized, raises simply the practical question whether a uniform use is not better than a use in which three alternatives are authorized. This is a question for the laity. Obviously, only one version can be read at a time, and for that time the other two versions are excluded. For any single congregation, therefore, there will still be one use and only one. If there be two hundred people in the congregation, who is to decide which *one* they must listen to? Dr. Wilmer may answer, the rector. But, if the rector may arbitrarily select *his* preference, to be used in the congregation over which he presides, regardless of the varying preferences of the people, why may not the Bishop arbitrarily select *his* use, regardless of the varying preferences of the clergy? And why, again, may not General Convention still better decide arbitrarily, regardless of the varying preferences of the Bishops? *Somebody* has to decide, in any event, for others than himself.

And there is here another practical consideration. Six years ago this Church adopted for its standard a Bible of its own—the Marginal Readings Bible. Some will remember that THE LIVING CHURCH opposed it at the time, not on the merits of the marginal readings, but on the practical ground that it seemed unwise for us to diverge from the use of all other Christian people and promulgate a Bible of our own. We much preferred to wait until *one* of the current versions had so thoroughly established its superiority over others as to be generally accepted as the best. But our view was not adopted. The Marginal Readings Bible was authorized. A publishing house in New York invested many thousands of dollars in providing plates for a lectern edition and convenient library editions of the new book. Now we maintain that it would be an act of bad faith to supersede that official edition so soon after it was authorized; and we also hold that it is undignified for the Church to be so changeable in continually reconsidering such a question, which ought to have been deemed settled for many years when its own version was set forth. We, who opposed that action, are certainly justified in asking now that the men who enacted it would stand by their own legislation. And so, on purely practical grounds, we feel impelled to dissent from Dr. Wilmer's interpolation of this issue into the comprehensive scheme which he has outlined. It does not belong there. It is an issue of a subordinate character. And we believe the purely practical reasons against re-opening the question for some years to come will appeal to Churchmen generally. Of course if it should prove that we are mistaken, we shall be overruled, as we

were when we expressed a view unfavorable to the adoption of the present version. But at any rate we ask that this question be separated from the others, with which it has no connection whatever.

We thank Dr. Wilmer for his letter. Whatever comes of his suggestions, the blessing promised upon the peace-makers must fall upon him. And we commend his letter earnestly to our fellow Churchmen.

THEODORE ROOSEVELT adopted a very significant way of purifying American politics, when he declined to sit at the banquet table in Chicago with one who, though a United States senator, has notoriously exemplified the shady side of political life. The fact that next morning a jury brought in a verdict of "not guilty" against one who was charged with bribery in the interest of Mr. Lorimer's election to the senate only makes Mr. Roosevelt's action the more praiseworthy. Browne, a member of the legislature, was charged with such bribery by another member, who alleged that with several others he had accepted the bribe money from Browne, and, though a democrat, had thereupon cast his vote for Lorimer, a republican, for the United States senate. That the witness and a sufficient number of other democrats to elect did change their votes to Lorimer was beyond question. The only legal question was whether the chief witness told the truth when he related the story of the distribution of money by Browne, the democratic leader, which was related with much detail and apparently was corroborated in many ways. There were such depths of degradation in the whole course of this legislature that the jury evidently determined that the sworn testimony of such a man was not worth considering, and that a like value was to be attributed to the testimony of those who corroborated him. Thus Browne, the defendant, was acquitted.

But the fact remains that those legislators whom the jury would not believe under oath were the particular men who were "induced" by some considerations which the law charitably assumes to be unknown, to change their votes from the democratic candidate to this man Lorimer, who was receiving the votes of a part—and not the most virtuous part—of the republicans, and that in defiance of the mandate of both parties at the primaries. Thus Lorimer was elected to the senate. If Browne did not actually act as the agent in the act of inducing the change, which could only be proven by accepting the word of the men who said they accepted money from him, the election of a very objectionable republican in part by democratic votes is still not accounted for. If democratic members of legislatures are going to be subject to sudden conversion to the wisdom of sending a republican to the United States senate, one wishes their conversion would be carried far enough to lead them to choose at least a decent one for the purpose.

Colonel Roosevelt was right in assuming that a senator thus elected should be treated as a social outlaw. Bribery and perjury are two crimes for which it is almost impossible to obtain conviction at law, by reason of the great difficulty of producing legal proof. Some other than a cold legal remedy must therefore be discovered. When decent people are ready to treat such men as moral lepers, unfit for human society, the beginning of the cure for such a scandal will have been found. Roosevelt visited upon Lorimer the sort of punishment that alone would seem to be effective under present conditions.

Colonel Roosevelt was right also in saying that this duty is particularly incumbent upon members of the same political party. Nothing is more conducive to despair in our political life than the absolute apathy of so many Christian people toward the *character* of men for whom they cast their ballots, because, forsooth, these belong to their own party or have uttered the shibboleth of some reform. The less character a man has, the easier does it seem for him to assume a mask of political righteousness, propounding the most unexceptionally "progressive" sentiments in a "progressive" community, or the most conservative views where those views commonly prevail. Men of that sort are not obliged to consider whether a popular view is right; they need only profess the prevailing belief. And yet such men continually deceive the very elect of our Christian voters, who seem thoroughly content with fair words of promise from candidates and never care to ask what sort of lives they have been living in the past. Until Christian citizens care more for the character of men whom they support for office than they do for their promises or for the success of their own faction or party, we shall continue to elect legislators

such as those who were induced by some means to betray their party and their constituents in Illinois; and with such legislators in our states, we shall, of course, have Lorimers in the United States senate—and deserve to have them. And it needs a Roosevelt to arouse people to the unspeakable filthiness of the condition which they have themselves created.

GLADLY do we commend the suggestions of the *Holy Cross Magazine* for the observance of a period of days immediately before General Convention in united intercession for the work of that body and of the American Church in general. The suggested outlines for the observance are printed on another page of this issue, and may also be obtained in leaflet form from "Holy Cross," West Park, N. Y.

There is always a danger lest controversy shall only deepen prejudice. The soundest reasons for action do not always convince. The real advance of the Church is often signaled by legislation, but it is seldom caused by legislation. The action of the Holy Spirit is the dominating cause of Churchly advance, and His impelling power points the way to new mountains to be laid low, new valleys to be exalted. But nowhere is the dignity of the human mind, the independence of man, made in the image of God, so respected, as in the operations of the Holy Spirit. He guides men, if they will be guided by Him, but He does not force them. They retain the power to differ with the Holy Ghost and to shape their actions by their own unaided judgment, if they care to do so.

But the united intercession of the Church will be an impelling force. May Churchmen be loyal in using it!

RELATIVE to our recent editorial having reference to parishes that pay nothing, or almost nothing, toward their apportionment for general missions, one priest has been moved to take prompt action, and writes as follows as to how he did it:

"Thank you for the article, 'An Urgent Call,' in last *LIVING CHURCH*. I worked Canon 19 with it Sunday. After I had read it to the congregation, the treasurer of the church arose and stated some hard facts to the people, and winding up with the statement that he would not be the treasurer of any institution that didn't pay its just debts, and that if the missionary apportionment was not in his hands by the end of the week, on Saturday night the church would be without a treasurer. After the service he couldn't take the money in fast enough. It is needless to state he got his money."

All of which shows that the first thing to do toward ending the present condition is to *care*; and the second is to *end* it.

ANSWERS TO CORRESPONDENTS.

F. M.—(1) So far as we know the Rev. Dr. Rainsford was not in the United States until he entered upon the rectorship of St. George's Church, New York, in 1882. For four years preceding he was assistant at St. James' Church, Toronto, and before that his work was in England.—(2) In American ecclesiastical law, the "constitution" comprises those enactments which require the consent of two General Conventions to change, while "canons" may be altered at any General Convention. "Article" may refer to one of the "Articles of Religion" bound up with the Prayer Book, or to one of the divisions of the constitution.—(3) We cannot state here the particulars concerning the debates over the so-called "Huntington amendments."

W. J. E.—(1) The Greek Uniates in communion with Rome are chiefly the "Maronites," inhabiting the mountains of Lebanon in Syria. These retain a married priesthood.—(2) We have no information relative to the reported request of Brazilian Roman Catholics that their clergy be permitted to marry.

CATHEDRAL.—Customs differ so materially that we cannot give the precise ceremonial uses at specific English churches. The "Cathedral service" in general is choral, choirs orientating at the Creed—not always at the *Glorias*—but beyond that there is little uniformity.

H. C.—The familiar picture of St. Francis of Assisi, with right foot on a globe and hands clinging to our Lord is purely fanciful or symbolic and has reference to no definite incident in his life.

READER.—There is a sailors' home connected with the Seamen's Church Institute of New York. Address Geo. B. Bonney, corresponding secretary, 49 Wall St.

J. F. C.—Baptists, Methodists, and Presbyterians split into different organizations at the time of the Civil War. Whether any other bodies did we cannot say.

C. R.—The *Guardian* is published at 29 King Street, Covent Garden, London W. C. The subscription price to U. S. is 10s 6d per year.

TO LOVE is better, nobler, more elevating, and more sure, than to be loved. To love is to have found that which lifts us above ourselves; which makes us capable of sacrifice; which unseals the forces of another world. He who is loved has gained the highest tribute of earth; he who loves has entered into the spirit of heaven.—*Westcott*.

JESUS.

Lowly, yet with a winning grace;
Gentle, but with a regal air;
Meek—a halo about His face;
Kind, and showing kingly care:

Goodness crowns His benignant brow;
Love shines in His resplendent eyes;
Hope by His grace abides here now;
Peace He has gained by sacrifice.

H. S. THORNE.

RANDOM THOUGHTS.

BY PRESBYTER DISCENS.

IN a settlement devoted to summer pleasure and literary and musical entertainment there are services of an "undenominational" character every Sunday. These services occupy most of the day. The preachers are Methodists, Baptists, and Presbyterians. In another village, not far away, within walking distance, is a Church of our communion, belonging to a struggling parish, unable to support a resident rector, in which services are held regularly every Sunday. Visiting priests are invited to officiate and are cordially welcomed by the lay reader in charge, who is ready to extend every possible courtesy to them.

In and around the summer resort are priests and lay people of the Church every season. There are more than enough of them to fill the Church. But nearly all of them, when they attend any service at all, give their presence and financial support to the denominational service and ignore the Church. This is the class of people who resist the reclamation of the Church's true name; who call priests "preachers"; who are in favor of an "open pulpit" and are always ready to apologize for the Church and eulogize the denominational preachers. Nothing that the Church does escapes criticism, and everything the "other" denominations do is better than anything the Church does. The Church is "narrow" and "exclusive."

I have often wondered what these Christians would say about our Lord, were He to reappear; He who told the people to do as the Scribes and Pharisees *commanded*; He who complied with all the requirements of the Law, although Himself the Maker of the Law.

And meanwhile the Roman church, just around the corner, is crowded every Sunday!

MANY YEARS ago, a number of people took possession of large tracts of desirable land in a modern city, not as yet required for residences, and occupied it for years, using it for homes and truck farms. They had no title to it, nor was any attempt made by them to secure title. They may have thought that they would be undisturbed in their possession long enough to acquire title though adverse occupancy. Finally, the growth of the city made the land so valuable that the owners of it undertook to utilize it for building purposes. They served notice on the "squatters" to move. Some of them complied; others resisted. In the end, of course, the lawful owners were successful, and all the protestants applauded.

A few hundred years ago, a certain ecclesiastical organization seized on the name "Catholic," as its sole property, and commenced to exploit it, unopposed, for all it was worth. It grew and thrived on its claim to ownership of that title. Finally, the time came when others, who were equally entitled to the name, awoke to an appreciation of the value of a possession which they had allowed others to monopolize. Then the "squatters" resisted the surrender of their monopoly and were even aided and abetted by some of those who were entitled to enjoy its use. The arguments by which the claim of the rightful owners was traversed were, that the latter had called themselves by other names so long that their right had expired by limitation; that the usurpers had been in undisputed possession for such a period that they had acquired exclusive rights; and that the word "Catholic" had gradually come to mean "Roman Catholic."

Did adverse possession of the city property cause the title of the rightful owners to lapse? Does failure to realize the importance of a rightful title vitiate ownership? Does popular error as to the meaning of a word, and forgetfulness of its original significance, justify the abandonment of its use and its surrender to usurpers, however numerous or arrogant?

And why should the Church of the living God be turned from its duty and rights by dictionary definitions or popular clamor?

BLUE MONDAY MUSINGS.

ONE of our clergy, off on a holiday among the White Mountains, has come upon a "spirit photograph," of a mythical Bishop Noir, supposably the Apostle of the Ammonoosuc, which is interesting enough, as a freak of shadows, to reproduce here. "Note the mitre, the careworn nose and chin, the bowed back, the 'painful step and slow,' the general episcopal air," he comments, and suggests that I write a legend to fit the shadow. Not being a *Petit Bollandiste*, nor reading the Second Nocturn, I forbear; but the picture is certainly queer. I wonder if you will all see the shadowy prelate!

IN THE recently published *Letters* of Dr. Neale occurs a passage, lately reprinted in THE LIVING CHURCH, commenting upon the cross-less habit of the French Marist Sisters: "To me it is very sad to see our dear Lord studiously and ostentatiously rejected for His Blessed Mother."

Was the phrase too strong? As we recall the last poem of Leo XIII., wherein that venerable prelate professed that his whole trust was in Blessed Mary, it seems not. And now, Pius X. has surpassed his predecessors, uttering in an encyclical to the whole Papal Obedience, one of those incredibly shocking blasphemies which, in Liguori and other Roman theologians, seemed to Cardinal Newman "a bad dream." On May 26, 1910, the Roman Pontiff set forth a letter on the centenary of St. Charles Borromeo, praising that illustrious Archbishop of Milan, but mingling curses on the early Protestants and later Modernists with his praises. So far as the insults to the German reformers went, whether princes or theologians, one gathers that the Pope has found discretion, albeit tardily, and has disclaimed the plain meaning of his words. That is a detail, however. I quote from the second paragraph of the official translation, made at Rome, and here reprinted in the *Catholic Mind* of July 22d-August 8, 1910:

"We studied earnestly to make all turn their eyes with Us to Jesus, 'the Apostle and Pontiff of our confession, the Author and Finisher of our faith.' But since our weakness is such that we are apt to be confounded by the greatness of such an Exemplar, We had, through the kindness of Divine Providence, another model to propose, one who, while being as close to Christ as it is possible for human nature to reach, is better adapted to our weakness, namely, the Ever-Blessed Virgin, the August Mother of God."

"Is better adapted to our weakness"! Nothing can be clearer. God the Father, ordaining the Incarnation, wrought in less than the plenitude of wisdom, so that the Incarnate Word fails us as a model; and though St. Austin says, "God was made Man to the end that we might be made gods," Pius would say, "God was made Man to the end that the Blessed Virgin might be made the Mother of God, a model better adapted to our weakness than her Son." Was there ever a more atrocious case of exalting the means above the end?

The chief glory of the Roman Church, theologically, has been her strong teaching as to the Incarnation; but since *The Glories of Mary* became her standard text-book, all that is changed. Strange, too, how extremes meet! That very papal argument has come to me from "Remonstrants" in Holland, Unitarians in America, and "Modernists" within the Latin Communion: "If Jesus were God, His example would not avail

for us, because He would not be one of us. We must have a model nearer our own level." And the error is identical; the failure to realize that our Lord is *perfect Man*, as well as true God. Could pain and grief wound those enjoying the Beatific Vision, one might fancy Blessed Mary still *Mater Dolorosa* because of these wounds in the house of those who profess themselves her friends.

THE ADMIRABLE editorial in THE LIVING CHURCH some weeks ago, treating of so-called "Spiritualism," put the case against necromancy, genuine or feigned, very happily. Sober Church folk, however, do not realize what a multitude of deluded people in all circles (mostly among the half-educated) play with that dangerous delusion. Borrowing the gold-brick methods of other anti-Christian systems, the spiritistic leaders retain Christian nomenclature, call their assemblies "churches," prefix "Rev." to

the mediums' names, and sing doggerel hymns to the spirits, to familiar Christian tunes. There lies under my hand the column of advertisements of "Spiritualist services" in one of our large cities, some extracts from which I cull for your edification.

At the "Progressive Spiritual Society, Incorporated," "one of the pleasing features are the small circles formed at the close of the regular service. each medium demonstrating to those who gather around them. [The grammar is not mine: here, as with Mrs. Eddy, "grammar is eclipsed!"] One of the mediums bears the ominous name of Mrs. Jollimore; and another announces that he will bring his "control," "Busy Betsy" with him—a sort of ghostly Gold-dust Twins, I take it.



"The Rev. Susan B. Wethey, pastor of First Church of Immortalism, brilliantly terminates her marvellously successful season, lovingly assisted by Mrs. Dr. Thomas and the Rev. Jennie P. Wilder, in beautiful life-readings and wonderful psychic messages, practically an all-test seance. Sweet music as usual."

"The Church of Higher Spiritualism" has a "circle for healing development, and messages." "P. Dryman, the wonderful and famous trance spirit medium and clairvoyant, gives convincing demonstrations of spirit presence. What I tell comes true: everybody gets a message and reading and is perfectly satisfied with the wonderful truths. Come and see for yourself."

And so on, through a long list of "psychic healers," "psychometrists," and "psychic readers," some of whom serve refreshments by way of further attraction. The squalid vulgarity of it all is beyond belief until one has seen it for himself; but there are worse features than vulgarity, which here cannot even be glanced at. Whether the phenomena be jugglery or not—usually rather clumsy jugglery suffices to explain it—the devil is back of it all!

I LAUGHED as I read in a New York paper recently a demand for "non-religious philanthropy," i. e., a Y. M. C. A. club hotel, with all the privileges of the present Y. M. C. A. but "without the restraints of religion." There is such a relation as that of cause and effect: and real, lasting philanthropy springs from religion. Who ever heard of an infidel leprosarium, or an agnostic refuge for fallen girls?



ON THE AMMONOOSUC, BRETTON WOODS, N. H.
[From a photograph.]

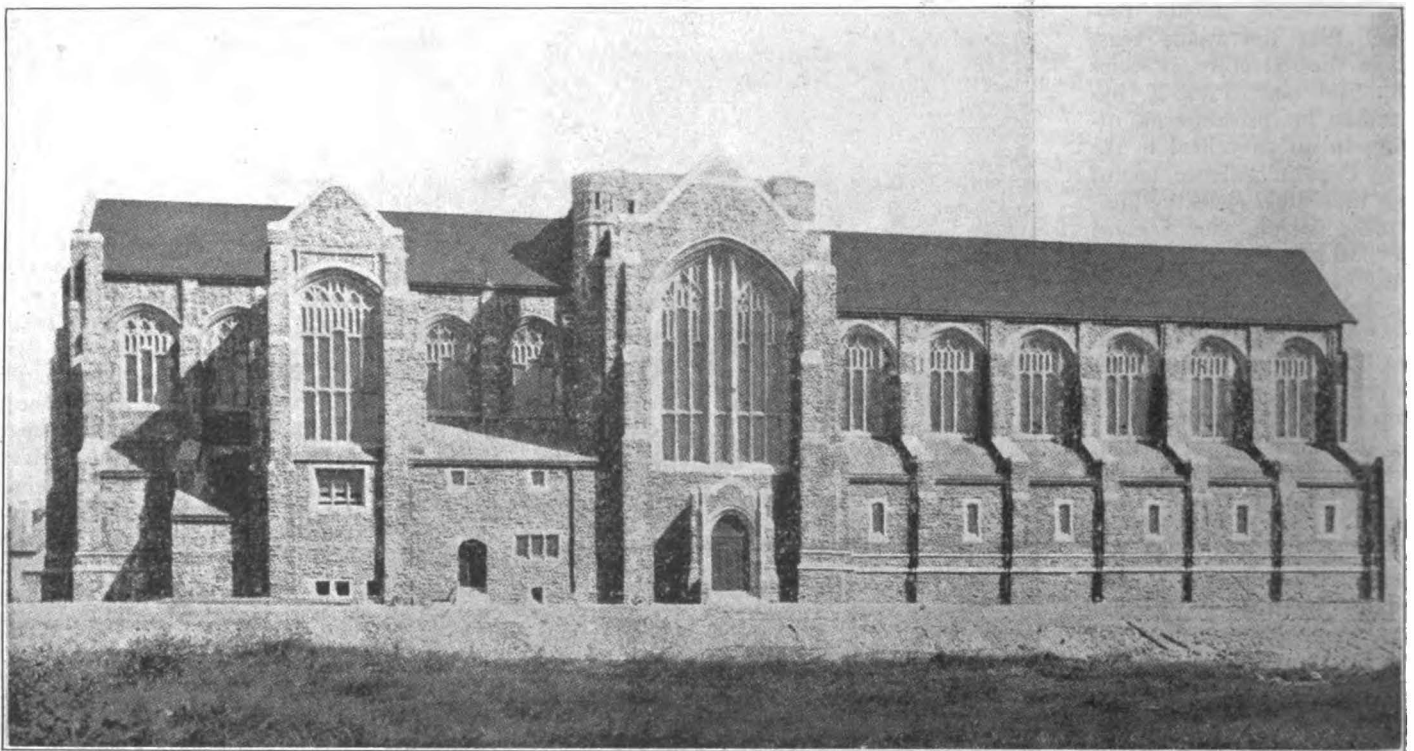
THE BI-CENTENARY OF THE CHURCH OF ENGLAND IN CANADA.

BY THE REV. R. F. DIXON.

HALIFAX, N. S., September 3, 1910.

IT was a happy coincidence that made Halifax the starting point and center of our Bi-centenary. As the one really historic city in English-speaking Canada, the scene of the first beginnings of the effective settlement of British North America, it naturally lends itself to a function of this kind, and supplies a setting and an atmosphere to be found nowhere else in the Dominion. And the Bi-centenary has barely come in time for its appropriate staging. Ere long old Halifax—the Halifax that lives in the pages of Judge Haliburton; the Halifax of the Uniackes, the Almons, the Ritchies, the Stewarts, the Pryors, and a host of other old historic families, celebrated for their lavish and stately hospitality; the Halifax of the two

Influence of the Anglican Church and the headquarters of what was for over a century the established Church of the province, Halifax has always felt the influence of the Church as a predominating factor in its social and religious life. To this day it is familiarly spoken of, among all denominations, as “the Church,” and the term “Churchman” is still used in the English sense, not only in Halifax, but more or less all over the province. Halifax moreover boasts, in St. Paul’s church, the possession of the oldest Anglican place of worship in the Dominion, which has been called “the Westminster Abbey of Canada.” No colonial church building to-day in the British Empire, I am inclined to think, quite equals St. Paul’s, Halifax, in historic interest. Erected in 1749 at the expense of



ALL SAINTS' CATHEDRAL, HALIFAX, N. S.

Inglis, of a long line of military and naval commanders, of over a century of royal governors; the Halifax suggestive and redolent of a thousand old-world memories and associations—will be a thing of the past. The memories of yesterday, when Halifax was a garrison city and a naval station, still linger, the essentially unmodern, eighteenth century air still to a certain extent pervades the “old grey city by the sea”; but alas, what defences can defy the demon of modern Progress? Halifax, like all other delightfully interesting places of this kind, the world over, is being dragged into line, the gospel of “boost and hustle” is being vigorously preached, and soon the roller of modern “enterprise” and up-to-dateness will have passed over the once charmingly quaint and unique city, and Halifax and its people will be flattened into that dull, drab, monotonous uniformity characteristic of the civilization that is to be.

As yet, however, Halifax retains something of its original character. It has not yet been completely vulgarized into the typical modern city, which, with dreary and weary sameness, repeats itself all over the continent. It still possesses an individuality and distinction of its own, and still bears to a noticeable extent the impress of the old order. Thus, more perhaps than any other English-speaking Canadian city, it supplies the background and environment for a great historical function.

As might naturally be expected, the Anglican Church in Halifax has from the first occupied a very prominent position. The see city of the premier colonial diocese

the British crown, of timbers brought from Boston, it is probably, with the exception of a few West Indian churches, the oldest Anglican church edifice standing to-day in the British colonies. Of spacious dimensions, and furnished with the inevitable galleries, it is said to have the largest seating capacity of any Anglican church in the Dominion. Between forty and fifty mural tablets to the memory of governors, statesmen, jurists, soldiers, sailors, and clergymen, including the two Bishops Inglis, father and son, adorn the walls, together with a number of “hatchments” or escutcheons.

Under the church, now of course closed to burials but still accessible, are extensive vaults where repose the remains of the two Bishops Inglis, and other men of old time prominence. The church has been added to from time to time, but the original structure remains in an excellent state of preservation. The massive Communion plate was a gift from George II., the founder of the parish, which, the present rector holds, constitutes it a “royal peculiar,” like Westminster Abbey. All the records of the parish have been carefully preserved from the beginning. A great work is being carried on in the parish on evangelical lines by Ven. Archdeacon Armitage. The Sunday school is one of the largest in the Dominion.

Besides the new Cathedral and St. Paul’s, there are four other parish churches in Halifax: St. Mark’s, St. George’s, St. Matthias’, and Trinity. St. George’s, erected in 1800 and known as “the Round Church,” is the center of a large and prosperous parish and served at one time as the garrison chapel. The whole church, “from cellar to attic,” is of circular con-

struction, which is said to be due to a freak of the Duke of Kent, father of the late queen, and who at the time of the erection of the church was commander in chief of the forces in B. N. A. Trinity church, the late British garrison chapel, is a large, rectangular wooden building of rather unsightly appearance and dates from the forties. The two other churches, also of wood, present no exceptional features. To these must be added "the little Dutch church" built for the Germans in 1752, and now disused and situate in the parish of St. George's.

The erection of a Cathedral for the diocese has been seriously projected ever since the formation of a chapter by royal mandate in 1865. On the occasion of the centenary of the founding of the diocese in 1887 a definite start was made, a site was purchased, subscriptions were asked for and obtained, and the cornerstone was laid by the late Bishop Medley of Fredericton. A Cathedral board was formed and funds were slowly accumulated; but the scheme remained more or less in a state of suspended animation, until the burning of St. Luke's pro-Cathedral in 1905 forced the matter into prominence. The immediate necessity for providing the large congregation of St. Luke's with a church was seized upon by the present Bishop with characteristic acumen, as a golden opportunity for making

dral is said to bear a considerable resemblance to Rochester Cathedral; nevertheless it preserves its own character as an original creation.

As the main facts connected with the inception of the Church in Nova Scotia are no doubt familiar to most of the readers of THE LIVING CHURCH, I will not here attempt anything more than a very brief recapitulation. The first services of our Church were held in the fort at Port Royal, which was captured by Governor Nicholson of Massachusetts in 1710, by Rev. J. Harrison, the military chaplain. Mr. Harrison seems to have remained in Annapolis Royal, the new name of the captured town, for at least twenty years. Services were subsequently held at Canso, Halifax, Lunenburg, and other points, and so, with the possible break of six or seven years (from about 1743 to 1749) there has been an uninterrupted sequence of public services in what is now the Dominion of Canada for the last two hundred years. With the coming of the Loyalists and the appointment of Bishop Inglis a new chapter opens in the history of the Canadian Church. To-day that Church numbers 23 Bishops, about 1,300 clergy, and, on the basis of the last census which gave us between twelve and thirteen per cent. of the population, a total membership of between eight and nine hundred thousand.

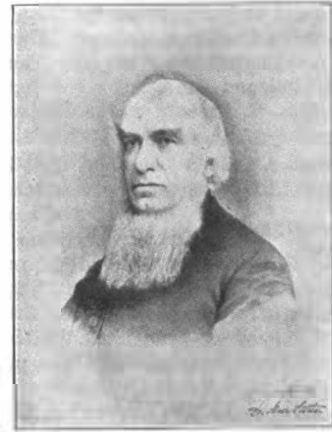
Genesis and Erection of the Cathedral



RT. REV. F. COURTNEY, D.D.,
Fifth Bishop of Nova Scotia.



RT. REV. C. L. WORRELL, D.D.,
D.C.L.,
Present Bishop of Nova Scotia.



RT. REV. HERBERT BINNEY,
D.D.,
Fourth Bishop of Nova Scotia.
[From an engraving at the Church of England Inst., Halifax.]

the long projected Cathedral a living issue. The scheme was taken up enthusiastically by the rector of St. Luke's (Dean Crawford) and the congregation, an appeal was made to the diocese and the Church at large, subscriptions began to come in, a new and admirably located site was acquired, and finally in the autumn of 1908 work was begun. The Cathedral, which is now ready for public worship, was designed by Messrs Cram, Goodhue & Ferguson, the well-known American ecclesiastical architects. Its dimensions are as follows: Interior length of nave from narthex wall to chancel arch 135 feet; length of chancel 80 feet; width at crossing 72 feet; height of central tower 132 feet; extreme length 255 feet. It is hoped eventually to add a tower and narthex. At present the west end wall is of wood.

The Cathedral strikes one as a singularly beautiful and imposing building. The side view, if the illustration may be permitted, is suggestive of the graceful lines of a nobly designed ship, so light and buoyant is the effect. Inside the building the first and last and abiding impression is, as regards length, breadth, and height, one of perfect proportion. In this respect, whatever its future interior embellishments may be, it will always have an individuality and independent beauty of its own. The material used is the iron stone which abounds in the neighborhood. All the "trimmings," sills, window mouldings, steps, etc., are of concrete. The total cost to date has been \$175,000. The organ, the gift of the women of the diocese, was specially built at a cost of \$10,000, about \$8,000 of which I understand has been subscribed. The pulpit and altar are a memorial to the late Bishop Binney from his widow. There is a small chapel for special services and early celebrations; and the lectern, alms-basins, and credence, the latter a memorial to the late Dean Gilpin, are all gifts. As soon as possible the wooden front will be rebuilt in stone. The Cathed-

DEDICATION OF THE CATHEDRAL.

HALIFAX, N. S., Sept. 3, 1910.

A glorious golden autumn morning greeted the worshippers at the opening services at the Cathedral this morning. About 800 persons made their communion at the two celebrations at 7 and 8 A. M., at which the Bishop of the diocese and the Bishop of Glasgow respectively were the celebrants. A number of personal gifts were dedicated at these services, including the magnificent carved altar, a memorial to the late Bishop Binney; the alms basin, a memorial to Dean Bullock, the first Dean of Nova Scotia; the credence, a memorial to the late Dean Gilpin, and the organ, presented by the Church women of the diocese. The Cathedral in its finished condition heightens the favorable impression produced at its earlier and unfinished stages. As yet of course, in the absence of stained glass windows and their embellishments, which no doubt will follow later, the effect is a little bare and austere, but this only serves to accentuate the massiveness, dignity, and unity of its proportions.

The official opening service was set for 11 o'clock to-day. Long before the hour appointed the Cathedral was besieged by the hundreds of ticket holders, who, as subscribers to the fund, had been granted the privilege of pre-entry, with the result that by about half past ten the building, with the exception of the seats reserved in the crossing for the clergy, was packed to the doors. The clergy robed in the School for the Blind a few hundred yards distant. The procession was formed in the following order:

- Cross Bearer.
- The Choir.
- The Lay Secretaries.
- The Architect.
- Lay Readers in Diocese.

The Clergy of Nova Scotia in order of Seniority, Rural Deans last. Visiting Clergy not representing dioceses in order of seniority.

Clergy representing Canadian dioceses in the following order: Keewatin, Calgary, Ottawa, Yukon, Niagara, New Westminster, Qu'Appelle, Algoma, Moosonee, Ontario, Columbia, Huron, Montreal, Rupert's Land, Fredericton, Toronto, Quebec.

Invited Clerical Speakers at Congress.
 Canon Simpson and Archdeacon Smith.
 The Cathedral Banner.
 Honorary Canons.
 Canons of All Saints' Cathedral.
 The Verger.
 The Dean.
 Bishop Taylor-Smith.
 Bishop Reeve.

The following Bishops, each followed by a Chaplain:—Moosonee, Toronto, Washington, Fredericton, Harrisburg, Central New York, Glasgow, Keewatin, Colorado, Philippine Islands, Ontario, Duluth, Niagara, Columbia, Tennessee, Newfoundland, Massachusetts, London.

The Preacher (Bishop Courtney).
 The Diocesan Chancellor.
 Bishop's Chaplain, bearing Pastoral Staff.
 The Bishop of Nova Scotia.
 Two Chaplains.

Chaplain, bearing Metropolitan Cross.
 The Archbishop of Ottawa, followed by two Chaplains.
 The Primate of Canada, followed by two Chaplains.

The Cathedral banner borne in the procession was the gift of a member of the congregation, Mrs. E. D. Tucker, and was worked by herself. It is an exquisite piece of work and represents the Eucharistic emblems.

A processional hymn was sung as the clergy entered the Cathedral, which was magnificently rendered by the special choir of 140 voices, the newly appointed organist, Mr. G. F. Austen, who has lately arrived from England, accompanying the choir. The service was fully choral and was taken by Dean Crawford, the rector, and by Canon Vroom of King's College. The lessons were read by the Bishops of Washington and Glasgow. The beautiful pulpit, with its exquisite carving and the brass angel lectern, memorials to Bishop Binney and Mrs. S. Brookfield, the late wife of the contractor, were dedicated by the Archbishops of Rupert's Land and Ottawa.

The preacher, Bishop Courtney, took his text from Isaiah 66: 1. He began by pointing out the apparent incongruity of our attempting

Bishop Courtney's Sermon

to do what God has declared to be impossible, viz., the localizing of His presence in a "temple built with hands." After dwelling with a wonderful wealth of Scriptural quotation on this aspect of worship as set forth both in the New and the Old Testament, he turned to the manward side of the question. While it was perfectly true that man could not limit or specialize God's presence in earthly temples, yet it was right that he should endeavor to embody spiritual ideas in material things. In this sense therefore it was right and proper, nay a matter of duty, that he should give expression to his higher aspirations in the creation of noble and stately places of worship. Let this Cathedral therefore be a material embodiment of these immaterial things, standing as it does at the eastern gate of the New World to which the surplus population of the Old World is flocking. The Cathedral will also stand for the unity and permanence of Truth, in the continuity and harmony of its design and the permanence and massiveness of its construction.

The sermon was a masterly production and in every way worthy of the preacher and the occasion.

Immediately after the service a luncheon was given by the ladies of the Cathedral League to the Bishops, delegates, and visitors, in Masonic Hall. A large number sat down.

Speeches of Welcome and Felicitation

Bishop Worrell presided. The speaking was of an exceptionally high order. Attorney-General McLean gave an address of welcome in the absence of the Lieutenant-Governor of the Province, and one of the city aldermen spoke for the city of Halifax.

BISHOP WORRELL, in his opening remarks, said the erection of the Cathedral was a "commemoration and a starting point," and an inspiration for the future. The offerings at the noon service, he said, had amounted to \$9,586. He was followed by DEAN CRAWFORD. The day, the Dean declared, had been the "greatest in his life." He spoke with enthusiasm of the help rendered by the architect and the contractors (Messrs. Goodhue and Brookfield), to whom the designing and building of the Cathedral has been a labor of love. But for their generous assistance the Cathedral would have been a vastly inferior building both in size and beauty. He concluded a most interesting, eloquent, and touching speech by a graceful allusion to the presence of the Scottish and American Bishops.

PRINCIPAL FORREST of Dalhousie College, and Moderator of the General Assembly of the Presbyterian Church in Canada, made a grand and inspiring speech. He conveyed the hearty good wishes of his Church to the work of the Anglican Church in Canada. They agreed, after all, in essentials. At the services that day he had joined with them in the Creed, the Lord's Prayer, and other portions of the service, which expressed the fundamentals common to them all. They lived in critical times and it behooved them all to work together to win Canada for Christ.

The BISHOP OF LONDON was in splendid form and, as usual, captivated his audience. He delighted to visit Canada, and since he came to Halifax he had had "the time of his life." Canada was a "country of big hearts." England was proud of Canada. During an allusion to the King the whole company rose and sang the national anthem. The King, he said, had won all hearts by his

courage and dignity. The good Bishop fully sustained his reputation as a most gracious, winning, and attractive speaker.

The BISHOP OF MASSACHUSETTS spoke briefly and referred to the close historic connection between his own diocese and Nova Scotia. Nova Scotia had received some valuable gifts from Massachusetts, not the least of which had been the architect of the Cathedral. As chairman of the American House of Bishops he conveyed the good wishes of the American Church to her sister Church in Canada. The Canadian and American Churches had a joint work on this continent. The BISHOP OF GLASGOW made a most humorous and amusing speech, full of Scotch humor and of allusions to the work accomplished by Scotchmen the world over. The ARCHBISHOP OF RUPERT'S LAND spoke of the Cathedral as a splendid monument to the courage of Bishop Worrell. He in his own city had "seen visions and dreamed dreams." The opening of the Cathedral was not only a Nova Scotian but a Dominion celebration. JUDGE McDONALD of Ontario brought the greetings of that Province. He also referred to the generous tone of Principal Forrest's speech. On the whole all the speeches reached a remarkably high level of humor, eloquence, and good sense.

An organ recital was held this evening in the Cathedral and was very largely attended.

SUNDAY SERVICES.

HALIFAX, Sunday, September 4th.

There were very large attendances at the two early celebrations at the Cathedral this morning, and with those receiving at the mid-day celebration the total number must have been nearly one thousand. In the early hours of the morning there was some rain, but by 11 the weather had cleared and the sun shone brightly.

The order of procession at the 11 o'clock service was the same as on Saturday. Most of the diocesan clergy were in attendance, but the majority of the visiting Bishops were preaching in the city and suburban churches. The Cathedral was packed by half past ten. Matins were sung to the *Te Deum*, and the lesson was read by the Bishop of Montreal. The Holy Communion was then proceeded with, and was fully choral. The Archbishop of Ottawa was celebrant. The Bishop of London preached from the words, "A new heaven and a new earth." It was a great deliverance and manifestly created a profound impression. As someone said to the writer afterward, "I am tingling and vibrating with that sermon." These words, the

Sermon by the Bishop of London

Bishop said, expressed the aspirations of the hundreds of thousands of immigrants who annually landed on these shores. They were seeking a "new earth" and sometimes they found a new heaven. It was hard when crushed with poverty to believe in God. Sometimes an improvement in surroundings led to moral betterment. He had seen it in his work in the east of London. Is this to be the experience of the newcomers to this country? In finding a new earth, will they find a new heaven? This will depend on Canada's faithfulness to the great ideals of our race. She must guarantee to the newcomers (1) freedom, and not only political but economic and social freedom, equality of opportunity, the aristocracy of merit, deliverance from the tyranny of monopolies, and swift and accessible justice, whose motto will be "to avenge the children of the poor and punish the wrong-doer." Canada's future, moreover, will depend upon the sacredness of home life. And there is something even more than this, namely, national charity. She must be imbued with the spirit of unselfishness in her intercourse with sister nations. It may be her destiny, standing as she does midway between Europe and Asia, to act as mediator between the East and West. The only hope for our civilization lies in the ascendancy of Christian ideals. The Church is the mother of modern civilization. Canada's future is therefore bound up with the work and influences of Christianity. Let them all work together with their brethren of all denominations for the moral and spiritual betterment of Canada. Let them soften, rather than harden, denominational differences. Finally let them cherish their great and special privileges as Churchmen. He spoke of the love and pride with which England regards Canada. They were doing what they could to help them in their work in the Northwest, but after all, the main responsibility rested with themselves. He prayed that Canada, destined as she was to be one of the most powerful nations on earth, might be a beacon light to the generations yet to come.

A mass meeting of the Sunday School children of the city, who more than filled the Cathedral, was held at 3 o'clock and was addressed by Bishop Brent. His address was simple, telling, and impressive, and it was greatly appreciated. At 4:30 Bishop Taylor-Smith, chaplain-general of the British Army, who was introduced

Afternoon and Evening

most felicitously by Bishop Courtney, addressed a mass meeting of about one thousand men in most eloquent and outspoken fashion, on sexual purity. Bishop Lawrence of Massachusetts preached at Evensong.

All the city and suburban pulpits were occupied both morning and evening by Bishops. The Bishop of Tennessee preached at St. Paul's; the Bishops of Washington and Duluth at St. George's, of Central New York at St. Matthias', of Indianapolis at Dartmouth.

The Cathedral was crowded again at Evensong, when Bishop

Lawrence preached from the words, "O go ye into His gates with thanksgiving and into His courts with praise." He dwelt on the importance of spiritual ideals as compared with mere humanitarianism which went no further than material betterment. This Cathedral was in its way a great spiritual inspiration.

OPENING OF THE CHURCH CONGRESS.

HALIFAX, Monday.

BISHOP WORRELL opened Section A of the congress this morning in St. Paul's Hall, which was well filled. Shortly after the Bishop began his speech the Bishop of London entered the hall and was greeted with vigorous hand-clapping. He followed Bishop Worrell, in a short and most effective speech.

Archbishop Matheson then took charge of the discussion of the first subject, "The Social Evil." Two papers were read, by ARCHDEACON MADDEN of Liverpool and BISHOP TAYLOR-SMITH, in which the question of sexual impurity was handled with great force and freedom. There was only one speaker, JUDGE DE WOLFE of Windsor.

The Social Evil and Socialism

Papers on "The Relation of the Church to Socialism" were read by Professor Short of Ottawa, Silas McBee of New York, and Rev. W. W. Craig of Montreal. PROFESSOR SHORT spoke of the vagueness of Socialism; fifty Socialists would give different definitions of their belief. MR. MCBEE, who spoke with great fire and earnestness, said that Socialism was the protest of the masses against the exclusiveness of the Church. And yet the Church could only adequately present to men the ideal of the brotherhood of man. If we would only live up to the Incarnation there would be no socialistic problem. The world was getting more democratic and the Church more autocratic.

"The Church and the Liquor Traffic" followed. Papers were read by Rev. F. T. Dibb of Napanee, Ont., N. W. Hoyles of Toronto, and Archdeacon Madden. Bishops Lawrence and Darlington and Rev. Dr. van Allen also spoke. ARCHDEACON MADDEN was greatly impressed with the high standard of sobriety in the Dominion. Most of the speakers in one way or another advocated prohibitory legislation. DR. VAN ALLEN, however, placed more faith in the personal work and influence of the clergy. The time, he said, to force our brethren to abstain had not yet come. Dr. van Allen, by the way, has become one of the central figures in the congress, and I hear his praises sung on every side. His discussion of the work of the Church in connection with the children was conducted on a remarkably high level.

Every paper and speech delivered was of exceptional merit. MRS. PLUMTEE's address on "Home Training" made a profound impression. Other speakers and readers were DEAN BIDWELL of Kingston, Ont., BISHOP DU MOULIN, and CANON TUCKER. HUBERT CABLETON gave one of his "sledge-hammer" talks on the Brotherhood of St. Andrew. The new president of King's College, Rev. Dr. POWELL, made a very favorable impression.

The mass meeting on "The Workingman and His Problems," held in St. Paul's, attracted an immense assemblage which filled the church and spacious galleries. Archbishop Matheson presided. The first speaker, the BISHOP OF NIAGARA, strongly denounced the tyranny of the unions and their interference with non-union workmen. In Hamilton they had several workingmen's churches where the most cordial relations subsisted between the clergy and people.

The BISHOP OF LONDON spoke of the estrangement in England between the Church and labor. Not one of the Labor members of the House of Commons was a Churchman. Why was this? Somehow or other we had never impressed the workingman with the idea that the Church knew or cared for what he was aiming at. And what was he aiming at? A chance to live a human, not an animal, life; a chance for his children and equality of opportunity. He gave a most graphic and pathetic description of his experiences in the East End of London, of the overcrowding, the lack of employment, the sweating shops, etc. Then he turned to Canada. To him Canada seemed at first sight a perfect paradise for the workingman, with its high wages, unoccupied lands, etc. But he found they had unemployment. For this he strongly recommended labor exchanges, as they had in England. But after all the great problem was, What are you going to do with yourself? Man was born for God. The message of the congress was, "Come back to God." The Bishop, who spoke for about an hour, without notes, was listened to with deep interest. He certainly has the art of warming all hearts

TUESDAY, Sept. 6, 1910.

Interest in the Congress is steadily maintained, the attendance this morning being if anything larger than yesterday. The papers and addresses were also quite up to the level of the opening sessions. In Section A we had a most interesting and suggestive discussion on the Relations of the Canadian Church to the Mother Church. The three appointed speakers were Canon Phair of Winnipeg, Prebendary Storrs of London, and Bishop Farthing of Montreal.

Relations to the Mother Church

PREBENDARY STORRS' paper was a masterly production and was

magnificently delivered, and fairly electrified the audience, who applauded enthusiastically. Mr. Storrs, who is a Nova Scotian by birth, strongly advocated, as did Bishop Farthing, the creation of an elective representative body for the whole Anglican Communion. But the Canadian Church must be "mistress in her own house" and settle all questions that related to herself. She was not, however, competent to deal with matters that concerned the whole Anglican communion throughout the world.

On "Our Relations with Other Christian Churches" the invited speakers were Rev. Dr. Symonds of Montreal, Rev. Dr. van Allen of Boston, and Bishop Mills. Dr. SYMONDS pleaded for the provisional recognition of non-episcopal ordination with a view to their final adoption by the whole Church, while Dr. VAN ALLEN, whose utterances on every subject have created a profound impression, stood, of course, for upholding the Church's orders. BISHOP MILLS had no faith in the feasibility of corporate reunion.

Relations with Other Churches

The discussion on Parochial and Diocesan Problems was participated in by Canon McNab of Toronto, who made a forcible appeal for the Development of the Cathedral system; by Bishop Williams of Huron, the Bishop of Washington, Rev. A. P. Shatford of Montreal, Bishop Thornloe, who dwelt on the evils of sectarianism, and Bishop Lawrence of Massachusetts. The last named speaker is a great favorite with the Congress, his quiet, thoughtful style of speaking marking him out as a man of clear and well balanced views.

Parochial and Diocesan Problems

Section B, which was much better attended than yesterday, dealt with "The Evangelization of the World, its Agents and Methods." Dr. Rhineland, of the Cambridge Theological School, Bishop Brent, Mrs. Willoughby Cummings and Rev. L. J. Powell of Northampton, Mass., gave addresses or read papers. BISHOP MORRISON of Duluth spoke of his work among the Indians of his diocese and bore witness to their many noble qualities. The Bishop of Glasgow, Rev. R. H. A. Haslam, and Bishop Francis of Indianapolis also spoke.

World Evangelization Discussed

WEDNESDAY, Sept. 7, 1910.

In Section A this morning we had "Prayer Book Adaptation." There was a good attendance. CANON HAGUE'S paper was a clear, temperate, well balanced statement of the case for the "modernizing" of the Book of Common Prayer. It was not alteration of the Prayer Book that we needed, but the imparting of a certain elasticity. All the changes must be permissive, not compulsory. The BISHOP OF GLASGOW said that wholesale revision was to be deprecated. He considered the Scottish Prayer Book a more valuable gift to the American Church than Bishop Seabury. He suggested a number of minor alterations in various offices. The Rev. F. G. SCOTT of Quebec pleaded for delay. To tamper with the Prayer Book was a delicate and dangerous proceeding.

The Church's work amongst men was discussed in Section B. Among the speakers were Archdeacon Cody, Rev. W. Wilkinson of Trinity Church, New York, known as "the Wall Street Missionary," and Bishop Taylor-Smith. There was a very large attendance.

The Church's Work Among Men

ARCHDEACON CODY, who well sustained his reputation as a great platform speaker and preacher, said that men were as religious as women, but perhaps harder to get at. MR. WILKINSON, in build, physiognomy, speech, and bearing the typical Yorkshireman, emphasized the necessity of common sense in dealing with men. It was easy to see that he was a "man's man." BISHOP TAYLOR-SMITH, who couldn't help being witty, forcible, and magnetic if he tried to, gave a grand address. He is another sturdy north country Englishman.

The closing session of Section A, when the "Ministry of Healing" was discussed, was very largely attended, the room being crowded to the doors. The Rev. L. P. POWELL of Northampton, Mass., an author of note on the subject, gave a very interesting

The "Ministry of Healing"

account of the Emmanuel Movement in his own parish, and some striking statistics, which must have been a revelation to a great many. The Rev. F. G. SCOTT gave a simple but very interesting talk on "Unction," which he hoped to see restored to the Church. He had a very sympathetic hearing. SIR DYCE DUCKWORTH'S paper was read by the Rev. J. Ernest Smith. The writer, while sympathetic, thought that all actual treatment should be left to physicians. The Rev. GEO. HANSON, of the British Evangelical Alliance, concluded with a striking paper. The Church would come to her own again. The difference between organic and functional disease was largely one of degree and often exaggerated. He believed that spiritual healing could reach many of these so-called organic cases, or at all events, help people to endure them. The BISHOP OF NOVA SCOTIA then closed the Congress.

Mass meetings were held on Tuesday and Wednesday nights at St. George's, the Cathedral, St. Paul's, and Trinity. The attendance was generally very large, in some cases overflowing. The BISHOP OF LONDON spoke on Missions at Trinity on Tuesday, and on the "Call to Service" on Wednesday at the Cathedral. CANON TUCKER

(Continued on page 680.)

THE TROUBLES IN BRIGHTON AND THE BISHOP'S COURSE.

Prospects are for a Satisfactory Agreement.

SUSPENSION OF TWO ROMAN PRIESTS WHO CLAIM TO BE OLD CATHOLIC BISHOPS

Other English Ecclesiastical News.

The Living Church News Bureau
London, August 22, 1910

THE situation at Brighton in connection with the Bishop of Chichester and the Churches of St. Bartholomew and the Annunciation has during the past week been one of almost sole absorbing attention to the Church at large. The *Times* newspaper publishes the important correspondence which has passed between still another Brighton parish priest, the Rev. E. F. Nugent, vicar of St. Martin's, and the Bishop of Chichester.

The vicar writes that Rev. Mr. Cock's letter (in which he announced his resignation of the vicarage of St. Bartholomew) has placed him in a very uncomfortable position. It makes it appear that the clergy who have not resigned, and yet who are of the same school of thought as Mr. Cocks, are taking either of two courses—that either they are openly defying their Bishop's commands or that they do not mind giving way on certain important doctrines. In justice then to himself the vicar thinks it only right that he should put this matter straight. He would rather himself resign than be in open disobedience towards his Bishop, and yet there are things in the Bishop's pastoral letter that he cannot conscientiously as a Catholic give up.

The Bishop, in reply, expresses himself as glad to have the opportunity of explaining to the vicar, and through him to others, "the exact scope of my pastoral letter to my clergy and of clearing away some of the confusion which has arisen as to its meaning." He repeats that in his pastoral letter he was only dealing with the conduct of "public worship." Some of the services used he could not sanction because in his judgment they require the sanction, not of individual Bishops, "but of the Church speaking in her corporate capacity in convocation, for convocation, even unreformed as it is, is still the only accredited voice of our branch of the Catholic Church." As, however, he said in his letter in the *Diocesan Gazette* for August, "I do not claim that everything done without my sanction amounts to an act of disobedience, but I think it right that my clergy should know exactly what my attitude is towards certain services and my desire not to take part in any services which I cannot sanction." He gives in his pastoral letter, the Bishop adds, his fatherly advice, but he is not so sanguine as to expect all incumbents should see their way to fall in with his every wish, "nor do I condemn as contumacious those who are unable to do so." His Lordship thanks the vicar of St. Martin's cordially for his filial response to his fatherly appeal on this matter.

Another important letter in this connection is one which the Bishop of Chichester has written by request to the vicar of St. Paul's, Brighton, and published in the *Sussex Daily News*. The vicar (the Rev. J. E. Halliwell), had written to the Bishop asking him if he could see his way to withdrawing the sentence in the pastoral letter which has been the cause of so much difficulty—*viz.*, "that in the manner of Reservation there is no encouragement of adoration or worship of the Sacrament," and substituting less ambiguous language. The Bishop thereupon wrote to the vicar and used the following words which he hoped would express his meaning better: "I direct that the Reserved Sacrament shall be kept for its primitive and Catholic use—*viz.*, for the Communion of the sick and dying, and that it shall not be used at any public services such as Exposition, Benediction, etc." In giving this direction, his Lordship adds, he is not interfering with the private devotions of the people; "nor need I say, I am not casting the faintest shadow of a doubt upon the Catholic teaching of the Real Presence of our Lord in the Sacrament, but I am exercising, according to Catholic practice, the power of regulating the services of the Church, which is inherent in the episcopate, and which will command the loyal respect of all true Catholics." A letter of similar purport has been addressed by the Bishop of Chichester to the Archdeacon of Lewes and been made public.

I notice in the *Times* to-day that the Roman Bishop stationed at Nottingham has suspended the Rev. Mr. Beale of St. Edmund's Mission Chapel, Nottingham, and the Rev. Mr. Howarth of Corby, Gratham, from "ecclesiastical powers and faculties" (this phrase shows the insecure position of Roman priests in England) because of their recent claim to consecration as Bishops by an authority (the Old Catholic Bishop Mathew) which is not recognized by the Roman See. Both Mr. Beale and Mr. Howarth refuse to recognize the Bishop's sus-

pension of them, at least while the matter is under the personal consideration (*sic*) of Pope Pius X., to whom an appeal has been made. The trustees, however, of whom the Bishop is one, caused the mission chapel at Nottingham to be closed on Sunday night, and similar action is to be taken at Corby. It is said that the cause of the offence is that these two clergymen united in Divine worship with Bishop Mathew, and that they applied to him for, and accepted, Episcopal consecration. It is anticipated that they will now unite in the work of the sect which Bishop Mathew has organized. It appears that some years ago, when Cardinal Vaughan was at the head of Roman affairs in England, these two clergymen were at loggerheads with his Eminence.

A requiem for Florence Nightingale, arranged by the Guild of St. Barnabas for Nurses, was celebrated one morning last week at St. Alban's Church, Brooke street, Holborn, and was attended by a large number of nurses in uniform and doctors of medicine. At the entrance to the chancel (says the *Times*) were two laurel wreaths with the letters "F. N." in white flowers in their centres, and each member of the congregation was handed a facsimile of part of Miss Florence Nightingale's letter to the Guild on the occasion of its twenty-fifth anniversary in 1901, which read:

"Not being able to be with you in body, I shall be with you in heart and mind. Wishing each one of you success in whatever duty she is called upon to perform, believe me, ever yours,
"FLORENCE NIGHTINGALE."

The celebrant was the Rev. E. F. Russell, assistant curate of St. Alban's, Holborn, since 1867. During the service Miss Nightingale's favorite hymns, "Lead, Kindly Light," and "The King of Love My Shepherd is," were sung.

J. G. HALL.

THE BI-CENTENARY OF THE CHURCH OF ENGLAND IN CANADA.

(Continued from page 679.)

gave a magnificent address at Trinity, which was crowded to the doors. Other notable speeches were those of REV. DR. PATERSON SMYTH on Bible Study, BISHOP TAYLOR-SMITH, who maintained a remarkably high level in all his addresses, and BISHOP BRENT on "The Call to Prayer."

In the matter of attendance and in all other outward and visible signs the congress, now a matter of history, may be pronounced a grand success. I shall have more to say on the subject generally later. To-morrow we go to King's College, Windsor, and thence to Annapolis.

THE ANNAPOLIS CELEBRATION.

[BY TELEGRAPH.]

HALIFAX, Sept. 12, 1910.

The Bi-Centenary closed with a grand celebration at Annapolis Royal. The Bishop of London presented the King's Prayer Book, unfurled a flag in the old fort, and spoke to a great concourse, as also did the Bishop of Washington. The Bishop of Glasgow preached in the parish church. The procession consisted of about fifty priests and Bishops. The Rev. J. P. McComas of Annapolis, Maryland, conveyed greetings in a splendid speech.

"RELIGION LEADS us to morality, and morality postulates a supreme Being who is the source of all existence and of all perfection." states Charles W. Super in the *International Journal of Ethics*. "Morality does not lead us to God as a mere abstraction, but as a perfect ideal in which are reflected and embodied our highest aspirations. On the other hand, religion is the ferment of morality. It is the completion, not only of morality, but of life in its entirety. The true religious sentiment is implicit in morality, not only as a means but also as an end. If it leads to fanaticism, it is because there is a lack of equilibrium in the faculties of the fanatic. Religion does not merely sustain morality: it gives to life a meaning and a value which nothing else can give. Religion does not teach us to regard the world as of slight moment; just the reverse. It provides us with many reasons for exalting, for admiring the world. Religion discerns a meaning in progress: it would have none if it could not be continued indefinitely. Religion gives to ethics the assurance that the reign of *enous* is capable of realization; that it will one day be realized. There is nothing in science which should lead us to believe that faith is not an instrument of cognition, a method of getting into communication with reality of a different kind, or rather with another phase of reality than that which is the object of the savant's investigation."

NOTHING makes us richer that does not make us more thankful.

**SUNDAY OBSERVANCE AND LABOR SUNDAY
IN NEW YORK**

Special Prayer Authorized by Bishop Greer

CHANGES INCIDENT TO THE NEW RAILROAD SUBWAYS

**Professor Jenks and Rev. John Mockridge Accept
Their Elections**

OTHER CHURCH NEWS OF THE METROPOLIS

**Branch Office of The Living Church |
416 Lafayette St.
New York, Sept. 19, 1910 |**

IN the metropolitan pulpits on the first Sunday in September there was a reference generally to the subjects of "One Day's Rest in Seven"; "The Laborer's Day of Recreation"; "The Relations of Capital and Labor, Sanctified and Unsanctified," and others more or less relating to Labor Day. It was predicted that two out of every three of our congregations would hear such sermons, and it is reported that in two hundred parishes in the diocese the day was observed. Bishop Greer authorized the following prayer for use in the churches of this diocese:

"Almighty God, our heavenly Father, who in the former time didst lead our fathers forth into a wealthy place; Give Thy grace, we humbly beseech Thee, to us their children, that we may always approve ourselves a people mindful of Thy favor and glad to do Thy will. To this end we beseech Thee, help us to keep and hallow the day which Thou hast set apart for the remembrance of Thyself, as the source of all our blessings, both temporal and spiritual, and lest we forget the things which our eyes have seen. May it be to us a day in which to hear and heed what Thou hast declared, that righteousness exalteth a nation and that sin is its reproach, so that we may learn to build in this our favored land a life both strong and safe, and which prosperity cannot corrupt nor adversity destroy. And as week by week it comes with stated recurrence to us, may it give light and peace and benediction to us, strengthening our faith, deepening our joy, illuminating our lives and brightening for us our homes, and helping us thus to find in the midst of things temporal the things which are eternal. All of which we ask in the name of Him, who died for our sins, and on the first day rose again for our justification, Our Saviour Jesus Christ. Amen."

A notable event occurred in Manhattan on Thursday, September 8th. It was the actual opening of the new Pennsylvania Railroad Terminal at Seventh avenue and Thirty-third street. By immense sums of money and years of labor passengers for the remotest stations on Long Island may board trains at the new Terminal and go through subways and tubes under the East River to their destination at a great saving of time. By this new system annoyances of ferriage and delays by fog and ice in the river will be avoided. Real estate experts predict that thousands of families will remove from Manhattan Island and settle in new or old established communities "out on Long Island." In this way the new railroad facilities will have a direct effect on the growth of one diocese at the expense of another.

By a similar system and great embankments on the Hackensack meadows in New Jersey, the Pennsylvania Railroad will be enabled in a short while to run through trains from the south and west under the Hudson river into the Manhattan Terminal and to the eastern end of Long Island. When this section of the great Cassatt improvements is opened the advantages to the business people and commuters living in New Jersey will be very great. The dioceses of Newark and New Jersey will surely be strengthened by the overflow of New York City's great population. New Jersey and New York will be (practically) one except in state government.

The Rev. Arthur Whipple Jenks, formerly Professor of Ecclesiastical History at Nashotah House, and more recently Professor of Ecclesiastical History and Liturgics, Trinity College, Toronto, has accepted the election to the chair of Ecclesiastical History in the General Theological Seminary, made by the Board of Trustees on May 10th. Professor Jenks has already come to the Seminary and is now engaged in inspecting the library and adding new works of reference for the students in his department. The Seminary opens the last Wednesday in September.

The Rev. Dr. Manning, rector of old Trinity, has spent the summer within easy reach of the parish, and in close touch with ordinary and extra-ordinary parochial activities. The latter included the plans for the new chapel building at old Trinity down-town, which will increase its capacity of service and add to its artistic beauty.

The plans for the new chapel of the Intercession in the upper west side have also been thoroughly considered.

The Rev. John Mockridge, rector of St. Paul's Church, Louisville, Kentucky, has accepted the election by the corporation of Trinity Church, to be vicar of Trinity Chapel, Twenty-fifth street near Broadway, in succession to the Rev. Dr. William H. Vibbert, resigned and made *vicar emeritus*.

A correspondent asks that the following correction and statement relative to the unfortunate differences at Calvary Church be made:

**A Correction and
a Statement**

It was stated that the endowment of the parish is \$40,000. On going to Calvary fourteen years ago, Dr. Parks found an endowment of approximately that amount; but during his rectorate it has been increased to about \$300,000, the income from which is amply sufficient for all parish expenses, so that last Easter's offering was devoted to missions.

The action of the vestry demanding Dr. Parks' resignation was taken at a meeting held in the rector's absence (due to acute illness) and presented to him without any preliminary intimation of dissatisfaction in the parish, and is regarded as an outrage by those acquainted with the facts.

In Huntington Close Open Air Pulpit, Grace Church, New York City, vesper services are held on Friday afternoons at 4:30.

**Open Air
Vesper Services**

The services are now conducted by the Rev. William Best Eddy, who is in charge of Grace Church until the return of the rector, Rev. C. L. Slattery, D.D.

MISSIONARY DEFICIT REDUCED.

Cut Down from \$150,000 to \$75,000

CHEERING STATEMENT FROM THE TREASURER.

[SPECIAL DISPATCH TO THE LIVING CHURCH.]

NEW YORK, September 12.

IT is a privilege as well as a duty to send out to the Church at the first opportunity the good news that the deficiency when the Missionary Society's books were closed for the fiscal year was not as large as it had been feared it would be, the financial figures being about \$75,000. On August 25th, when my letter was sent to the clergy and to the papers, we estimated it might be \$150,000. Very much larger offerings than had been expected, however, were received in the few remaining days. Some legacies came to hand that were at the disposal of the Board and the total amount of certain appropriations was not required. The deficiency at the closing, in round figures, was \$75,000, which included the deficiency on September 1st a year ago, as stated, of \$33,000. Toward the apportionment \$30,000 more than last year was paid. Fifteen more dioceses and districts and many more separate parishes and missions have completed their apportionments than ever before. In accordance with the suggestion in my letter above referred to, quite a number of parishes are sending offerings marked to apply on the old year 1909-10 to reduce the deficiency. The total of these will be announced at the General Convention, and we hope the above deficiency will thereby be very much reduced.

GEORGE GORDON KING, *Treasurer*.

NOTHING IN the promises of the Master, or in the history of Christianity, or in our experience, warrants us in expecting that we shall be able to discover a place where work for God may be carried forward without opposition. Our Lord promised His disciples that in this world they should have tribulation, and the promise has been kept. As we read history, it becomes clear that the progress of the kingdom has been in spite of opposing conditions. Some of the greatest achievements of the Christian centuries have been won in the face of tremendous opposition. Not a step forward has been taken except through struggle. Personally, we have never found a time when, or a place where, righteousness was not opposed. What is the use, then, in wasting our time looking for something that does not exist and that in the nature of the case cannot exist? Why not calmly accept the situation, admit the universal presence of hard conditions for those who would do good, and boldly address ourselves to our task?—*Standard*.

WE HAVE been placed upon the Way. We have been taught the Truth. We have been made partakers of the Life. The Way must be traversed; the Truth must be pursued; the Life must be realized. Then cometh the end. Our pilgrimage, long as it may be or short, if we have walked in Christ will leave us by the throne of God; our partial knowledge if we have looked upon all things in Christ will be lost in open sight; our little lives, perfected, purified, harmonized in Him whom we have trusted, will become in due order parts of the one Divine Life, when God is all in all.

High Church, Low Church, and Broad Church in the General Convention: A Plea for Harmony

BY THE REV. C. B. WILMER, D.D.

HERE is a general feeling that the coming Convention will be of more than usual importance. Questions are to come up involving the very nature, not only of the Church itself, but of the Christian Faith. That being the case, a bird's eye view of the situation may be helpful.

It may be presumed that the Convention will be fairly representative of the Church itself; at any rate, that the same conflicting elements, as found in the different parties or schools of thought, within the Church, will all be found in the Convention; and these we may call, for convenience, by the old names, High Church, Low Church, and Broad Church. These will assume different and conflicting attitudes toward such questions as the Change of Name of the Church, the Preamble, permissive use of the Revised Versions of the Scriptures, and Canon 19, not to mention other matters. The High Churchmen will want the name of the Church changed to The American Catholic Church. On the other hand, they will oppose the Preamble, on the ground, principally, that it omits things which they regard as essential. The Low Churchmen will oppose any change in the name of our Church, but they will join forces, probably, with the High Churchmen to defeat the Preamble. The Nicene Creed is not for them, any more than for the others, a "sufficient statement of the faith," although they will differ when it comes to what additions to make, desiring the retention of the Thirty-nine Articles. Probably both would oppose the permissive use of the Revised Version. The Broad Churchmen will want the permissive use of the Revised Version and probably oppose the Preamble, some of them at any rate, on the opposite ground from that of the other opponents, that it states, not too little theology, but too much.

Then, when it comes to Canon 19, one set will want to repeal the amendment adopted at the last Convention, as having imperilled and even surrendered the doctrine of Apostolic Succession; while others may desire so to amend the canon further as to make it, what certainly it is not now, an Open Pulpit canon. On the question of the Change of Name, some will think "American Catholic" is presumptuous, while others will object, not only because they are attached to the present name and think it accurately defines our true position, but because they think the adoption of the proposed name will be the triumph of a party that has arrogated to itself the name of "Catholic," and also because its adoption will be, or will be understood to be, a repudiation of the Reformation and a surrender of the Protestant character of our Church.

Now independently of the particular merits of the positions of any or all of these, is it not *a priori* probable that each one of these several parties occupies a point of view from which some truth is seen that is not seen by the others? And as matter of fact, does not each—High Church, Low Church (or Evangelical, if the term be preferred), and Broad Church—stand, not merely for different temperaments but for necessary principles, all of which are necessary for the completeness and richness of the Church's life? Speaking in a large and general way, the High Churchman stands for, or at any rate is disposed to put much emphasis upon, the Church's historic continuity, its corporate authority, the sacraments, the necessity of the outward ratification of the inward call to the ministry, and so on. The Low Churchman, while not always denying sacramental grace, is disposed to emphasize the necessity of personal faith in our Lord Jesus Christ, without which the whole sacramental system is in danger of relapsing into the state of superstition that marked the middle ages; for the rights of the individual conscience and private judgment; for a wider recognition of the agency of the Holy Spirit wherever the fruits of the Spirit are to be found; and for a ministry whose authorization is to be found in the inward call and in the results of its work. Moreover, these believe that the Reformation stands for certain positive principles and not for mere negations; and that if these are ever surrendered, the battle of the Reformation will simply have to be fought all over again.

Who shall say that all the truth is with either of these two parties?

Then, there is the intellectual element in religion, for

which especially the Broad Churchman stands; a recognition of the rights of reason; an open mind toward the discoveries of science and the results of Biblical scholarship as registered not only in improved translations, but in textual and literary criticism; a recognition, moreover, of the old but now reasserted doctrine of the immanence of God, with its corollary of new truth to be assimilated, which is taught us, if only we have ears to hear, in the great world movements of thought and social life. It was a High Churchman in England who said, "Man longs to be both rational and religious; and he who is not both is neither."

Furthermore, as a simple matter of fact, no matter what General Conventions may do or fail to do, is not the actual position of our Church, as well as of the Church of England, the inclusion of all three of these points of view, and perhaps of others?

In this connection it is a pleasure to read such words as the following, written by one whose Churchmanship is hardly open to suspicion. Canon T. T. Carter, of England, in his preface to Staley's *The Catholic Religion*, writes:

"The English Church has learnt valuable lessons from the various outward circumstances through which it has passed. It has retained the principle of dogmatic teaching of which Rome impressed upon it so great an example. At the revival of learning in the sixteenth century, it learned the value of free inquiry and the importance of truth on all questions, as against mere authority. It imbibed quickly the incalculable benefit of the opening of the Holy Scriptures to the people, through the invention of printing. It learnt tolerance through the terrible sufferings of persecution, itself having sorely suffered, while unhappily for a time it joined in inflicting such suffering, sharing the public feeling that prevailed everywhere at the time, that such methods were the rightful means of suppressing dangerous error. It had impressed upon it with more than ordinary power the claims of the individual conscience through the Puritan movement, of which this truth formed the main groundwork. From the Evangelical revival it acquired a deepened sense of the doctrines of grace and of the soul, a secret communion with God; and now the Oxford movement has brought home to us with unprecedented force the view of the Church as the mystical Body of Christ, and the consciousness of the life-giving grace of the Sacraments."

Now if all this be so—and I do not see how any Churchman of any sort can deny its truth—it follows that the triumph in legislation of any one of these parties or schools of thought, to the exclusion of the others, would be a colossal blunder; a calamity. Much better have no legislation at all. But, on the other hand, if we can succeed in adopting such legislation as will make this comprehensive position of ours plain to ourselves and to the outside world, then will we have succeeded in taking a step forward which will give us the leadership of the forces of Christendom. This would be true Catholicity. This would be following the example of the First Council of Jerusalem, which settled the question of differences of opinion, not by enforced conformity, and not by division, but by laying upon the brethren only certain "necessary things." There is but one remedy for differences of opinion that do not imperil the faith itself, and that is, true Catholicity. There is no place in legislation in either Church or State for individualism and none for partisanship, however these things have to be tolerated within the body corporate.

The duty is thus laid upon every member of the Convention of looking not upon his own things only, but also upon the things of others, of "not thinking of himself more highly than he ought to think," remembering that "we are members one of another."

Is it then possible to have a programme big enough to include these various points of view, making the various parties supplementary rather than contradictory? One can at least try to sketch such a programme and submit his efforts to the criticism of his brethren.

I will begin with the question of the Change of Name. I start there because it is rightly felt by all, those who favor and those who oppose, that the question of name involves the question of fact—the question of what we actually are.

Now it can hardly be denied that our present name, while no doubt it admits of satisfactory explanation, fails to convey

to others that which we all admit, or claim, that we are—an historical branch of the one holy, Catholic, and Apostolic Church. The word "Protestant," in this country, while no doubt it truly describes a phase of life through which we have passed and indicates a certain sympathy with the Reformation (that the word is only negative cannot be successfully maintained except as a pure question of etymology), yet identifies us too completely in the popular mind with the religious bodies which originated in the sixteenth century and afterward; while in other countries than ours it is a serious obstacle to the Church's growth. The word "Episcopal" fails to distinguish us from any other religious body which has Bishops of its own manufacture. We may explain it as denoting or implying historic continuity, but the explanation does not go along with the name. It means to others a form of government, pure and simple. So much for objections to our present name.

In favor of the name "American Catholic," the only one that seems to have any chance of adoption, this much is to be said: that if the name be understood as meaning that branch of the one holy, Catholic, and Apostolic Church which is in this country and does not have its headquarters elsewhere, it tells the simple truth of history and of our position, and is, so far, free from the objections which lie against the name Protestant Episcopal. But here is the rub. There is a party in the Church (I am compelled to speak in all frankness) that has preempted the name "Catholic" for itself; and it is felt, not without reason, by the rest of the Church, that the adoption of the name American Catholic Church would be open to the two very serious objections already referred to: that, first, its adoption would be the triumph of a party within the Church; and, secondly, that it would be understood by the whole Protestant world outside and people generally as a repudiation of all the Reformation stood for. The word "Catholic, moreover, is firmly fixed in the public mind as meaning, at least in its ecclesiastical use, identification with a certain religious body which takes its orders from across the seas and by the river Tiber. There are those who will fight to the last ditch against the change of name unless these objections can be met, because they feel that they are fundamental.

Is there, then, any way of bringing these two parties within the Church into harmony with each other? We are bound to do that very thing if it can be done; but how? I confess that I see nothing but an *impasse* in the situation, unless the word Catholic can be made to mean something broad enough to describe our Church as it is in essence and ought to be in fact.

Two things, it would seem, are necessary in order to accomplish that end. The first is the very simple thing of accompanying the resolution which proposes this change of name by clear statements of certain things that we do not mean by the change. The resolution can set forth that we mean to declare our position as a branch of the one holy, Catholic, and Apostolic Church, which was built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Cornerstone, and which had its beginning on the day of Pentecost in the city of Jerusalem. On the other hand, let us declare as explicitly, that by this change we do not mean to repudiate or exclude, but rather to include, the permanent essence of the Reformation of the sixteenth century: the necessity of personal faith in our Lord Jesus Christ; the Holy Scriptures as the rule and standard of faith, and the rights of the individual conscience, which rights, we believe, can best be guarded when brought into living and free communion with the whole Church.

The second step would be, by the adoption of some such statement as the Preamble, to live up to the declarations thus made. If Catholic is to mean comprehensive, and not a more subtle and pernicious form of sectarianism, then we must put forth a statement that is confined to the essentials of faith and order, and which leaves room for theological liberty and theological progress. It is idle to say that the Prayer Book is our Constitution. The Prayer Book is a book of some 566 pages. What we need is a short summary of our position and of the limits of liberty. Practically considered, the adoption of the Preamble, with its ringing declaration of the Nicene Creed as the sufficient statement of the faith, would do far more to convince intelligent Protestants that we are not a sect, than any change of name; and is logically necessary to justify that change. What thousands are looking for is room to think along with security for the faith.

A Preamble, as Dr. Egar has so illuminatingly said, "would not be an enacting document; it would simply be a declaration

of that which we are; and being what we are, why we provide the constitution that follows."

As to Canon 19, why not let that stand as it is?

One other measure, at least, should be adopted, and that is permission to use the Revised Versions, English and American. No Church can rightly call itself Catholic which adopts a reactionary attitude toward Christian scholarship, and while garlanding the sepulchres of the scholars of the seventeenth century, throws stones at those of the nineteenth and twentieth. It is safe to say that the future lies neither with rationalists nor with blind traditionalists, who, as of old, make the Word of God of none effect, but with those who emulate the example of the early Church Fathers in being both rational and religious; who follow the lead of the Past:

"Let knowledge grow from more to more.
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster."

Atlanta, Ga., September 6, 1910.

ARRANGEMENTS FOR GENERAL CONVENTION.

SO far the Hospitality Committee has found or helped to find places of entertainment for practically all the Bishops and for 425 members of the House of Deputies for the General Convention. Fourteen diocesan delegations are entirely provided for, and in eleven others seven out of the eight are taken care of. Only one delegation seems to have made no use of the committee's services.

The situation in Cincinnati is peculiar. The business portion lies in a valley running north from the banks of the Ohio and is a region where soft coal smoke has done its worst. The wholesale districts were until recently "the bottoms," but wholesale houses are now found as far north as Eighth street. The principal hotels are in the center around Third, Fourth, Fifth, Sixth, and Seventh streets. The canal crosses the city at what would be Tenth street. The Convention buildings are between Twelfth and Fourteenth streets on Elm street. With some few exceptions there are no suitable accommodations for visitors from the canal to the base of the hills. So the deputy who writes for a first-class boarding house near the Convention Hall is not going to get what he expects.

The congestion in this valley section, too, prevents the first-class boarding houses on Eighth and Ninth streets, for instance, from making reservations, as their houses are nearly always full, in October specially so. The choice, therefore, really lies between the hotels and the hills.

The hill-tops are reached by many car lines and in some cases by inclined planes. Walnut Hills is a city in itself, with two of our churches. Mount Auburn is a handy suburb, and Clifton is a beautiful section of homes. On these hills the Hospitality Committee has a number of addresses of places where rooms may be had. Whole flats, accommodating six to eight persons, may be rented. Down on the lower plateau, just round the corner from Music Hall, a new addition to a men's apartment house can provide excellent quarters in rooms never occupied before, but the renter wants to put five or six cots in each apartment. As to baggage, the committee on that subject has provided a fine linen tag with a red cross, easily distinguishable, which secures special attention from the baggage company. Any visitor may have some of these for the asking.

It would be a great favor to the Cincinnati committees if the deputies would trust to the judgment of the local men. It is not a mere boast to say that no one knows so well as they the situation, for preparations have gone on steadily for months, and many business men have expended much time and labor on the work. Another favor would be for deputies who have not reported and who have secured an abiding place to report their Cincinnati addresses to the committee. This is not for mere idle curiosity, but for the publication of a Convention directory, which is needed in sending out invitations, etc.

From all indications it is evident that some fifteen hundred persons have already secured rooms for the Convention, and that the attendance will be large.

The Church Laymen's Union, the federation of missionary societies of Church laymen in various cities, is to do all in its power to secure attendance of leaders among laymen at the mass meeting held in Cincinnati on October 16th, under charge of the Com-

Meetings for
Laymen

mittee of One Hundred of the Board of Missions. In addition the Union has arranged a series of conferences in Cincinnati during the preceding week, and will furnish, in cooperation with the pulpit supply committee, speakers on Sunday evening, October 9th, in Calvary Church, Clifton, Cincinnati, and St. John's Church, Covington.

On Sunday, October 9th, at 3 o'clock, in the Church of Our Saviour, Mt. Auburn, and at 4:30 at Grace Church, Avondale, laymen's conferences have been arranged. In Conference Hall, South Annex, Music Hall, on Monday, Tuesday, and Wednesday, October 10, 11, and 12, at 9 and at 5, or before Convention meets and after it adjourns, will be held informal conferences, and on Wednesday evening, October 12, at 8, there will be in Christ Church parish hall a public meeting on the subject "The Laymen of the Church; What Are They Doing; What May They Do for Missions?"

The aims of these meetings and conferences are to give information to members of Convention and others, and to laymen of Cincinnati, concerning Church extension, Summer Conferences, Speakers' Bureaus, Localized Missionary Literature, Missionary Councils in Cities, the Group Plan in parishes, and Schools to Train Laymen, now successfully maintained through the utilization by the Church authorities of the volunteer laymen of the Church; and, in response to general demand, to confer with leaders of missionary work in departments, dioceses, cities, and parishes concerning adaptation in their fields of plans and methods found successful elsewhere, the purpose being to bring to missions the tremendous resource of the volunteer laymen of the Church.

Those who have been invited to speak include Bishops Whitehead and Woodcock, the Rev. Dr. Beverly Warner, and a score or more of laymen who have contributed specific plans through which results for missions have been attained. The Laymen's Union voices the sentiment of the Laymen's Missionary Movement in saying that exact methods of work, backed by organization and adequately supervised and directed, must be provided at once or the new missionary interest on the part of laymen will be lost.

A general committee representing the Church Laymen's Union with members in many principal cities, and laymen of Cincinnati parishes, has been formed, and will assist attendance and interest in both meetings arranged by the Union and the one arranged by the Board's committee. Many Bishops, department secretaries, and the Cincinnati Convention committees have promised cooperation.

UNITED PRAYER BEFORE GENERAL CONVENTION

IN a forthcoming issue of the *Holy Cross Magazine* a carefully matured plan is submitted for the observance of the period from Sunday, September 25th, till Monday, October 3d, in daily intercession on behalf of General Convention and the work of the American Church generally. It is hoped that Churchmen will join in the observance of the days very generally and unitedly, that the benefit of such united prayer may be given to those whose duties will call them to participate in the Church's legislative body. It is said that arrangements will be made for the public observance of the series at Trinity Church, New York, and at other centers; and wherever daily services are held the plan may well be utilized. The prayer for General Convention, among the special prayers of the Prayer Book (page 37), is to be used each day. The suggested outline follows:

I. Sunday, Sept. 25. Day of Thanksgiving.

Let us give thanks:

- For renewed interest in religion throughout the country.
- For the awakening of the moral and social conscience in many places.
- For the zeal and faithfulness of those who are giving themselves to social and philanthropic works.
- For the holy examples of men who are leading the work of the Church on her frontiers.
- For Thy servants "who have departed this life in Thy faith and fear," since the last General Convention.

II. Monday, Sept. 26. Day of Repentance.

Let us offer to God the sorrow of our hearts:

- For our national disregard of the marriage bond and the increasing evil of unlawful marriage.
- For our failure as a Church to make adequate response to the missionary call.
- For our failure to establish strong centers of Christian living, wherein ideals of service in the Church, priestly, missionary, and social, may be realized and studied.
- For the weakness of our community foundations and unwillingness to give sons and daughters to this especial type of service.
- For our parochial jealousies and congregational narrowness, and for our failure to uphold the hands of our Bishops.

III. Tuesday, Sept. 27. Day of Prayer for the Fathers of the Church.

Let us pray:

- That they may "use the Office of a Bishop well."
- That they may declare to us "all the counsel of God."
- That they may "with all faithful diligence banish and drive away from the Church all erroneous and strange doctrine contrary to God's word."
- That they may set forward "quietness, love and peace among all men," and diligently exercise the discipline committed to them.
- That they may "hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost."

IV. Wednesday, Sept. 28. Day of Prayer for Clergy and People.

Let us pray:

- For the faithful ministering and receiving of the Doctrine and Sacraments, and the Discipline of the Church.
- For a sense of responsibility towards those who do not know Christ, both them that are far off and them that are nigh.
- For the increase of the Sacred Ministry.
- For our deliverance from parochial jealousy, intolerance, and suspicion.
- For the "right governance of all the people."
- For blessing and guidance to the Brotherhood of St. Andrew, the Daughters of the King, and all guilds and societies in the Church.
- For the furtherance of the cause of Christian Education throughout the Church.

V. Thursday, Sept. 29. Day of Renewed Loyalty to God's Church.

Let us pray:

- For our faithfulness to the covenant and heritage of Holy Baptism.
- For our reverent and loving use of the "most comfortable Sacrament of the Body and Blood of Christ."
- For our deeper knowledge of the way of the Cross of our Redeemer, in repentance, self-discipline, and service.
- For grace "seriously to lay to heart the great dangers we are in by our unhappy divisions."

VI. Friday, Sept. 30. Day of Missionary Awakening.

Let us pray:

- That He who died for us on the Cross may "see of the travail of His Soul and be satisfied."
- That He will send forth labourers into His harvest.
- That we may awaken to our utter failure to win any place among the poor of our large cities, and that men and means may go forth to this work.
- That we may be able to establish centers of work whence spiritual power may issue.
- That we may be guided aright in the support and development of all our missionary work, especially—
- That God will give His special graces to those who are laboring alone on the frontiers of the Church's work.
- That General Convention may be stirred by a true missionary spirit, and may be guided aright in all missionary plans.

VII. Saturday, Oct. 1. Day of Individual Consecration.

Let us pray:

- For the entire consecration of our lives to God's service.
- For the development of vocations to special work in God's Church: to the Sacred Ministry, to missions, to social service, to community life.
- For a blessing upon all our Theological Seminaries and candidates for Holy Orders.
- That the Church may be moved to respond to the need for Rescue Work in the larger cities.
- That the "Love of God may be shed abroad in our hearts by the Spirit which He hath given us."

VIII. Sunday, Oct. 2. Day of Joyful Expectation.

Let us pray:

- That we may look away from this world to "the glorious hope of His appearing."
- That in the love of God all Christians may be one.
- That we may rise to a right understanding of the present missionary situation and its lesson for us.
- That we may believe with more joyous certainty in God's vocation to us in this land.

IX. Monday, Oct. 3. Day of Humble Submission to the Guidance of the Holy Ghost.

Let us pray:

- For the right direction of the General Convention in all its work.
- For the spirit of humility and self-forgetfulness in all those who deliberate.
- For the spirit of prayer throughout the whole Church during sessions of the Convention.

"WALK IN fellowship with God, and every year you will be a stronger, better, happier, and sweeter man."

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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

THE SMOKE NUISANCE AND CONSERVATION.

NO greater step in the conservation movement in the United States can be taken," declared Chief Engineer Wilson of the United States Geological Survey, "than the utter suppression of the smoke nuisance in our great cities. This evil is one of the great dangers of modern times, insidiously taking the health of the individual, lowering his vitality, increasing the death rate, and causing untold injury to property. The damage which smoke inflicts every year in the United States amounts to more than \$600,000,000 in the destruction of merchandise, the defacement of buildings, the tarnishing of metals, the injury to plant life, and the greatly increased labor and cost of housekeeping. In our great and middle sized cities more than thirty million people live, and these suffer all the loss which is shown in the total of \$600,000,000. But this is not the most serious phase of the question. The smoke nuisance means uncleanness, poverty, wretchedness, disease, and death. The medical men of the country are unanimous in the declaration that the breathing of coal smoke predisposes the lungs to tuberculosis and even more violent lung trouble, such as pneumonia."

These are not the words of an irresponsible agitator, but those of a Government scientific expert entrusted with specific duties in securing relief from the almost omnipresent smoke nuisance.

The technologic branch of the Geological Survey is conducting investigations into the fuel resources of the country, with the purpose of showing the best utilization of the supply, and thus prolonging the life of the coal fields. The experiments have so far proved highly successful, so much so that the statement is made by the government's experts that the smoke nuisance of American cities is needless and should not be tolerated. Manufacturers are slowly, but we feel surely, coming to see the situation in a somewhat similar light. Hence, we find an increasing number of the intelligent and aggressive bodies taking steps to educate managers and business men generally to the knowledge that smoke saving and prosperity are synonymous and convertible terms. To illustrate, the Cleveland Chamber of Commerce intends to continue the education of its members that the emission of smoke is not an economical process for either the factory owner or for the thousands that he employs.

Not only have the government and the business bodies enlisted in the fight against the smoke evil, but the universities and colleges in their technical departments are teaching their students how to avoid smoke. A recent writer told how, in the University of Illinois, they pointed with pride to a *smokeless chimney*. "I did not believe it was working until I went below and saw the coal going into the furnace—black, cheap, fine stuff it was, such as clouds Chicago, but it came out at the top in a state of innocuous oxidation." The same writer declared that "the school of engineering at the University of Michigan has a high reputation, but somehow I do not feel the same confidence in it as in that of Illinois, because it had one of the smokiest chimneys I ever saw."

CHILD LIFE IN AMERICAN CITIES

is a subject to which Mayor Gaynor of New York (who, by the way, is a Churchman) has given his attention. What is to be done with the active children? he asks. "Are they to be shut up in pens, like cattle ready for shipment to the shambles?" In concluding an article on the subject he says:

"Do not imply the worst motives to boys and girls who frequent dance halls. Give them the right sort of dance halls and just see them desert the wrong sort.

"And it is the same with moving pictures. I've been going to see moving pictures. They are all right. The censors are doing their work well. The makers of moving pictures are living up to the law.

"The harm lies in the way in which children see the pictures. If they go with the wrong sort of company, that is up to the mother.

She ought to know who takes her children to moving picture shows, theatres, etc.

"The auditoriums in which moving pictures are shown should be light. Science has not yet found the way to show pictures in a room as light as the legitimate theater. That is the problem for the manufacturers to solve.

"We have 27 playgrounds in the city of New York. They will do the children who can reach them a lot of good, but among New York's 1,000,000 or more of children, they are—well, just a flea bite.

"And so, you see, the duty of the municipality to children is a big problem. All progress in government, sociology, politics, philosophy, and religion, to be good, must be the result of slow and careful growth. How slowly do our bodies grow! How slow is the growth of trees! How long was the Almighty brooding over His work!"

THE DANGER OF SOCIALIST PROGRAMMES.

Indeed, it sometimes seems as if the things most likely to keep impersonally-minded men from looking confidently toward some successful Socialistic evolution are the categorical prospectuses of the Socialists, a writer in *Everybody's* declares. They somehow always remind us of the experience of the jeweler who had hired a watchmaker, and who was admiring the job his employe had made of cleaning a repeater, when he happened to notice a little glass saucer with six screws and four small cogwheels in it.

"What are those?" he asked.

"Oh, those?" the man answered. "Those are what I had left over."

So with these watchmakers of ours who insist on looking upon society as a mechanism and are forever putting a green shade on their foreheads and a magnifying glass in one eye, taking the whole contraption to pieces, cleaning it, and putting it together again t'other way about. They always have left-overs. And they will always. For society is not a mechanism, but an organism. And socialism is not a mechanical invention that remains to be patented, but an organic growth, the outcome of which is invisible, but the direction of which is unmistakable.

THE CLOAK-MAKERS' strike, in many ways one of the most extensive and hard fought struggles in the history of American industry, has been settled by an agreement which the attorneys for the manufacturers claim is satisfactory, and which the strikers regard as a great victory. One of the articles of agreement adopts what is known as the preferential union shop idea, which is substantially the suggestion made by Louis D. Brandeis, Esq. It is described in the agreement as follows:

"Each member of the manufacturers is to maintain a union shop, a union shop being understood to refer to a shop where union standards as to working conditions, hours of labor, and rates of wages prevail, and where, when hiring help, union men are preferred, it being recognized that, since there are differences of degree of skill, employers shall have the freedom of selection as between one union man and another, shall not be confined to any list nor bound to follow any prescribed order whatever."

Among the other provisions of the agreement are:

1. Electric power free.
2. No work at home.
3. Discipline of any manufacturer proved guilty of discriminating among his employes.
4. Six days work a week and a cash weekly pay day.
5. All sub-contracting within the shops abolished.
6. Nine hours work a day five days a week, and five hours the sixth day.
7. The price of piecework to be agreed upon by a committee of employes and their employer.
8. Double pay for overtime.

Perhaps the most important achievement of the strike is the elimination of sub-contracting and of sweat-shop work. When one recalls that 70,000 garment workers have been idle for nine weeks and that it is estimated that \$9,000,000 has been lost in wages, one cannot escape the conviction that self-sacrifice is by no means a dead virtue at the present time.

BROOKLYN's fire commissioner has hit upon a plan for enlisting the coöperation of citizens in suppressing fires. He proposes to give every watchman, postman, every street car employe, and every employe of the street cleaning bureau, as well as to responsible citizens, a key to the nearest fire box. These keys are distributed to the citizens through the station houses nearest their homes, and the firemen who distribute them explain their use. When a box is opened with one of these keys it cannot be withdrawn. Even if broken, the part of it bearing the number remains in the lock. The number shows who is responsible for the alarm. Under such circumstances no one will turn in an alarm without good cause.

Correspondence

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

THE CANONS ON DEPOSITION.

To the Editor of *The Living Church*:

THE Bishop of Vermont has contributed to your columns in the last issue of *THE LIVING CHURCH*, an article on the subject of Deposition from the Ministry, which ought to call forth some serious discussion. He has gone into the subject with great care, and evidently with a conscientious aim to meet rightly the difficulties of a confessedly serious situation. His article, no doubt, foreshadows the report of the committee of the House of Bishops appointed to consider the subject, of which committee he is, I think chairman.

To that committee was referred particularly a petition from the New York Catholic Clerical Union. The object of that petition was to procure action which may help to relieve a painful situation. Hasty action in certain cases on the part of the deposing power, for whatever cause, was had in mind in drawing up that petition. We did not, therefore, contemplate the restriction of its purpose to cases "of the abandonment of the Communion of this Church," as the Bishop seems to think. We had in mind very distinctly, also, cases of "abandonment or renunciation of the ministry," which may oftentimes be ill advised or unnecessary. Some of us remembered one case, at least, in which the ink was scarcely dry in the letter renouncing the ministry, before the suffering priest sought to recall it, and was told by his Bishop that he was "too late."

There are other considerations to which one would hope that weight should be given, in any proposed action looking to the amendment of our canon on this subject. The Bishop does not appear to consider them of sufficient importance to call for any action.

Why should our Bishops read into the canon a provision which permits them to require "Resignation" or "Renunciation," "as an alternative to a trial"? This has always seemed to me an unfair advantage to take of a minister, at a crucial time of his life, not only on his account but also on account of the Bishop himself. There surely ought not, in my judgment, to be the least suspicion of unfairness on the part of one who cannot be even the judge in case of a trial; as if he could rightly take the place of a court, as well as accuser and executive officer. It seems far better to bear the inconveniences which may attend upon the opposite course, than to leave the ministry in such a defenseless condition that any one of the order may be virtually forced to ask for deposition under conditions in which, by not doing so, he could not expect a fair trial, or lenient treatment from his Bishop, who is already set against him.

One fails to see the force of the Bishop's answer to that part of the petition which "pleads that the deposing and restoring power should be equal." We had hoped that it might be seen that should, as the canon now stands, a Bishop, under a mistaken judgment, depose one of his clergy, without a trial, he would put it out of his power to correct his mistake. He says, in this connection, that a Bishop can "only depose after trial by an ecclesiastical court, or on a man's voluntary renunciation of the ministry." He says, also, that the consent of the neighboring Bishops to restoration takes the place of the court with its finding for deposition. Will the good Bishop kindly explain the meaning of this statement? According to our canons a Bishop cannot be of a court to try a member of one of the lower orders of the ministry. If the five Bishops take the place of a court, it surely cannot be primarily or effectively "with its finding for deposition." The canons only require their consent to the proposed action of the deposing Bishop, when he contemplates a restoration to the ministry. Any two of them may prevent the restoration by refusing consent; and I understand that this has occurred in time past.

The actual deposition must hold in every case for three years, and the five Bishops can only act at the expiration of that time. Any two of them may so act as to make the deposition perpetual.

If, to go back a little, the Bishop can "only depose after trial by an ecclesiastical court or on a man's voluntary renunciation of the ministry," the practice of practically compelling renunciation, by making it the alternative of a trial, virtually destroys its voluntary character.

For my own part, having read all the canons of this Church on this subject from the beginning until now, I believe it would be better to return to the older rule, which, considering deposition and degradation to mean the same thing, utterly precluded restoration, and thus almost certainly so safe-guarded Bishops and their clergy that depositions were few, and were resorted to only in the last extremity. Now they are many; they are resorted to for every cause and rarely after trial; they are no longer looked upon as affecting any man's

character, and we are yearly humiliated by the publication of long lists of clergymen deposed from their high calling. Surely there is cause for great searchings of heart in this matter; and I venture to think that the General Convention, and particularly the members of the House of Bishops, our Fathers in God, can have no more serious matter for careful consideration and fair and just action.

Newark, N. J., Sept. 3, 1910.

J. S. MILLER.

To the Editor of *The Living Church*:

THE memoranda of the Bishop of Vermont in *THE LIVING CHURCH* of September 3d brings up a subject that deserves more attention than it usually gets. One of the most difficult things in dealing with human beings is to arouse in them any sense of injustice when this does not touch them closely. As long as a law or penalty does not come home to us, we care little about it; we never consider it just or unjust.

The Canons on Deposition from the Ministry, Canons 31 and 33, both deal with the same act, but in very different ways, and this difference really causes an injustice or at least an unfairness. The act is the voluntary abandonment of the ministry of this Church, but in one case there is a renunciation *in writing*, in the other a leaving without this courteous act. The punishment for courtesy is deposition instantly unless "the ecclesiastical authority shall have reason to believe that the person so declaring has acted hastily and unadvisedly"; but discourtesy has a six months' stay.

There is a case of renunciation *in writing* wherein the man repented within twenty-four hours after mailing his letter, to find that his Bishop had acted under Canon 31, and there is a case of a priest who became a Unitarian minister in July but could not be suspended under Canon 33 until September, when the Standing Committee met, and then was suspended from his ministry until March; so that from July to September he was a priest in good standing in this Church and an active Unitarian pastor at the same time, and he was given six months wherein to retract. Now these are both sample cases.

We are Anglo-Saxons, some of us, and our sense of fairness revolts at this. The law does not condemn a man on his own testimony; why should the Church?

The gospel bids us leave room for repentance, and we shut the door almost instantly—kick our brethren out almost—because these write a letter, more or less rude it may be, stating that they are leaving.

Now why not give time for repentance? Many of our best priests to-day have passed through periods of doubt of one kind or another; all earnest, thoughtful men must have mental conflicts. If in a period of mental distress these had *written* to their Bishop renouncing the ministry, they would in most cases have been deposed, and been punished severely. Why make a distinction between *writing* and *non-writing*? Why not give a period of suspension to the *courteous* as well as to the *discourteous*?

I venture to suggest for the consideration of the members of the General Convention the following changes in Canon 31 of the Digest:

Amend Canon 31, Section 1, by striking out all of said section after the words, "shall consent to act in the matter," in the tenth line thereof, and insert in place thereof the following:

"To suspend such persons from the ministry for six months. Notice shall then be given by the said Bishop to the minister so suspended that, unless he shall within six months transmit to the Bishop a written withdrawal of his declaration of renunciation of the ministry of this Church, he will then be deposed from the ministry."

Amend Canon 31, Section II., to read as follows:

Section II. If such declaration be not withdrawn within six months, as aforesaid, it shall then be the duty of the Bishop, or, if there be no Bishop of the Diocese or Missionary District, of any Bishop who, being requested by the Standing Committee, shall consent to act in the matter, to depose such person from the ministry, and to pronounce and record, in the presence of two or more clergymen, that the person so declaring as aforesaid, has been deposed from the ministry of this Church; Provided however, etc. (as in Section I. II. 14-26 as now in the Digest).

This change, it seems to me, would be a remedy.

H. P. SCRATCHLEY.

THE MISSIONARY DEFICIT.

To the Editor of *The Living Church*:

THIS is to thank you for your editorial on "An Emergency Call" in your issue of September 3d, and to say that I endorse every word of it.

I am glad you had the courage to write the shameful truth about our missionary problem, and to put your finger on the *vital missionary sore*. Your editorial may call forth some indignant replies from the clergy, as you suggest; but they will probably be from those who have been recreant to their missionary obligation. The truth sometimes stings, especially when it is told in boldness; and "it is the hit dog that howls."

Several years ago I reached the conclusion that the chief cause of our failure to give proper support to the missionary work of the Church rests with the clergy; and I am more convinced of it to-day than ever. My experience in four parishes (and two of them were poor) convinces me that the laity are ready and willing to do their part towards the missionary work of the Church, if only the clergy will teach them what their duty is, and tell them that the work is really worth while. The truth of the matter is, that many of our clergy do not want their people to contribute to missions, as is evidenced by their failure to give them an opportunity to contribute. Narrow parochialism is sapping the very life blood out of the veins of the Church of God, whose mission is to win the world for Christ.

The number of parishes that, year after year, contribute *nothing* to the missionary work of the Church is a standing disgrace. Such parishes should be put on a black list, and the names of their rectors should be known all over the Church. I believe that there are not one-half as many congregations in any religious denomination in this country that refuse to contribute to the missionary work of their denomination. If these parishes that are doing nothing and next to nothing for missions would only do their part, the Board of Missions would not have to face any deficit at all. There would be a chance, on the other hand, of enlarging and extending our work of spreading the kingdom of God.

No rector should hesitate for a moment to ask his people for support of the missionary work of the Church. Let it be placed on high ground. It should be urged as a privilege and duty. The Church should never be placed in the position of a beggar or pauper. And the rector should remember that there is nothing personal in his appeal for missionary contributions, so far as he is concerned. Educate the laity and give them an opportunity to do their duty to our missionary work and they *will do it*.

Now as to the education and conversion of some of our clergy, I do not know how that is to be done. And yet that is the first thing necessary. Every Bishop who has a priest in his diocese who is apathetic to the great missionary cause should plead with and pray for such priest, that he may be brought to see his duty in this matter. And the Bishop should preach missions, missions, missions in that man's parish every time he visits it. Our Bishops must take the lead in this clerical conversion.

Mr. Editor, I have written freely and frankly, because I am sure of my ground. I have never had a parish that did not more than pay its apportionment for general missions (excuse personal reference), and I have had two poor ones. My present parish, beginning with March 1910, is giving for missions over \$800 per annum, in addition to specials, whereas it has been giving \$135, the amount of the apportionment put against it. This has been accomplished through education and system. The whole parish has been thoroughly canvassed for missions, and the parish is at the same time giving more than ever for diocesan missions, the Clergy Relief Fund, and other objects. I am not saying this to blow my own horn or to claim any praise for what we are doing, but simply to show what can be done through instruction and systematic effort, if only the clergy will take the lead. "As the priest, so the people."
Raleigh, N. C. (Rev.) MILTON A. BARBER.

To the Editor of *The Living Church*:

YOUR rousing editorial, "An Emergency Call," ought to awaken some of the sleepers. Where shall the chief responsibility for the \$150,000 deficit be placed if not, as you say, upon the "Rectors that do nothing or next to nothing for General Missions"? Let us drive that home.

The relation of the individual parish to the mission field seems to be very clear. Christ did not charge His followers to go into parts of the earth, erect comfortable structures, heat them, cushion the pews, and serve Him with a divine worship which has all the accessories of good music and beautiful ritual. The business of going into *the world*, preaching and baptizing, was the one great burden he laid upon His Church. He said, "Go!"

But now it is asked by many, "Are we not to have the divine service with appropriate and beautiful appointments? Or shall we be absolutely impractical and send the coal man's money to China?" The reply to all this is that Christ did not lay a burden upon us without Himself assuming the responsibility for the things required for our life, physical and spiritual. He did not bid His Church attempt the great task of evangelizing the world without assuring us that our Heavenly Father knoweth the things that we have need of and will give them to us. That promise for food and raiment covers parochial food and raiment—coal and accessories of dignified ritual, I take it, spiritual food and raiment, if you will.

This is plain talk that one might give the Sunday school, yet it may not be out of place for most of the parishes which have not met their apportionment. Just as a matter of business let that parish priest who is worried about the salary account, for instance, set that out of mind and concentrate attention upon his apportionment—preaching for it, praying for it, at home and before the altar. Let him saturate his people with the vision of a world for Christ, and then he may be amazed to find that, while he has been attending to the commission which the Lord has given him, Christ has furnished the parochial necessities in accordance with His promise.

Is there real wisdom in this? Not worldly wisdom, perhaps, but divine. That things so work out in actual practice can be seen by many an individual instance. Is not the real cause of the present deficit the fact that we do not truly believe that if we will do as our blessed Lord has commanded, He will feed and clothe us, both body and soul?

THORNTON F. TURNER.

Hartford, Conn., September 6th.

To the Editor of *The Living Church*:

THE missionary deficit is distressing, humiliating, deplorable. In view of what has happened, it seems to me that the future of our missions is the most important subject to engage the attention of the General Convention. More than a year ago, in your columns, I pointed out a way by which I thought the necessary money could be raised. Very little attention was paid to it, and so far as I know, none at all by our Board of Missions. I suppose the natural inference is that the plan was destitute of merit; perhaps it was. The idea, in brief, was, that the support of missions in specific districts should be assigned to specific dioceses. I intend to bring this proposition forward at Cincinnati, and then we can find out whether or not it is a good proposition.

FRANCIS A. LEWIS.

THE MISSION HYMNAL.

To the Editor of *The Living Church*:

I WRITE to express my hearty agreement with the letter by Rev. W. M. Purce in your issue of August 27th. We missionaries greatly need a shortened form of service with many hymns for use in introducing the Church to communities to whom she is new. Again and again have I desired such a book. *The Evening Prayer Leaflets* embody the idea. I do hope that the members of the Mission Hymnal committee will edit one service book with many hymns.

Chandler, Okla., September 5, 1910.

THOMAS DYKE.

INCOMING STUDENTS AT CORNELL.

To the Editor of *The Living Church*:

MAY I appeal through your columns to the rectors of all prospective freshmen of Cornell University to furnish these young men and young women with letters of introduction to the incumbent of the Church in Ithaca? Experience has proved that such letters often save the faith of many who are liable among the distractions and absorptions of their new life to neglect the worshipping habits of home. These letters, when presented *IN PERSON*, enable me the sooner to become acquainted with students and to discover their need of counsel and help at this the most critical period of their collegiate career. Cornell University has no dormitories, so that with the exception of the Sage College girls and the Fraternity men, whose lodges are situated on or near the campus, our 500 Church students are distributed in rooming houses over an area two-thirds as large as the entire city of Ithaca; this, together with complications of university work and student activities, and the pressure of regular parochial duties, make the question of *PERSONAL* acquaintance of rector and collegian an imperfect and, often, a long deferred thing.

Hence, my dear sir, my urgent appeal to all pastors of prospective Cornell freshmen to put me in immediate touch with them, so that Church-wise and human-wise, whatever may be done shall be done until such time as some richly-endowed and large-hearted philanthropist will be inspired to build and equip and endow a university Church house in this important educational center, when we shall use all means as well as prayers to keep our Church boys and girls Christian through four of the most valuable and perilous years of their lives.

I am, very sincerely yours,

W. HERBERT HUTCHINSON.

St. John's Church, Ithaca, N. Y., September 8, 1910.

THE MOST ABJECT and pitiful slaves in the world are the slaves of their own evil selves. Ignorance is slavery, for it blinds our eyes and binds our hands and feet and thus excludes us from a large and beautiful world of knowledge and service and enjoyment. Prejudice also is slavery and confines us in our own little world. Self-interest and selfishness have the same blinding, narrowing effect. In so far as we try to invade the rights and interests of others, we blight and wither our own capacity for growth and immure ourselves deeper and deeper in the prison of our own selfishness. We should endeavor to burst these barriers and get out into the blessed liberty of unselfish souls. Deeper and higher still is the liberty of a pure heart. An evil disposition within us is the worst master we can ever have over us. Impurity and falsity, pride and passion, envy and hatred—no fetter and lash of the slave driver can bind and torture us as can these. Evil habits may be bitter bondage which remorse and tears can not break. But a pure heart is perfect freedom. It moves along the track or in the grooves of right and duty, and therefore it has unobstructed liberty.—*Selected.*

Literary

ALCUIN CLUB HISTORY OF INCENSE.

A History of Incense in Divine Worship. Alcuin Club Collections.—XIII. By E. G. Cuthbert F. Atchley. London, New York, Bombay, and Calcutta: Longmans, Green & Co. 1909. Price, \$17.50.

This is one of those very valuable and interesting studies in liturgics that the Alcuin Club has from time to time been giving us. Very few of us are so well read that we have any knowledge of the origin, the growth, and the meaning of much of the ritual that we use: it is sufficient for us that this has been the Church's way of doing things, and that there is in the ritual of the service an orderly, decent, and correct way, which has come to us from our fathers and which is in many cases utilitarian as well as symbolical. It is not necessary for all of us to be learned liturgists, but it is desirable that we have this learning given us in a form that is available for reference. For doing this the Alcuin Club is to be thanked by all.

The use of incense in the worship of the Anglican Communion has been a matter of much controversy both in England and elsewhere; many things have been said both for and against its use, things which were antagonistic and mutually contradictory. It is well to exclude from any consideration of the subject the Erastian assertion that Parliament did or could regulate the worship of the Church of God. A truly historic as well as scientific method is to study the subject on the evidence presented by the history of the Christian Church from the beginning. Because of the discussion of the question, "it would seem that there is room for an attempt at a merely historical investigation of the subject, with no ulterior motive than the discovery of the facts of the case." This book is the record of that investigation, carried on for many years conscientiously with scholarship and learning, with a patience which is evidenced by the amount of reading that was done. However much one may differ from the conclusions drawn and whatever opinion one may have of the success of Mr. Atchley's labors, there can be no doubt of the value of his work.

The volume is divided into two main parts: The first deals with the non-Christian use of incense, and the second with the use of incense by Christians. An appendix gives the rules for censuring taken from the various rites at one time or another used in England; this we are inclined to think may be of some practical use to those who are now using incense in divine worship and who are desirous of having a purely Anglican use.

The first part of the book can have only an academic interest for Churchmen, unless we are of those who condemn any custom which has been used by heathen or which may have had a heathen origin; a very dangerous position to take, for it would destroy nearly all expression of religion. The point is, from a Churchman's position, whether these ceremonies, however derived from heathen or non-Christian sources, have been approved and are approved by the Christian Church in the early days and today, and this question is in a measure answered by this book.

It is of interest to realize that incense has been from the earliest days an accompaniment of the worship of the Oriental nations, just as it was in the worship of Israel. Whether this use was originally purely fumigatory or not is a question of interpretation, and the reader can judge from the quotations given by Mr. Atchley, who is of the opinion that this must be answered in the affirmative.

It is clear that there is no evidence for the use of incense by the Christian Church in divine worship during the Apostolic and sub-Apostolic ages, but the reason for this is not equally clear. Our knowledge of these ages is not very great: the documents are very brief and very few in number. Hence as historic evidence for a complete survey of the periods they are not such as justified the acceptance or rejection of any use unmentioned by them. Still we are inclined to agree with our author that the Christian Church before the third century did not use incense. Christians lived in the midst of heathenism, surrounded by heathen practices; they were, many of them at least, recent converts from these customs; hence it was but natural that the Church should keep itself free from anything that might be a stumbling block to its members, and this attitude would be strengthened by the fact that it was a small community surrounded by a mighty empire of darkness, with whom it was in conflict. It is therefore probable that there was no habitual use of incense by Christians before Constantine, even if then.

We are agreed with the writer that those passages of the early Fathers, like Apostolic Constitutions, II. xxvi., are either allegorical and have no reference to material incense, or are condemnatory of its use. The conclusion is forced upon us that before the fourth century, "there was no use of incense whatever in the public worship of the Church." There may have been some use of it in processions, such as those connected with funerals; "but there is a striking unanimity of censure of any offering of incense as a sacrifice to Almighty God, such as was found in the non-Christian religions."

However, "with the peace of the Church, inaugurated by Constantine, a new era commenced." There is after 370 A. D. a clear reference to the use of incense by the Christian body and we have an interesting account of the use of incense at funerals, which was early, widespread, and lasted long. So from this period the use of incense can be said to be common in the Christian Church, and its use grew with time.

The method of using incense has varied as well as the time of its use; very often it was in a standing or hanging censer before the altar, while the swinging censer was used only in processions. So also, while at first incense seems to have been used mainly, if not entirely, during the celebration of the Divine Mystery, yet by the sixth century we find it used at the other offices.

Incense was a mark of honor and respect, hence it was offered before those in high rank, as it still is in the Church. Out of this grew the custom of censuring the altar, especially so when under it was placed either the bodies or some relic of the saints.

By the Middle Ages the use of incense was the universal custom, and hence the schoolmen, with their desire to give reason or theory for all things, gave explanations for the use of incense, but they were by no means agreed amongst themselves as to the reasons for its use in Christian worship. The angelic Doctor denied that its use had anything to do with the law; regarding it as a fumigatory use established by ecclesiastical regulation only. The seraphic Doctor on the other hand considered that it was one of the ceremonies of the Jewish law which was not abolished by Christ, and therefore it remained with the Church. This opinion of Bonaventura had great influence on the thought of the Church, and his view is still held by a great number of clerics.

To us as well as to our Anglican brethren, the most interesting subject is what was done with the use of incense at the Reformation. The reign of Henry VIII. must be put aside as outside this enquiry, since Catholic custom prevailed throughout his reign, and therefore incense was used as it had always been. Protestantism in the Church of England really begins with the reign of Edward VI. under the protectorate of Somerset. "It cannot be too clearly understood that from the first the protector, Somerset, and his tools had one definite aim: to reduce religion in England to the level of continental Protestantism, and incidentally to possess themselves of as large a proportion of the lands and treasures of the churches as they conveniently could. . . . To this end a systematic campaign was carried out." The use of incense came under this plan of destruction, and yet there is very little said directly on the subject. "In all the official documents of this reign, there is only one reference to the use of incense: and that is the third injunction of 1547, which orders that such images as 'were abused with pilgrimages or offerings of anything made thereunto, or shall be hereafter censed unto' should be taken down and destroyed." "There is not one word of incense or censuring throughout the whole of the Prayer Book of 1549, either by way of prohibition or the reverse." Our author gives on pp. 330-369 a very thorough, and to our mind a convincing, discussion of the legality of the use of incense in the whole reign of Edward and shows that it was used whenever it was possible. Its use died out in the reign of Elizabeth to a very great extent, because "the spirit of irreligion was abroad: and with it the tendency to embezzle Church goods on any excuse or none; hence the disappearance of the negotiable censers." Still items relating to incense are exceedingly common from Elizabeth's reign onwards until the eighteenth century, but the use died out because of the growth in England of the spirit of Protestantism.

While we cannot accept in its entirety the conclusions of our author as to the growth of the use of incense in the Christian Church, we are hardly in a position to contest them, and we are free to confess that he has given us a very strong presentation of the case as well as an extremely valuable volume. With the following we are in agreement:

"Incense has been adopted less by enactment than by the general though gradual consensus of Christian opinion, and its use at the present day rests on the same grounds; except so far as the rubrics of the Pian rite, and the Ornaments rubric of the Book of Common Prayer, and similar rubrics in the Oriental Liturgies, have given stronger sanction to the general custom prevalent at the time when they were drawn up."

"The use of incense is not an ecumenical ceremony, in the same sense that, *e. g.*, the doctrine of the Incarnation or of the Resurrection is an ecumenical doctrine; it has never obtained *semper* nor *ubique*, nor has it been used *ab omnibus* in the Catholic Church." It is a minor ceremony.

The plates are very fine and in their way as instructive as the letter press. It is almost needless to say that the book is well printed.

There is one thing, however, which, we must confess, rather annoys us. Mr. Atchley, in his zeal for accuracy, we take it, speaks of Jehovah invariably as Yahveh; we have little objection to this in itself, but we do admire consistency, and we find ourselves somewhat put out with the inconsistency of writing Austin for the much more universal Augustine. If it is unscientific to speak of the God of Abraham as Jehovah, it is much more unscientific to speak of the great Bishop of Hippo as Austin.

THE DIVINE COMEDY OF DANTE.

BY CLARENCE C. CLARK, PH.D.

Professor of English Literature, Bryn Mawr College.

II.

WHEN Dante reaches Purgatory he is ready for positive teaching; the instruction of the Inferno has been, as it were, negative. From the moment Dante crosses the threshold of Purgatory, onward through this division, he stands from time to time, for a moment, in the presence of Angels. At the top of the mountain, when Vergil ends his service, Dante enters another stage of discipleship, and, with Beatrice as guide, advances upon a path "which leads out of all human experience, and which is utterly beyond human perception or imagination." The mount of Purgatory is the Hall of Learning. Purgatory, as distinguished from Hell, is the place of discipline. The sufferings of Hell suggest humanity unredeemed, whereas the sufferings of Purgatory are penances willingly endured because the disciple knows that the discipline will bring him eventually to God. The sins disciplined in Purgatory are identical with those pictured in the Inferno. At the gate of Purgatory the Angel Warder with sword point inscribes seven times on Dante's brow the letter P (for *peccatum*, sin)—the seven deadly sins that are to be purged. The difference between Hell and Purgatory is briefly this: in Hell men are content with their sins; in Purgatory they are content with suffering that finally frees from sin. In the ninth canto is one of the poet's finest pieces of suggestion. As Vergil and Dante enter the portal, the gate creaks loudly on rusty, unused hinges: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The narrative presents the ledges of the mountain as vividly as it has done the pits of Hell. Thus, the proud are bent to the ground under huge rocks borne painfully on the back, and as they creep along they gaze upon examples of meekness traced upon the path they tread. The envious have their eyelids sewed together with wire because they have looked wrongfully upon the possessions of others. Gluttons pass under fragrant trees that offer their fruit for eating; but that gratification of appetite is forbid. The lustful stand in a fire that burns away their impurities.

When the seventh Angel has brushed his wing across Dante's brow, the teacher and his pupil come out into a lovely garden where Vergil gives his last directions to his ward:

Both fires, my son,
The temporal and eternal, thou hast seen;
And art arrived, where of itself my ken
No further reaches. I, with skill and art,
Thus far have drawn thee. Now thy pleasure take
For guide. Thou hast o'ercome the steeper way,
O'ercome the stralrer. Lo! the sun, that darts
His beam upon thy forehead: lo, the herb,
The arborets and flowers, which of itself
This land pours forth profuse. Till those bright eyes
With gladness come, which, weeping, made me haste
To succor thee, thou mayest or seat thee down,
Or wander where thou wilt. Expect no more
Sanction of warning voice or sign from me,
Free of thy own arbitrament to chuse,
Discreet, judicious. To distrust thy sense
Were henceforth error. I invest thee then
With crown and mitre, sovereign o'er thyself.

Libero, dritto, e sano e il tuo arbitrio (free, upright, and sane is thine own free-will): these last words of Vergil seem to indicate that the quest is ended and liberty attained. For when man can choose only good he is not the slave of desire. Yet a whole section, the *Paradiso*, follows after this apparent end of the journey. The overlordship of himself with which Vergil invests Dante, Dante retains for a moment only. The one act of his freed free-will is to undertake a new journey, to enter upon a new way, to submit to new obedience, the guiding of Beatrice. What is this new experience of the soul?

The lovely plain that forms the top of the mountain of Purgatory is the Garden of Eden, the beautiful old symbol of the pristine innocence of human nature, the Earthly Paradise. Through wrong-doing the Garden has been lost, and man has been able to win his way back thereto from exile and sweat in the desert only through the interposition of Beatrice (Wisdom of God), who has been stirred to action by the Blessed Virgin (Mercy of God). The poet describes the Earthly Paradise with exquisite art. Gentle airs carry sweet odors from flowers; pellucid streams murmur over clearer agates, and feathered quirsers sing joyous lays. But this lovely garden is empty; it is no one's dwelling place. And rightly so! For this spot is only an Earthly Paradise. When man after long suffering has regained

the early home of his innocence he has new aspirations unknown before the Fall; his free-will cannot choose there to dwell contentedly; he must pass on to new and greater glories, he must mount higher than the sun, to the country "far beyond the stars." Not an Earthly but a Celestial Paradise is the new goal, and thither only Beatrice can guide.

With splendor, attended by ministers and messengers of life eternal, she advances along the silver streams of the garden,

In a cloud
Of flowers, that from those hands angelic rose,
And down within and outside of the car
Fell showering, in white veil with olive wreathed,
A virgin in my view appear'd beneath
Green mantle, robed in hue of living flame.

An attendant performs a second ablution for Dante, corresponding to the bathing of his cheeks by Vergil, and then Beatrice uncovers the veiled beauty of her face.

O splendor!
O sacred light eternal! who is he
So pale with musing in Pierian shades,
Or with that fount so lavishly imbued,
Whose spirit should not fall him in the essay
To represent thee such as thou didst seem,
When under cope of the still-chiming heaven
Thou gavest to open air thy charms reveal'd?

Her eyes are emeralds. By fastening his own eyes upon hers Dante receives power to mount with her to the new realm of the heavens, the kingdom of God.

Because it represents the kingdom of Heaven, the last section of Dante's poem is the one readers least often enter. Even Carlyle, who apprehends the scope and bearing of the entire work, finds the *Paradiso* almost unintelligible, "inarticulate music." The poet himself warns his readers not to follow thoughtlessly into this new realm.

All ye, who in small bark have following sail'd,
Eager to listen, on the adventurous track
Of my proud keel, that singling cuts her way,
Backward return with speed, and your own shores
Revisit; nor put out to open sea,
Where losing me, perchance ye may remain
Bewilder'd in deep maze. The way I pass
Ne'er yet was run; Minerva breathes the gale;
Apollo guides me; and another Nine,
To my rapt sight, the arctic beams reveal.
Ye other few who have outstretch'd the neck
Timely for food of angels, on which here
They live, yet never know satiety;
Through the deep brine ye fearless may put out
Your vessel; marking well the furrow broad
Before you in the wave, that on both sides
Equal returns. Those, glorious, who pass'd o'er
To Colchos, wonder'd not as ye will do,
When they saw Jason following the plough.

The *Paradiso* indeed offers the bread of angels on which one lives nor ever knows satiety. Paradise is peace that passes understanding; it is therefore difficult to present in terms of the understanding. Those who make this section of the poem their nourishment enter as in the Eucharist into communion with the Divine and Eternal; they kneel in the Real Presence. But they cannot talk of their experience. So that the deeper import of this closing section can scarcely be brought out from its Holy Silence. The poet uses one symbol from beginning to end—Light. One might enumerate the forms taken by Light in the planets and stars, but that enumeration would not disclose the celestial radiance, and would be disappointing alike to those familiar with the poem and to those who are unfamiliar. Perhaps it is Nature's law that her holiest things should be "open secrets," accessible, but with difficulty communicable.

One universal smile it seem'd of all things;
Joy past compare; gladness unutterable;
Imperishable life of peace and love;
Exhaustless riches, and unmeasured bliss.

As Beatrice and Dante mount from sphere to sphere, her beauty increases, and the poet's task, to suggest its radiance, grows heavier and heavier:

Now were all
Those tongues to sound, that have, on sweetest milk
Of Polyhymnia and her sisters, fed
And fatten'd; not with all their help to boot,
Unto the thousandth parcel of the truth,
My song might shadow forth that saintly smile,
How merely, in her saintly looks, it wrought.
And, with such figuring of Paradise,
The sacred strain must leap, like one that meets
A sudden interruption to his road.
But he, who thinks how ponderous the theme,
And that 'tis laid upon a mortal shoulder,
May pardon, if it tremble with the burden.

Finally, in the *Empyrean*, he gives over the endeavor to depict a single ray of her splendor, and acknowledges his power vanquished by his theme.

Mine eyes did look
On beauty, such, as I believe in sooth,
Not merely to exceed our human; but,
That save its Maker, none can to the full
Enjoy it. At this point o'erpower'd I fail;
Unequal to my theme; as never bard
Of buskin or of sock hath fall'd before.

In the *Empyrean* the sacred poem closes with two visions. First, Dante sees the saints as living jewels mingled in an effluent river.

I look'd;
And, in the likeness of a river, saw
Light flowing, from whose amber-seeming waves
Flash'd up effulgence, as they glided on
'Twixt banks, on either side, painted with spring,
Incredible how fair; and, from the tide,
There ever and anon, outstretching, flew
Sparkles instinct with life; and in the flowers
Did set them, like to rubies chased in gold.

In the second vision the saints have become petals of a great white rose, while in and out among the petals alight the Holy Angels:

Meanwhile,
That other host, that soar aloft to gaze
And celebrate His glory, whom they love,
Hover'd around; and, like a troop of bees,
Amid the vernal sweets alighting now,
Now, clustering, where their fragrant labor glows,
Flew downward to the mighty flower, or rose
From the abundant petals, streaming back
Unto the steadfast dwelling of their joy.
Faces had they of flame, and wings of gold:
The rest was whiter than the driven snow.

Dante is led to the yellow center of the rose, whence he looks up toward Beatrice who has taken her place as a petal; whence, also, he directs to her his last words of praise and thanksgiving:

O lady! Thou in whom my hopes have rest;
Who, for my safety, hast not scorn'd, in hell
To leave the traces of thy footsteps mark'd;
For all mine eyes have seen, I to thy power
And goodness, virtue owe and grace. Of slave,
Thou hast to freedom brought me: and no means,
For my deliverance apt, hast left untried.
Thy liberal bounty still toward me keep:
That, when my spirit, which thou madest whole,
Is loosen'd from this body, it may find
Favor with thee.

As he gazes upward from the rose he becomes aware of a new Light dawning upon him, so splendid that he must hold his eyes steadfast upon that radiance in order that by receiving its Light he may endure its Light. As his power of vision grows stronger he perceives the Light as a great Circle hovering above the rose and floating around it.

O eternal Light!
Sole in Thyself that dwell'st; and of Thyself
Sole understood, past, present, or to come.

It is the Wheel of Eternity—self-existent Eternity!

[THE END.]

THE CHECKED SNEER OF GIBBON.

BY ROLAND RINGWALT.

ALAD with a taste for reading is apt to think a sneer a proof of wit or even a sign of reasoning power. There were plenty of school-boys a generation ago who looked on Ingersoll's sneers as brilliant or almost electrifying; and some young men paid more heed than their mature judgment approves to Macaulay's gibes at Laud and Johnson. But let the habit of reading continue for fifteen or twenty years, and blend with it some observations of real life, and sneers lose a great deal of their force. It was once considered witty to sneer at George Stephenson; there are men living who blush for their own sneers at Abraham Lincoln and Cyrus W. Field, there was a day when it was funny to call Alaska "Walrussia"; old men who ridiculed the electric telegraph have lived on to the days of wireless telegraphy, and printers who mocked at type-setting machines are now setting up advertisements of vacuum cleaners.

It is dangerous to sneer, for the object of the taunt may not lose his temper; he may take the more terrible vengeance of ignoring ridicule and achieving results. Columbus, Harvey and a long line of great names are on the roll of those who were sneered at, but who nevertheless accomplished their ends.

Yet there is a writer whose cold, intellectual sneer hurts the believer. The arguments of Gibbon are largely answered by his own facts, but it is not always possible to deny that his

contemptuous remarks have point—yea, points, barbs. If he met with stupidity, idleness, selfishness, hypocrisy or inconsistency of any kind among the clergy he seized on these weaknesses as a shrike on the birds he impales.

Anyone who has lost his temper while listening to the smallest of small talk can enter into Gibbon's description of the fellows whom he met at Oxford. "Their conversation stagnated in a round of college business, Tory politics, personal anecdotes, and private scandal; their dull and deep potations excused the brisk intemperance of youth; and their constitutional toasts were not expressive of the most lively loyalty to the house of Hanover." It was a man of exceptional power who could write in this strain, and who could speak of the college dons who lived "in an atmosphere of port and prejudice." The old-time pluralist who allowed his curate to do all his work, may have smarted at Gibbon's phrase "the fat slumbers of the Church." Violent attacks are often so noisy that nothing is distinctly heard; it takes thought and style to sneer as Edward Gibbon sneered.

Since Balaam was forced to bless those whom he would have cursed there have been few summaries more surprising than the words in which Edward Gibbon paid his tribute to William Law. The tastes of the men were as unlike as those of two educated Englishmen could be. Gibbon would have been to Law a well-read worldling; Law would have been to Gibbon an eloquent fanatic. Still the man who wrote of the decline and fall of the Roman empire was a historian; he wished to do justice to a man of his own land and his own country. He says of Law, "In our family he left the reputation of a worthy and pious man, who believed all that he professed and practised all that he enjoined." Walton could not have said more of Hooker or Liddon of Pusey. Law was better known to the family of Gibbon than to any other family in the literary world of the eighteenth century. In Gibbon's eyes, Law was a man who lived for eternity rather than for time, and no heavenly vision could have drawn Gibbon from a congenial dinner party, but in Law there was a truth and earnestness Gibbon could not fail to see.

Character has a weight the unwilling witness is forced to own. William Law might have gained a dozen of the world's prizes for himself, but he chose to live for others. He cared for the poor and the ignorant, he gave up to charity time that he might have spent in furthering his own interests, he sacrificed his ease to his ideals, and he steadily kept on so doing. Gibbon might think him more than half demented, yet he knew that Law was as real and earnest as any hermit of the early days or any warrior of the Crusades. Against all his inclinations he paid to this benevolent recluse the highest tribute he paid to any man of modern times. He said it because he could not help it.

As years pass our point of view may alter. What seemed to be eloquence may turn out to be words, words, words, the brilliant may turn to the tawdry; the ingenious may seem to be the sophistical. This is unavoidable, and some of our youthful enthusiasms will seem to us very youthful indeed. But if at any time in our lives we meet those who believe all they profess and practise all they enjoin, their examples will occur to us long after we have forgotten or rejected much that our 'teens applauded.

THERE WAS A TIME when it delighted me to flash my satire on the English Sunday; I could see nothing but antiquated foolishness and modern hypocrisy in this weekly pause from labor and from hustle, states George Gissing, in the (English) *Church Monthly*. Now I prize it as an inestimable boon, and dread every encroachment upon its restful stillness. Scoff as I might at "Sabbatarianism," was I not always glad when Sunday came? This day of the seven I granted to my better genius; work was put aside, and, when heaven permitted, trouble was forgotten. When out of England I have always missed this Sunday quietude, this difference from ordinary days which seems to affect the very atmosphere. It is not enough that people should go to church, that shops should be closed and workyards silent; these holiday notes do not make a Sunday. Think as one may of its significance, our day of rest has a peculiar sanctity. felt, I imagine, in a more or less vague way, even by those who wish to see the village lads at cricket and theatres open in the town. The idea is surely as good a one as ever came to heavy-laden mortals: let one whole day in every week be removed from the common life of the world, lifted above common pleasures as above common cares. With all the abuses of fanaticism, this thought remained rich in blessings: Sunday has always brought large good to the generality, and to a chosen number has been the very life of the soul, however heretically some of them understood the words. If its ancient use perish from among us, so much the worse for our country.

Church Kalendar



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

CALENDAR OF COMING EVENTS.

- Sept. 20—Milwaukee Dio. Conv.; Conv. Miss. Dist. Sacramento.
- " 21—Spl. Conv. Dio. of R. I., to elect Bishop.
- " 27—Conf. of Church Workers Among Colored People, Cleveland.
- " 28—Nat'l Conv. B. S. A., Nashville, Tenn.
- Oct. 5—Opening Session General Convention, Cincinnati.
- " 11—Meeting of the Sunday School Federation, Cincinnati.
- " 12—Opening of the Sunday School Convention, Cincinnati.
- " 20—Social Service Workers, Cincinnati.

MISSIONARIES HOME ON FURLOUGH.

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

CHINA.

SHANGHAI:

- BISHOP GRAVES,
- The Rev. R. C. WILSON of Zangzok,
- The Rev. G. F. MOSHER of Wushih,
- Mr. MONTGOMERY H. THROOP, of St. John's University, Shanghai.

HANKOW:

BISHOP ROOTS.

JAPAN.

TOKYO:

- BISHOP MCKIM.
- The Rev. C. H. EVANS of Mayebashi.

KIOTO:

BISHOP PARTRIDGE.

CUBA.

BISHOP KNIGHT.

THE PHILIPPINES.

BISHOP BRENT.

PORTO RICO.

BISHOP VAN BUBEN.

Personal Mention

THE Rev. A. SPRAGUE ASHLEY, rector of Christ Church, Hornell, N. Y., has been appointed lecturer on dogmatic theology in the De Lancy Divinity School, succeeding Rev. Walter C. Roberts, resigned.

THE Rev. ROBERT M. BOTTING has resigned the rectorship of Holy Innocents' Church, Evansville, Ind., and has accepted the charge of Beloit and Cawker City, district of Salina.

THE address of the Rev. JAY JOHNSON DIMON, rector of St. Andrew's Church, Washington, D. C., is 1737 Corcoran St. N. W., Washington.

THE address of the Rev. F. J. HALL, D.D., is now No. 2731 Park avenue, Chicago, he having returned from his summer home in Michigan.

THE Rev. R. M. HARDMAN has resigned the missions at Madison and Howard in the district of South Dakota to accept the Bishop's appointment to the charge of the missions at Springfield, Scotland, and Armour. His address is Springfield, S. D.

COMMUNICATIONS for the Rev. CHARLES S. LEWIS should from this date be sent to his Chicago address, 2733 Park Avenue.

THE address of the Rev. WILLIAM DOANE MANROSS has been changed from Vineyard Haven, Mass., to the Mission House, Onondaga Indian Reservation, R. F. D. No. 5, Syracuse, N. Y.

THE Rev. JAMES GRATTAN MYTHEN has been appointed to the Church of the Holy Faith, Santa Fe, N. M., instead of St. Andrew's, Roswell, as previously announced. Mr. Mythen is now in residence in Santa Fe.

THE Rev. JOHN WALLIS OHL has resigned the rectorship of St. Matthew's Church, Grand Junction, and also his position as president of the Council of Advice of the district of Western Colorado, to accept St. Thomas' mission, Denver. His address is 2084 Fairfax street, Park Hill, Denver, Colo.

THE Rev. EDMUND T. SIMPSON, formerly of St. Andrew's Church, Honolulu, has accepted the charge of St. Mark's mission, Hood River, Eastern Oregon.

THE Rev. FRANCIS C. WOODARD began his rectorate at the Church of the Nativity, Cincinnati, Ohio, September 1st.

MARRIED.

HALE-RODGERS.—On September 8th, at noon, in the Chapel of the Holy Innocents, St. Stephen's College, Annandale, N. Y., by the Rev. W. C. Rodgers, D.D., father of the bride, assisted by the Rev. R. M. Berkeley of Dobbs Ferry, N. Y., MARIA EDITH RODGERS and EDWARD STUART HALE, professor of History in St. Stephen's College and eldest son of the late Rev. Dr. Charles Stuart Hale of Claremont, N. H.

DIED.

MORRIS.—Entered into rest on Monday, September 5, 1910, T. MILNOR MORRIS, at his home in Hazelton, Pa., after a short illness. The funeral services were held in St. Peter's Church. He was for many years a member of the vestry of St. Peter's Church and a delegate to the diocesan convention.

SHALER.—At Ocean City, N. J., September 7, 1910, in the 81st year of his age, JAMES R. SHALER, son of the late Judge Charles Shaler of Pittsburgh, Pa.

STARR.—On Thursday morning, September 8, 1910, of tuberculosis, REGINALD H. E. STARR, only surviving son of Rev. Dr. and Mrs. Reginald H. Starr of New York, in his 36th year. *Requiescat in pace.*

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.

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APPEALS.

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Monies may be sent to the treasurer, Mr. GEORGE FOSTER PEABODY, 43 Exchange Place, New York City.

NOTICES.

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The Why of the Will the Unity of the Universe. By P. W. Van Peyma, M.D. Price 80 cents net.

Commentaries on Sin. By George Frederick Jelts. Price \$1 net.

A. R. MOWBRAY & CO., Ltd. London.

The Christian Use of the Psalter. By the Rev. A. R. Whitham. Price 1s net.

HOUGHTON, MIFFLIN & CO. Boston.

Clever Betsy. A Novel. By Clara Louise Burnham. With Illustrations by Rose O'Neill. Price \$1.25 net.

A. C. MCCLURG & CO. Chicago.

The Little Old Outlaws. By Anne Archbold Miller. Hand Lettered with Drawings by Harvey George Reed; Photographic Illustrations by W. N. Peoples. Price 75 cents net.

PAMPHLETS.

The Call of the Church to Laymen. A Sermon Preached by the Rt. Rev. Thomas F. Gallor, D.D., Bishop of Tennessee, in St. Ann's Church, Nashville, at the Annual Meeting of the Brotherhood of St. Andrew. Tuesday, May 10, 1910. [The University Press of Sewanee, Tennessee.]

Some Characteristics of the Episcopal Church. A sermon preached by the Rt. Rev. C. C. Grafton, D.D., Bishop of Fond du Lac.

Diet That Cures Consumption. By B. J. Kendall, M.D., Geneva, Ill.

Corporation of the Church House. Incorporated by Royal Charter, 1888. Twenty-Second Annual Report, Presented at the Annual General Meeting, Thursday, June 30, 1910.

International School of Peace. The Results of the Two Hague Conferences and the Demands Upon the Third Conference. By Edwin D. Mead.

International School of Peace. Educational Organizations Promoting International Friendship.

CURIOUS FACTS.

LITTLE oak trees, 1½ inches in height, are grown by Chinese gardeners. They take root in thimbles.

About 600,000 acres are annually planted by the Swedish school children, under the guidance of their teachers.

The population of the world averages 109 women to every 100 men. Eight-ninths of the sudden deaths are those of males.

The lowest order of animal life is found in the microscopic jelly fish. It is simply a minute drop of gelatinous matter.

Many birds have the trick of tumbling along on the ground in front of the sportsman in order to draw him away from their nests.

With both the alligator and the crocodile the tail is the most formidable weapon. One stroke may break the legs of the strongest man.

Although on land a clumsy animal, the seal is wonderfully quick in the water, and in a fair race can generally catch almost any fish.

BRUNSWICK, Germany, a city of 145,000 people, is regarded as a model in its system of caring for the poor. The city is divided into twenty administrative districts for the poor, and the same number for orphans. The mayor is the president of the board of administration. He has an official staff, including a head physician, also a specialist for eyes and another for ears. Each district for the poor has its director, from seven to sixteen male guardians or caretakers, and from one to five female, and a practising physician assigned to it. The districts for orphans have also their guardians or caretakers, less in number, usually the same persons as for the poor. These caretakers are chosen from different classes, merchants, teachers, persons living on their incomes, etc., and are honorary positions without pay. By this systematic organization poverty with its attendant evils is reduced to a minimum.—*Advance.*

The Church at Work

CONVOCATION OF SOUTH DAKOTA.

THE TRIENNIAL convocation of the missionary district of South Dakota was held in St. Mary's Church, Mitchell, August 31st and September 1st. The convocation was preceded by a missionary meeting on the evening of the 30th. A feature of this meeting was that each speaker was asked to give a brief account of what was being done in his own field in the seven minutes allotted to him. At 10 o'clock Wednesday morning the convocation opened with a celebration of the Holy Eucharist, the Bishop being the celebrant. The Bishop gave his address at this service, the major portion which was a beautiful and helpful tribute to the late Bishop Hare. The remainder of the address was devoted exclusively to matters regarding the work of the district. He did not touch upon any of the subjects which are to come before the General Convention for consideration or final action. He took occasion to express his grateful appreciation of the loyalty with which the clergy had cooperated with him and continued in their several fields of labor since the death of the Bishop. He said it had cheered and strengthened him greatly to have so many of them eager to uphold his hands and ready to share their part of the responsibility for keeping the work moving along just as Bishop Hare expressed the hope that it would when he should be called to relinquish the leadership. Especially did he wish to make public acknowledgment of the invaluable aid Miss Peabody had rendered in keeping the work of All Saints' School up to the high standard of efficiency it had maintained with Bishop Hare's wise and experienced hand to guide it, and a resolution was adopted requesting that an engrossed copy of this part of the Bishop's address be presented to Miss Peabody as voicing its own gratitude to her. The work all over the district had gone on without interruption and the labors of the clergy and people had been greatly blessed.

There had been 300 confirmations during the year and several additions to the clerical staff had been made, leaving few of the organized missions of the Church without regular services. The offerings for missions bore evidence of the fact that a spiritual awakening was taking place. Instead of the \$900 asked by the Board for general missions, the district had given about \$1,900; \$887 had been given for diocesan missions, and \$500 had been paid to the treasurer of the district by the parishes and missions to be given to the Board of Missions to be applied in meeting the salary of the Bishop of South Dakota. At the Niobrara convocation, which had met the preceding week at the Yankton Agency, \$5,000 had been given by the Indians for the missionary work of the Church. It will be seen from these figures that when the Sunday school offerings and the other offerings of the Woman's Auxiliary are added, the amount given by South Dakota for missionary purposes will total \$10,000. The amount contributed for all objects by the Church in South Dakota for the year reaches the sum of \$55,000.

The Woman's Auxiliary, which held its sessions while the convocation was busy with its work, notified the Bishop that it had resolved to raise in South Dakota \$1,000 to pay the salary of a man to be placed by him in the country west of the Missouri River, which has of late years been opened to settlement.

Wednesday evening the services took the form of a memorial to Bishop Hare. Appropriate addresses were delivered by the Rev.

Robert Doherty, D.D., of the Eastern Deanery, the Rev. A. B. Clark of the Niobrara Deanery, and the Rev. M. F. Montgomery of the Black Hills Deanery. The Rev. F. B. Barnett gave during the convocation a most helpful account of the Laymen's Congress in Chicago, at which he was present. The convocation expressed by resolution its grateful appreciation of the generous offer of Mrs. Clinton Ogilvie of New York City to furnish the Bishop with \$400 to meet the expenses of the clergy coming together for conference next year at a time and place to be designated by the Bishop.

In the choice of delegates to the General Convention, the Indians and white fields, by agreement, alternate. According to this agreement the delegates were chosen at this time from the Indian field and the alternates from the white field. They are as follows: Clerical—The Rev. E. Ashley; lay—Mr. Alfred C. Smith. Alternates: Clerical—The Rev. B. S. McKenzie; Lay—Hon. J. E. Carland.

The delegates to the Missionary Council are: Clerical—The Very Rev. George Biller, Jr., Rev. E. Ashley, Rev. J. W. Hyslop, Rev. David C. Beatty; alternates—Rev. Robert Doherty, D.D., Rev. M. F. Montgomery, Rev. John Flockhart, Rev. F. B. Barnett. Lay—G. W. Burnside, J. H. Gates, Ralph E. Gentle, Sidney Smith; alternates, J. A. Smith, H. A. Booth, J. W. Campbell, P. W. Dougherty.

Council of Advice: Clerical—Rev. Robert Doherty, D.D., Rev. B. S. McKenzie, Rev. H. N. Tragitt; lay—Dr. S. A. Brown, R. W. Folds, G. W. Lewis.

Miss Mary B. Peabody was elected president of the Woman's Auxiliary.

CONFERENCE OF COLORED CHURCHMEN.

THE PROGRAMME has been issued for the 26th annual Conference of Church Workers Among Colored People, which will be held in St. Andrew's Church, Cleveland, September 27-30. Many prominent speakers and workers, both colored and white, will be present. The conference will be inaugurated by a choral Evensong in Trinity Cathedral, at which addresses of welcome will be made by Bishop Leonard and Dean DuMoulin, and the annual sermon will be preached by the Ven. J. S. Russell, principal of St. Paul's Normal and Industrial School, Lawrenceville, Va. Friday, the closing day, will be Woman's Day. The range of subjects to be discussed appears to cover almost every phase of Churchly activity, and the names of the writers and speakers are a guarantee that the themes will be ably handled.

DE VEAUX COLLEGE DIFFICULTY SETTLED.

DEVEAUX COLLEGE is again to receive pay pupils. This means much. The school was opened in 1857, and, until fourteen years ago, was very popular. An extensive domain and other valuable property bequeathed by its founder, the late Judge Samuel DeVeaux, was expected to furnish maintenance for such orphan children as the authorities of the diocese of Western New York might undertake to educate. The yearly income of the school was limited by the will to \$25,000. To render the school more efficient, pay pupils were admitted from a very early date. Then the

claim was made that the reception of pay pupils was not contemplated by the founder; that it was a violation of his intent; and that by so doing, the trustees had vitiated the plan set forth in Judge DeVeaux's will, and forfeited the right of the school to its domain and estate. The trustees were enjoined from continuing pay pupils, and a friendly action was brought for construction of the will and definition of the powers of the trustees thereunder. Appeals were had to the court of last resort, with decision in each instance against the pay pupils department. There the matter rested until June, 1909, when, at the annual Old Boys' Reunion on Founders' Day, Mr. Alfred W. Varian of New York City proposed to ask the state legislature for an enabling act which should extend the power of the trustees so that at such time as they are unable, from the income of the estate, to use all buildings thereon, they may devote said buildings to such other use and purpose as shall not conflict with the purpose of the will of Judge DeVeaux. This plan was carefully matured, and the act was signed by Governor Hughes on June 15, 1910. As a condition, the diocesan council required that a guarantee of \$2,000 be given for the first four pay pupils, and \$500 for each one additional, to prevent any possible encroachment upon the endowment. The "Old Boys" quickly raised the \$2,000, and propose to add \$50,000 to the endowment. About \$4,000 had been secured by August 15th, so that all is now ready. Besides Mr. Varian, the "Old Boys" chiefly responsible for the result are Messrs. S. Wallace Dempsey of Lockport, N. Y., Porter Norton, Charles Kennedy, Rev. Cameron J. Davis of Buffalo, Hon. William C. Wallace of Niagara Falls, N. Y., and Hon. Charles H. Keep of New York City, whose efforts have been greatly furthered by the warm sympathy and valuable counsel of the Bishop of the diocese, and the Rev. William S. Barrows, headmaster of DeVeaux.

CHURCH GROWTH IN SAN JOAQUIN VALLEY, CALIF.

WITH THE beginning of the work of the Rev. D. O. Kelley in 1880, says the *Pacific Churchman*, the development of the Church in the San Joaquin Valley commences. In 1905, when the diocese of Los Angeles was set off, the number of parishes and missions in the San Joaquin had increased to thirteen, reckoning 922 communicants and possessing ten church buildings. To-day, fifteen years later, there are five self-supporting parishes—Stockton, Modesto, Fresno, Hanford, and Bakersfield—with a combined communicant list of 1,221, eleven organized and ten unorganized missions where regular services are maintained, with 550 communicants more. During this latter period, Stockton, Fresno, and Bakersfield have erected fine brick churches, and at the present time Hanford is building a new brick structure on an eligible site. In all there are twenty-one church edifices, five rectories, and eight parish halls.

According to the journal of the late convention of the diocese of California the church property in the convocation of the San Joaquin was valued at \$132,000, and the receipts during the year for all purposes were about \$28,000. In view of the memorial of California to the coming General Convention asking that the convocation of the San Joaquin be accepted by the Church as a new missionary district, it is not untimely to

state that of the twenty-two domestic missionary districts, the San Joaquin is surpassed in the number of communicants by nine only.

MEMORIALS, GIFTS, AND BEQUESTS.

ONE OF THE parishes in Philadelphia whose activities are less affected by the summer vacation period than most, is St. Simeon's, which, under the leadership of the late Rev. Edgar Cope, spread a wide network of beneficent influence through a thickly settled industrial section of the northern part of the city. A double memorial of Mr. Cope's great

as soon as the necessary changes are made the Rev. Thomas C. Campbell, the rector, and his family will take possession.

A HANDSOME brass processional cross, made by the Gorham Co., has been given to Christ Church, Albion, diocese of Western New York (Rev. Glenn W. White, rector), by Mrs. Glover C. Arnold in memory of her father and mother, the late Hon. Gilbert M. and Emily D. Sheir. The cross was blessed at the second celebration of the Holy Eucharist on the Fifteenth Sunday after Trinity.

A HANDSOME pulpit of oak and brass construction has been placed in St. James'

service that it can be to them. Every year some thousands of young women students go to Boston as strangers and it is believed that many of them would be glad to know some of the clergy and Churchwomen of the city. Names and addresses should be sent to the secretary of the committee, Miss Bertha Louise Goldthwaite, Trinity Church, Boston.

The rector of Grace Church, Amherst, Mass. (the Rev. Donald McFayden), would be glad if clergymen or others knowing of Churchmen about to enter either Amherst College or the Massachusetts Agricultural College this fall would notify him.

MEMBERSHIP IN THE GENERAL CONVENTION.

ALFRED MILLS, deputy from the diocese of Newark, senior in continuous service as also in length of service in the House of Deputies, has been obliged to decline his reelection. The Bishop of Newark has appointed in his place Mr. W. Fellowes Morgan, president of the Church Club of the diocese and a former member of the state legislature.

The Bishop of the Philippine Islands has designated the Rev. John A. Staunton, Jr., as clerical deputy. The district of South Dakota has elected the Rev. Edward Ashley and Mr. Alfred C. Smith. The district of Kearney has chosen the Rev. Lee H. Young of Hastings and Mr. Chas. B. Finch of Kearney.

The diocesan convention of Marquette was held last week and elected deputies as follows:

Clerical: Rev. B. G. Burt, Marquette; Rev. Jos. A. Ten Broeck, Calumet; Ven. Arthur H. Lord, Sault Ste. Marie; Ven. John E. Curzon, Houghton.

Lay: Messrs. Thomas Bailey, Sault Ste. Marie; Lucius L. Hubbard, Ph.D., Houghton; L. B. Stewart, Munising; Arthur Brown, Ontonagon.

Alternates—Clerical: Rev. Messrs. H. J. Ellis, Wm. Poysor, Fred T. Datson, Carl G. Ziegler.

Lay: Messrs. V. D. Simar, Marquette; R. S. Sheldon, Houghton; W. P. Belden, Ishpeming; A. O. Jopling, Marquette.

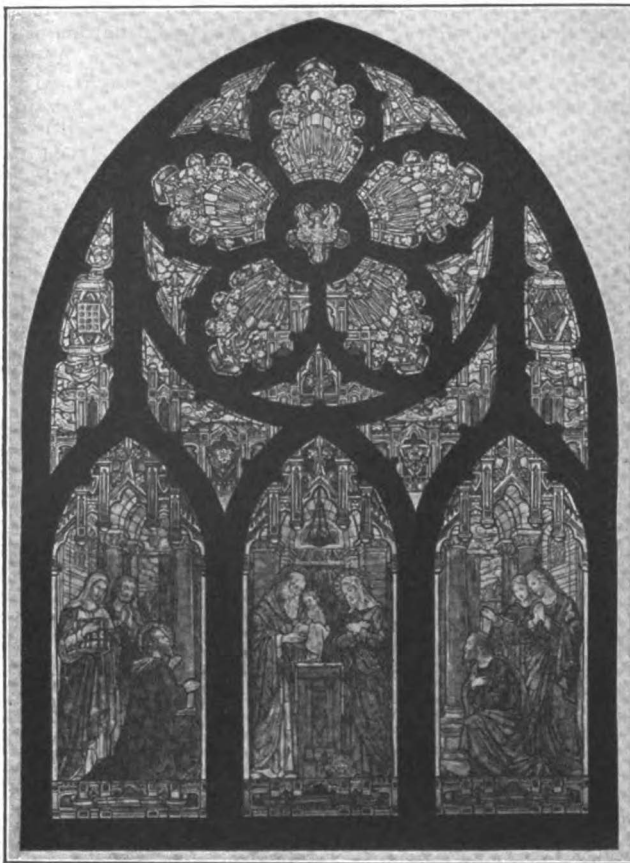
All the clerical deputies and Mr. Bailey of the lay served in the General Convention of 1907, three of them in that of 1904, and one in that of 1901.

BURIAL OF MRS. A. D. COLE.

ON WEDNESDAY, September 7th, the body of Mrs. Cole, widow of the Rev. Dr. Azel D. Cole, sometime president of Nashotah House, was laid to rest in the Nashotah cemetery in the family burial lot. As heretofore announced, Mrs. Cole died in Japan in her 91st year. The body arrived the day before the funeral and was placed in St. Mary's Chapel. Mrs. Wallace, wife of Prof. George Wallace of Trinity College, Tokyo, and Mrs. McKim, wife of the Bishop of Tokyo, with the Bishop and two daughters, accompanied the body to this country. The funeral was held at 3:30 P. M., conducted by Dean Larrabee, assisted by Prof. St. George of the Seminary, and by Archdeacon Toll of Chicago, who was a Nashotah student during Dr. Cole's presidency. Many old-time friends gathered to pay their last respects to one who was greatly beloved. Mrs. Cole was the last survivor of the "old regime," among whom the names of Adams, Kemper, and Thompson will be recalled. May she rest in peace!

FIRST SERVICE IN NEW TRINITY, ASBURY PARK, N. J.

SUNDAY, July 10th, was a notable day in the history of Trinity parish, Asbury Park. It witnessed the handsome new church building so far advanced in construction that it could be used for the first time on that day for public worship. The building is yet in-



COPE MEMORIAL WINDOW, ST. SIMEON'S CHURCH, PHILADELPHIA.

life-work is in contemplation there, of which the window, illustrated herewith, is now in preparation at the D'Ascenzo Studios. Mr. Cope had long desired to have the Presentation of Our Lord in the Temple made the subject of a fitting chancel window, and after the accident to the Twentieth Century Limited, in which he received the injuries which finally resulted in his death, the people made a thank-offering for his preservation which was deposited as the nucleus of a window fund. Mr. Cope left in his will a sum sufficient to complete this fund, and it is hoped that the window may be dedicated on the Annunciation, the dedication feast of the parish. In addition to this, as a distinct memorial to Mr. Cope's rectorship, the wardens and vestry have decided to ask for subscriptions to place in the chancel a rood beam and screen, which it is hoped may be ready for dedication at the same time as the window. The parish continues in charge of the Rev. George John Walenta, under whose care the work goes forward with gratifying success.

St. JOHN'S CHURCH, Jamaica Plain, Boston, has just been presented with a rectory, of which the parish has long stood in need. It is a modern house close to the church and is the gift of two parishioners, a brother and sister, in memory of a deceased sister, who long had been interested in the welfare of the parish. The purchase of the house, together with some improvements to be made, is equivalent to the expenditure of \$10,000, and

Church, Buffalo, in memory of Harriet Lewis Smith, late wife of the rector, the Rev. Charles H. Smith, D.D. It is a token of love from the people of the parish, among whom Mrs. Smith lived and worked for over thirty years.

BY THE WILL of Congressman C. Q. Tirrell of Natick, who died July 31st, the trustees of donations of the diocese of Massachusetts are given \$5,000, the income to go toward the support of St. Paul's Church, Natick.

ONE OF the beneficiaries under the will of Susan P. Wainwright, late of Braintree, Mass., is the Rev. William Hyde, rector of Trinity parish, Weymouth, who is given \$1,000.

TO INTENDING STUDENTS IN BOSTON AND AMHERST.

THE STUDENT COMMITTEE of Trinity Church, Boston, consisting of the clergy and certain ladies of the parish, will be glad to have sent to them the names and school addresses of young women who are going to Boston this fall as students in the various colleges and schools of the city. The committee is fortunate in having a graduate of Smith College as a student visitor and desires to meet the new students and to make them welcome to the Church during their stay in Boston. The committee also stands ready to aid the students in the matter of selecting lodgings and to be of any other

complete, and must progress slowly as funds become available; but it has been a wise thing to occupy it and thus demonstrate its many further needs, during the season of the attendance of so many summer visitors. A temporary flooring has been laid, and the chancel furnished in a very primitive manner. Yet an enthusiastic congregation of nearly five hundred people assembled on the opening day; and the service was of an high order, including an elaborate programme of music, and the formal acceptance of four memorial windows. The preacher on the occasion was the rector of the parish, the Rev. William N. Baily, whose theme was, "Lost and Found." In the congregation were the architect of the building, Mr. C. W. Brazer; and one of the original incorporators of the parish, Mr. John Githens.

The first meeting of the founders of the parish was held in Philadelphia on July 23, 1875. In thirty-five years the work has grown with the rapid and large growth of Asbury Park itself. The fund for a new building was begun in 1889, so that what has been accomplished is a reward of patience and an earnest of worthy equipment for the parish.

DEAF-MUTE WORK IN MARYLAND.

THE SPECIAL appeal lately made for offerings to the cause of deaf-mute missions on the Twelfth Sunday after Trinity, now generally known as Ephphatha Sunday, calls the attention of Maryland Church people to two interesting facts: First, that it is the peculiar pride of the Church in Maryland that the second Bible class and the second mission for deaf-mutes in the country were started in Baltimore, the first having been started in New York City in the year 1849. Second, the Church in Maryland also claims with pride the first deaf-mute lay reader in the world, there being to-day over one hundred such.

It was in 1859, during the rectorship of Dr. Arthur Cleveland Coxe, late Bishop of Western New York, that this class and mission were started at Grace Church, Baltimore. Since that time the deaf-mute work of Grace mission has gone on without interruption and with increasing success. Services are held every Sunday throughout the year. There are Bible class meetings and meetings for lectures, socials, suppers, and other festivals. Although the people are comparatively few and mostly working people, they give generously to the support of their own work, to diocesan and general missions, and to other objects. They have grown to love the Church and her ways and are happy in her ministrations. Seventy-six deaf-mutes have been baptized, 139 confirmed, 27 couples married, and 36 have received the last burial rites of the Church. Some work has also been done elsewhere in the diocese, at Cumberland, Hagerstown, Perryman, and Frederick, by the present missionary, the Rev. Oliver J. Whildin, who took charge of this work in Maryland in 1896, and who is also general missionary to the deaf-mutes of the South.

STATISTICS OF THE DIOCESE OF NEWARK.

THE JOURNAL of the diocese of Newark, just issued, gives the usual statistics, as of May 1, 1910, with a complete directory of diocesan organizations and officers of hospitals, homes, and other institutions, together with a copious index. For the conventional year there were reported: Baptisms, 2,220; confirmations, 1,926; marriages, 1,083; burials 1,303. At the close of the year, 147 clergy were canonically resident; Sunday schools had 1,897 teachers and 17,842 pupils. The current expenses in parishes and missions were \$333,622.33; the total of offerings and contributions is \$598,617.26; receipts from

all sources reported by parishes and missions amounted to \$606,197.71. From the triennial report of the diocese to the General Convention prepared by the Rev. John Keller, the baptisms have been (1907-1910) 6,566; confirmations, 5,629; contributed to missions outside the diocese, \$86,798.26; total of contributions, \$1,746,879.45.

The diocese of Newark has completed thirty-five years of her separate existence, having been set off from the diocese of New Jersey in 1874. In all this period there have been 64,756 baptisms, 43,223 persons confirmed, the total of offerings and contributions reported through parochial agencies to May 1, 1910, amounted to \$14,569,991.29.

In 1815, when the population of the whole state of New Jersey was a quarter million, the communicants of the Church numbered scarcely 400. In 1874 the diocese of New Jersey had 5,988 communicants, and 6,128 were registered in the new diocese of Northern New Jersey (now Newark). On May 1, 1910, New Jersey reported 23,630 and Newark 34,024, a total of 57,654 communicants in the state.

CONVOCATION OF THE DISTRICT OF KEARNEY.

THE CONVOCATION of the district of Kearney was held September 7th and 8th in St. Elizabeth's Church, Holdrege, Neb. On the previous evening the office of Compline was said and an address *ad clerum* was made by the Rev. F. D. Graves. There were celebrations of the Holy Eucharist at 7:30 and 9:30 A. M., followed by the reading of the Bishop's annual address. During the year the confirmations were 264. Regular services are now being held in several new places. The Bishop expressed himself as being indifferent as to whether a preamble to the constitution be adopted or not, though he thought if it would do away with the Thirty-nine Articles now printed at the end of the Prayer Book it might be worth some consideration. He favors the election of the Presiding Bishop. He spoke against the idea of Suffragan Bishops and in favor, in cases where needed, of Coadjutor Bishops.

That Bishop Graves may resign at the coming General Convention is indicated by the close of his address, when he said: "For some time past I have been thinking that it would be my duty to this district, to the Church at large, to my family and myself to resign this jurisdiction, at the coming General Convention. My advancing age, my failing health and strength for the last five years, and the great difficulty of securing a Bishop for such a work as this between the meetings of the General Convention lead me seriously to consider my duty under the circumstances. I have no way of knowing from precedents how my resignation would be received by the House of Bishops. They may decline to accept it, or may provide some way by which I can keep on for another three years, or they may do, what I think it the wisest thing for them to do, accept my resignation and elect a strong man in the prime of life to be my successor."

The Rev. L. A. Arthur read a paper on "Clerical Courtesy." At the missionary meeting in the evening the speakers were the Rev. P. G. Snow and the Rev. G. G. Ware.

At the Thursday business session papers were read by the Rev. C. F. Chapman on "The Resurrection of the Body" and by the Rev. G. G. Bennett on "Christianity and Modern Social Ideals." The Rev. L. H. Young of Hastings was elected clerical deputy to the General Convention and Mr. Charles B. Finch of Kearney lay deputy. The Rev. J. M. Bates of Red Cloud and Mr. George G. Ware of Mullen are the alternates. Mr. W. S. T. Dumville, formerly a Methodist minister, was admitted as a candidate for Holy Orders. He is now lay reader at St. John's Church, Broken Bow. The Woman's Auxiliary was enter-

tained by Mrs. Ware with an account of Miss Kramph's mission work in the sand hills, and Miss Ridgeway told of Junior Auxiliary methods. The convocation is to meet next year in St. Luke's, Kearney, on the last Wednesday in August.

NOTABLE INCREASE IN MARYLAND'S MISSIONARY CONTRIBUTIONS.

AMONG the reports printed in the Journal of the 127th annual convention of the diocese of Maryland, just issued, those of the committee of Missions and of the trustees of the Cathedral Foundation are of special interest and value. The constitution and canons of the diocese, as amended to date, are printed as an appendix. A glance at the summary of statistics shows that, compared with those of last year, there are gains in the total number of clergy, in the number of souls, the number confirmed, present number of communicants, and in offerings for parochial and diocesan objects. But the greatest and most encouraging gain is in the offerings for general, foreign, and domestic missions, these amounting in 1909 to \$12,971.01, and in 1910 to \$20,734.14, a gain of nearly \$8,000. The size of the journal is greatly reduced compared with previous years, owing to condensation of parochial reports and the omission of unnecessary details and duplications, in accordance with resolutions passed at the convention.

NEW CHURCH FOR HILLSBORO, TEX.

PLANS HAVE been drawn for a new church for St. Mary's congregation, Hillsboro, Texas, to cost \$7,200. The building will be located on the site occupied by the present church. The walls, chimneys, and piers are to be laid up with approved hard-burned brick and to be faced with gray brick. The trimmings will be of the best grade of Leuder stone. Seats will be provided in the body of the church for 200 people, and the capacity can easily be increased as necessity occurs. The congregation commenced, as is so common in Texas, with a few faithful women keeping a Sunday school. During the past twenty-five years there have been four clergymen in charge: the Rev. W. V. Sartwelle, the Rev. J. M. Hillyar (both dead), the Rev. G. S. Gibbs (for a short time), and the present priest, the Rev. Edwin Wickens, who is over 71 years of age, in charge for nearly ten years last past. The communicants are regular and devout and the services are well attended.

CENTRAL NEW YORK.

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

Special Labor Day Service at Oneida—Personal.

ON THE Sunday nearest Labor Day (September 4th) the Rev. W. R. McKim, rector of St. John's Church, Oneida, invited the different labor unions to attend a service at St. John's, which was held after the 5 o'clock Evensong. There was a large congregation, in spite of a rain just before the service. Three union musicians assisted the excellent vested choir on this occasion.

THE REV. W. W. RAYMOND of Baldwinville, who was in charge of St. Paul's Church, Owego, last winter, finished on September 11th a three months' ministration to St. Joseph's Church, Rome, and St. Peter's Church, Oriskany. On September 18th, at the request of the vestry of Christ Church, Corning, he is to begin an indefinite season of supply in that parish.

CHICAGO.

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

Death of Mrs. R. S. Norrish.

ANN ADAMS, wife of Robert Snow Norrish, died in Morrison on August 31st, aged 83

years. Mrs. Norrish was born in England and came to this country when a young girl. She has lived in or near Morrison for forty-five years, where she has labored earnestly for the upbuilding of St. Ann's Church. As member of the choir, Sunday school teacher, and guild worker, and as a regular attendant, her example has been an inspiration.

CONNECTICUT.

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

Sunset Services at Winsted.

SUNSET SERVICES at Highland Lake, St. James' parish, Winsted, in charge of the rector, were attended by the usual number, at times nearly two hundred in boats. Near the pier on which the minister stands are the summer homes of two of his former college mates. Rev. Karl Reiland of Yonkers and Rev. Edward S. Dunlap of Washington.—THE REV. GEORGE W. PHILLIPS, D.D., is living in Winsted and supplying in various places.

KANSAS.

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

Growth of St. John's Parish, Wichita.

A SMALL CHURCH has just been completed for St. Augustine's (colored) mission, North Wichita, and only about \$400 is owing, for the furnishings, which are of weathered oak and as Churchly as time and money could make them. During the five and a half years of the incumbency of the present rector, the Rev. Dr. Percy T. Fenn, three missions have been started, and with the help of generous Churchmen everywhere three church buildings have been erected and furnished. These missions are now in a flourishing condition, and it is hoped that a fourth mission may soon be started in the south end of the city. Eleven postulants have been secured for holy orders. One has already been ordained to the priesthood, and two to the diaconate. The others are pursuing their studies at Seabury, Sewanee, the General Theological Seminary, and the Kansas Theological School.

KENTUCKY.

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

Improvements to the Cathedral—B. S. A. Growth in Louisville—The Apportionment Exceeded.

CHRIST CHURCH CATHEDRAL was reopened on the second Sunday in September, the regular services having been held in the chapel during the summer while the church was undergoing complete redecoration. The effect is most Churchly, artistic and pleasing, the chancel walls being treated in green with ecclesiastical designs of gold, and those of the nave being done in green relieved by ivory tints. This work, which was executed by a local firm, is another of the generous gifts of one of the Cathedral members, Mrs. Thomas U. Dudley. Much work has also been done on the organ during the summer and a number of valuable additions made to it.

MUCH INTEREST is being taken by the Louisville members of the Brotherhood of St. Andrew, Senior and Junior, in the coming annual convention. The local work has had a remarkable growth in the see city. Starting with only a few members a comparatively short time ago, it has increased to fifteen chapters having a membership of over 250; most of the parishes being represented by both Senior and Junior chapters. A club is being made up of those expecting to attend the Convention at Nashville which already consists of about 150 men and boys.

KENTUCKY HAS again taken her place upon the honor roll of dioceses which have completed their apportionment for general missions. Not only has the full amount been raised, but some \$300 extra has been contributed. The amount asked for next year

has also been increased \$600, but judging by past experience there is not the slightest doubt but that this greater opportunity and privilege will be gladly accepted and fully met.

LEXINGTON.

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

Personal Mention.

UPON INVITATION of the Alumni Association of the Kentucky School for the Deaf, the Rev. J. H. Cloud of St. Louis officiated at the recent reunion of the association at Danville.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Bishops in Maine.

THE HOUSE OF BISHOPS has been well represented in Maine this summer. The Bishops of Albany and New York have spent the season at Northeast Harbor; the Bishop of Massachusetts, since his return from the Edinburgh Missionary Conferences, has been at Bar Harbor; the Bishop of Tennessee passed the month of August at Wiscasset, preaching at St. Philip's Church; while the Bishop of Vermont has been in the neighboring town of Newcastle, where he has preached, as often

before, at St. Andrew's Church. Among the preachers at St. Mary's-by-the-Sea, Northeast Harbor, during the season, have been the Bishops of the Philippines and Hankow, the latter also preaching once at St. Jude's, Seal Harbor.

MILWAUKEE.

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

Col. Nicholas Smith Confirmed—Church Club Dinner in Connection with Diocesan Council.

BISHOP WEBB had the pleasure last Tuesday of confirming Colonel Nicholas Smith, the distinguished author, at St. James' Church. Colonel Smith, who will be 74 years of age next month, was formerly a Congregationalist. He served with distinction through the Civil War and is a member of the Loyal Legion. Among his best known books are *Great National Songs*, *Our Nation's Flag*, *Grant, the Man of Mystery*, and *Masters of Old Age*.

IN CONNECTION with the diocesan council to be held next week, the Church Club of Milwaukee will give a dinner at the Town Club on Tuesday evening, to which the clergy and lay deputies have been invited. Speakers will be the Bishop of Tokyo, the Bishop Coadjutor of Fond du Lac, the Bishop of Milwaukee, the

Please Notice the Postscript to this Advertisement.

SECOND

Subscription Edition

"REASONS FOR BEING A CHURCHMAN"

AS ANNOUNCED in our first advertisement, the subscription edition of *Reasons for Being a Churchman*, by Dr. A. W. LITTLE, went to press, and at this writing will soon be completed. We find now that many belated orders are coming in which cannot be filled from the first edition of 11,000 copies. We have therefore concluded to reopen the subscription list, and accept all orders up to September 15th conditionally upon enough coming to warrant our printing again.

THE TERMS ARE AS FOLLOWS:

100 copies or more at the rate of \$18 per hundred, 10 copies or more (below 100) at the rate of 19 cents per copy.

Carriage additional. No orders for less than 10 copies will be entered for this edition.

No copies printed beyond the number subscribed for, and all orders must be in by October 1st. Delivery will be made early in November; payments to be made on receipt of books.

If it is the wish of the subscriber to have the single copies sent to individ-

uals, it will be done for an additional TWO CENTS per copy, plus postage, but no charge can be entered, or bills sent, for individual copies.

Cards of the donor will be inserted in each copy and sent individually, if desired, when furnished.

N. B.—For the information of those not familiar with Dr. Little's notable book, we will state that the first edition was published in 1885, and successive editions published till 25,000 copies have been circulated. The book was entirely revised and re-set recently. The book has converted more people to the Church than probably any other book written. The only edition at present available is bound in cloth at \$1.25 (\$1.35 by mail). The book contains over 300 pages. The subscription edition is printed from the same plates.

POSTSCRIPT

SECOND EDITION OF "REASONS FOR BEING A CHURCHMAN" DELAYED.

By the loss of the Pere Marquette Car Ferry No. 18 on Lake Michigan, The Young Churchman Co. lost a carload of paper, part of which was for the second edition of "Reasons for Being a Churchman," which was to go to press on September 15th. As the paper is specially made for us, we cannot now go to press till the mills can make up another lot. This will delay about four weeks, so that the delivery will have to be postponed till about November 1st instead of October 1st, as previously announced. This delay will enable us to receive orders up to October 15th, when we hope the new paper will be in stock. As this will be the "last call," it is to be hoped that everyone who cares to do so will send in orders promptly. The first subscription edition of 11,000 copies has been distributed.

Milwaukee, September 13, 1910.

The Young Churchman Co., Milwaukee, Wis.

Rev. John Henry Hopkins, D.D., and the Rev. Holmes Whitmore.

According to the precedent set last year, there will be no sermon at the opening service of the council, and the Bishop will read his address immediately after organization, in the guild hall of the Cathedral. The improvements in the guild hall will not have been completed, but the hall will be arranged for use notwithstanding.

NEBRASKA.

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

Death of Chancellor Hall—Other News.

IN THE RECENT death of Chancellor R. S. Hall, the diocese loses one of her most faithful and efficient members. The funeral service took place at Trinity Cathedral, the Very Rev. G. A. Beecher officiating. Chancellor Hall was identified with the Cathedral and deeply interested in its welfare for many years. At the time of his death he was president of the Nebraska Church Club.

THE PARISHIONERS of St. Martin's Church, South Omaha, tendered a reception to the rector, the Rev. Alfred G. White, and Mrs. White, at the residence of Mr. A. R. Parker on Thursday evening, September 8th. Colonel and Mrs. Lott assisted in receiving, and nearly all of the city clergy were present and conveyed their congratulations to the recently married couple.

NEARLY ALL of the city clergy, including the Bishop, have returned from their vacations.

PENNSYLVANIA.

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

Parish School Discontinued—Other Diocesan Items.

ANOTHER parish school has been removed from the fast dwindling list in the American Church, that of St. Paul's Church, Chestnut Hill, Philadelphia. The reorganization of the Bethesda Home has greatly reduced the number of children received there (of whom the parish school was composed) and the public schools in the neighborhood of the home have largely improved in capacity and facilities, so that ample accommodations are now available for the children, and the parish school is no longer needed.

THE CHILDREN of the House of St. Michael and All Angels, Philadelphia, which is in charge of the Sisters of St. Margaret, and receives colored cripples, have had a happy and healthful summer at Sea Isle City, New Jersey, where they have been permitted to occupy the house of the Sisters of All Saints. The mission church of St. Michael and All Angels, which is a part of the same foundation, is now in charge of the Rev. William Henry Barnes, who went into residence at the Mission House on July 1st. Under his ministrations an encouraging revival of interest is apparent, and it is hoped that this church, admirably equipped and possessing a moderate endowment, may now reach out widely in ministration to the large negro population of West Philadelphia.

IT IS REPORTED that the Rev. Francis A. D. Launt, D.D., who recently resigned the rectorship of St. David's, Manayunk, is to undertake the newly inaugurated chaplaincy of the Pennsylvania State College, where, with the rapid growth of the college and the increasing number of Church students, a distinct opportunity is offered for constructive work.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Resignation of Rev. C. J. French—Deaf-Mute Reunion at Columbus.

THE REV. CHAS. J. FRENCH, rector of the Church of the Resurrection, Fern Bank, near

Cincinnati, has resigned on account of ill health. He expects to go East in a few weeks for treatment. His condition is greatly regretted, as he has endeared himself strongly to his devoted parishioners. He has for several years been a prominent figure in the diocese, having been on the Standing Committee for some time and president of that body.

AS REPRESENTATIVE of the Church Mission to Deaf-Mutes in the dioceses of Ohio and Southern Ohio, the Rev. Austin W. Mann has attended twelve triennial reunions of the alumni of the Ohio Institution at Columbus. The last reunion was held on September 2d, 3d, and 4th. Nearly 400 graduates and former pupils came together from all over both dioceses. The Rev. Mr. Flick, of the Chicago Mission, is an alumnus, and he was also present; so was the Rev. Mr. Allabough, Mr. Mann's assistant at St. Margaret's Mission, Pittsburgh.

SPOKANE.

I. H. WELLS, D.D., Miss. Bp.

Consecration of Calvary Church, Roslyn.

ON SEPTEMBER 4th Bishop Wells consecrated Calvary Church, Roslyn (Rev. H. I. Oberholtzer, rector), and in the evening he confirmed a class of twelve, making a total of forty-four confirmed during the year in which Mr. Oberholtzer has been in charge. The number of communicants has been doubled in that time, and the church is in a flourishing condition. On the evening of September 1st, the anniversary of the rector's going to Roslyn, the parish gave a reception for the rector and the Ladies' Guild presented to him a fine morris chair as a token of esteem and appreciation.

VERMONT.

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

Deaconess Set Apart at St. Albans—Retreat at Burlington.

AN IMPRESSIVE service was held in St. Luke's Church, St. Albans, on Saturday morning, September 10th. It was the solemn setting apart for the office and work of a deaconess of Miss Louise Brainerd. Miss Brainerd has been for many years an active and devoted Church worker in this parish as well as enthusiastic in the work of the Woman's Auxiliary in the whole diocese. During the past year she has taken a course of training in the Deaconess Training School at Philadelphia. She is the first deaconess set apart in Vermont. A large congregation attended the service at which the Bishop of the diocese officiated. The candidate was presented by the rector of the parish, the Rev. S. H. Watkins. At the solemn Eucharist which followed the special service, the Bishop was celebrant with the Rev. E. S. Stone (of Swanton) as gospel-er and the Rev. S. H. Watkins as epistoler. Deaconess Louise (as she will be known) will continue to work in St. Luke's parish.

THE ANNUAL retreat for Churchwomen was held at Bishop Hopkins Hall, Burlington, from Tuesday evening, September 6th, to Friday morning, September 9th. Bishop Hall was conductor. Forty-one women were present, several of whom were from outside the diocese.

WESTERN NEW YORK.

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

Personal Mention.

THE REV. LOUIS H. BUISCH, curate at St. Paul's Church, Buffalo, left August 1st for his new work at Fairbanks, Alaska, sailing from Seattle by steamer *Jefferson* on August 10th. Mrs. Buisch accompanies him, both having been appointed missionaries to the Alaskan field.

WYOMING.

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

Notes of Progress.

THE REV. J. MCVICKAR HAIGHT held his first service in Meteetsee on August 18th. Mr. Haight also held services at some of the ranches while on a missionary journey in the Big Horn Basin near Cody. The erection of the church building at Powell is progressing very satisfactorily, its speedy completion being assured. During the absence of Mr. Haight services were held in Powell by Mr. Charles Baird.

THE REV. E. N. SCHMUCK of Owatonna, Minn., has been taking charge of the services at Wheatland during August, and has now returned home.

CANADA.

Conference for Clergy and Laity at Smith's Falls—Other Dominion News.

Diocese of Ottawa.

ARCHBISHOP HAMILTON will hold a conference of the clergy and laity of the county of Lanark, at Smith's Falls, October 4th and 5th. Dean Bidwell, rector of St. George's Cathedral, Kingston, will be the special preacher. There will be a public meeting held in connection with the conference, at which the Rev. Dr. Tucker, general secretary of the Canadian Church Missionary Society, Mr. J. F. Orde, K.C., of Ottawa, and other prominent Churchmen will speak. The Woman's Auxiliary of the country of Lanark will hold a conference at the same time as the men hold theirs.

Diocese of Montreal.

QUITE A number of the city clergy were away from Montreal on the first Sunday in September. The Bishop, Dr. Paterson Smyth, of St. George's, and others were at the Halifax Congress—A PRESENTATION of an address and a purse of gold was made to the rector

FRESSED HARD

Coffee's Weight on Old Age

When prominent men realize the injurious effect of coffee and the change in health that Postum can bring, they are glad to lend their testimony for the benefit of others.

A superintendent of public schools in a Southern state says: "My mother, since her early childhood, was an inveterate coffee drinker, had been troubled with her heart for a number of years and complained of that 'weak all over' feeling and sick stomach.

"Some time ago I was making an official visit to a distant part of the country and took dinner with one of the merchants of the place. I noticed a somewhat peculiar flavor of the coffee, and asked him concerning it. He replied that it was Postum. I was so pleased with it that, after the meal was over, I bought a package to carry home with me, and had wife prepare some for the next meal; the whole family liked it so well that we discontinued coffee and used Postum entirely.

"I had really been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach; that the headaches were not so frequent, and her general condition much improved. This continued until she was as well and hearty as the rest of us.

"I know Postum has benefited myself and the other members of the family, but in a more marked degree in the case of my mother, as she was a victim of long standing."

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

of Phillipsburg, the Rev. A. A. Ireland, on his departure to take up work in another field of labor. A warm appreciation of the rector's work amongst them, during his seven years' incumbency, was shown in the addresses of the representatives of the parishioners.

Music

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

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

THE LONDON *Musical Times* recently printed a communication from Mr. Philip Edwards of Handsworth, Birmingham, on the subject of chanting, which we think our readers will find interesting, especially those who are engaged in choir work, either as choristers or as choirmasters. The singing of the Psalms is the most difficult and the most important duty that choir singers are called upon to perform. Good chanting is in fact the rarest kind of singing. Very few choirs are celebrated for it, and we agree with Mr. Edwards when he says that the low standard of chanting that prevails in most choirs is due to carelessness on the part of choirmasters and the insufficient attention that is spent upon details.

What Mr. Edwards says of the Cathedral Psalter is of especial importance to American choirmasters, because the authorized pointing of the Psalms used throughout the Church in this country is founded upon the Cathedral Psalter, and the rules of that work govern the said pointing. We quote Mr. Edwards as follows:

"I think it will be admitted that even the greatest men, after the most careful study of the various subjects which may engross their attention, can seldom be said to have 'stamped out all possibility of error of any kind.' It may, therefore, be occasionally beneficial to examine briefly the opinions of even the most obscure persons, and I trust the few remarks I shall make here will tend to inspire some little effort on the part of those who have hitherto regarded 'chanting' with indifference.

"It does not seem ever to have occurred to choirmasters, as a majority, that it is quite possible to point the Psalms in a most intelligent and educated way. All sorts of methods have been devised, and psalters of every description prepared, in order to emphasize this fact, and yet all have failed more or less, insomuch as 'psalm chanting' is still a very unsatisfactory performance in most churches.

"Now I do not desire for one moment to underestimate the value of psalters, some of which are certainly specimens of highly skillful and masterly work. I am more particularly concerned with choirmasters. To them it is entrusted to instruct their choirs in the proper methods of 'pointing.'

"If choirmasters are themselves familiar with the preface of, say the well-known and

excellent 'Cathedral Psalter,' it is evident they do not instruct their choirs in accordance with its directions. For instance, nobody could fail to understand, from a mere glance through that preface, the way in which bars commencing with the accent should be divided, so that every word or syllable occurring between the accent and the following bar-line may be clearly and distinctly pronounced. And yet one seldom hears a choir which gives less than three-fourths of the bar to the word or syllable marked with the accent, so that whatever number of words or syllables follow, there is only the one remaining half-beat into which they are carelessly crowded in an unintelligible gabble.

"In order to overcome this difficulty, psalters have been published showing exactly into how many parts the bars must be divided, above each word or syllable its corresponding minim or crotchet, etc., being printed in musical characters. Here, however the object has been totally misunderstood in many instances, and whereas the musical characters merely indicate word-duration, we find them regarded as signifying musical tempo, with the result that odd examples of syncopation and such-like inconsistencies are to be noticed during the chanting of the Psalms.

"The truth undoubtedly is that carelessness on the part of choirmasters, and conse-

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quent laxity on the part of choirs, constitute the chief hindrances to refined and intelligent reading (one might almost say progress of any kind) so far as chanting is concerned.

"Here, then, is the obstacle which no quantity of revised psalters will ever overcome. Carelessness is essentially a wilful quality, which can only be reversed by personal effort. Apply this in connection with our present subject, and it means that until choirmasters rouse themselves to a more careful and common-sense study of the Psalms, the full interest and beauty of them will never be revealed as it should be in chanting.

"How often one hears chanting described as 'monotonous in the extreme,' simply because scarcely a word throughout is distinctly or even correctly pronounced! No such thing as just accent is observed, so that such words as salvation, confusion, enemy, almighty, etc., are invariably sung thus—salvation, confusion, enemy, almighty. So deeply rooted in the church do these errors seem to have become, that the clergy themselves, with their superior, education, frequently make use of them in intonation. No doubt most of us can recall such examples as 'Our Father,' and 'Life everlasting.'

"Music should be made to assist rather than to hinder us in the proper phrasing and pronunciation of words: its aim is to give coloring to them, and to emphasize to the utmost the relative significance and importance of each to the other."

EXTRACTS FROM EVERYWHERE.

To HAVE partners in misfortune is some comfort.

Life is a comedy to those who think—a tragedy to those who feel.—G. R. Sims.

Happiness grows at our own firesides and is not to be picked in strangers' gardens.—Douglas Jerold.

There is no untruth a man won't tell when he wants to borrow money or is pressed to pay it back.—Judge Bacon.

Oratory is always the more impressive for the spice of temper which renders it untrustworthy.—George Meredith.

A man sells himself whenever he takes money for doing anything less than the best that is in him.—Keighley Snowden.

Hope always strengthens to the performance of duty, gives courage, and clears the judgment.—George MacDonald.

To set up our own standard of right and wrong and to expect everyone to conform to it is a mistake.—Renooul.

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To **SPEAK** the truth when, by a little prevarication, you can get some great advantage. To live according to your convictions. To be what you are, and not pretend to be what you are not. To live honestly within your means and not dishonestly upon the means of others. To refuse to knuckle and bend the knee to the wealthy, even though poor. To refuse to make a living in a questionable vocation. To refuse to do a thing which you think is wrong, because it is customary and done in trade. To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to another. To face slander and lies, and to carry yourself with cheerfulness, grace, and dignity for years before the lie can be corrected. To stand firmly erect while others are bowing and fawning for praise and power. To remain in honest poverty while others grow rich by questionable methods. To say "No" squarely when those around you say "Yes."

To do your duty in silence, obscurity, and poverty, while others about you prosper through neglecting or violating sacred obligations. Not to bend the knee to popular prejudice.—*Success Magazine.*

THE ENDURING RECORD.

There is nothing innocent or good that dies and is forgotten. Let us hold to that faith.—*Selected.*

When our names are blotted out and our place knows us no more, the energy of each social service will remain.—*John Morley.*

While they pass elsewhere to attain their consummation, they live on here in their good deeds, in their venerated memories, in their faithful example.—*Gladstone.*

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, were he the meanest of us, have an end.—*Carlyle.*

No stream from its source flows seaward, however lonely its course, but that some land is gladdened. No life can be pure in its purpose and strong in its strife, and all life not be purer and stronger thereby.—*Owen Meredith.*

MORE AND MORE the value of the Church's Year is being recognized in quarters which once repudiated it, states the *Scottish Chronicle*. Presbyterians have not yet frankly accepted it, but every year there is a marked increase in the observance of the outstanding fasts and festivals—chiefly the festivals, for it is so much easier to rejoice with those that do rejoice than weep with those that weep. How things have changed since the Appendix to the Dictionary of Public Worship first declared that "Holy days, having no warrant in the word of God, are not to be continued!" Whatever progress has been made in Scotland must be ascribed to the influence and example of our Scottish Church; and this fact should impress our people with a deeper sense of their individual responsibility as witness of the faith they hold and the ancient customs they profess to love. According as they are loyal to the Church's teaching and faithful in their allegiance, will they help to hasten the time when the principles they stand for will be accepted by their shrewd and observant fellow-countrymen.

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