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Living Church

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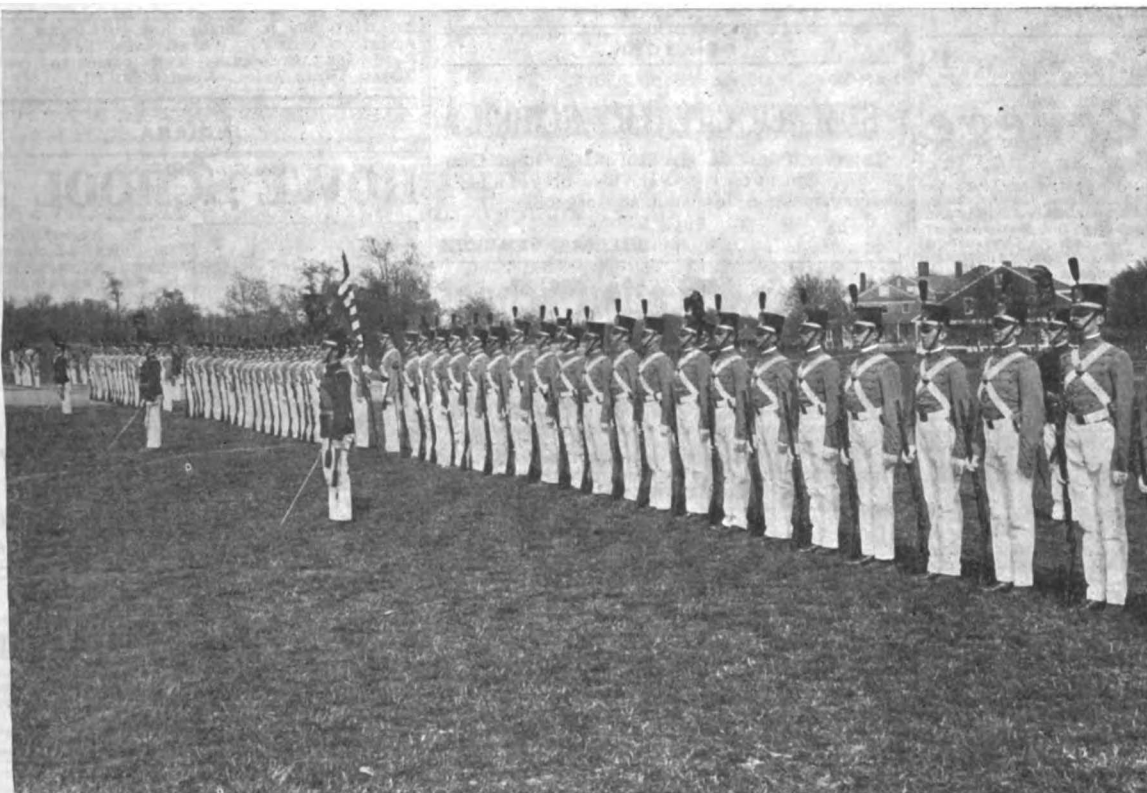
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Parents and others expecting to send children away to school or college next fall are invited to examine these announcements carefully, and to apply for further information to our office or to schools direct.

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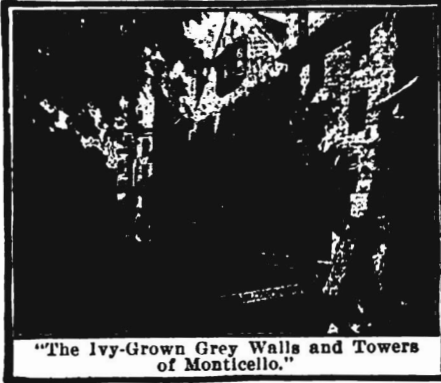
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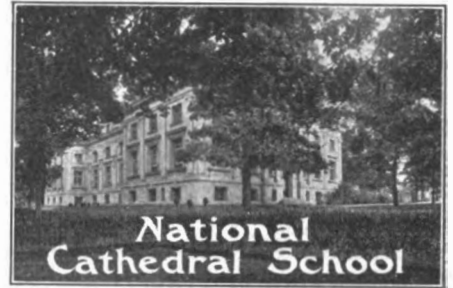
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The Magazines

DAVID HOMER BATE'S memories of Lincoln
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service will deal in the Midsummer Holiday
Number of *The Century* with Lincoln's fore-
bodings of defeat at the polls, giving intimate
and interesting details of Lincoln and Stan-
ton during these troubled times, why Lincoln
did not favor Johnson for vice-president, of
Lincoln's autographic estimate of the elec-
toral vote, and other incidents of this critical
period.

DR. HENRY VAN DYKE, who has just re-
turned from his trip to Palestine, has, in the
August *Scribner*, a paper on "Gulls," tracing
them from their haunts in New York Harbor
to the coast of Maine, where he visits the fa-
mous Gull Island and has a fight for a big
fish in "The Gulls' Bath-Tub," which is Jor-
dan Pond, Mt. Desert. The issue will be a
"fiction number" and will include stories by
Nelson Lloyd, the author of "Mrs. Radigan,"
Frank H. Spearman, the author of "Whis-
pering Smith," Jesse Lynch Williams, the au-
thor of "The Stolen Story," and others.

One of Maxfield's Parrish most beautiful
pictures will be reproduced in color in that
number. It is entitled "Old Romance." An-
other color feature of that number will be a
series of drawings, "A Day at the Country
Club," by Harrison Fisher.

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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS:	391
The Sacrifice of Silence—The Bishop of West Texas to the Bishop of Rome—Success in College Work—Representation in the House of Deputies—Night Employment of Women—The "Unwritten Law."	
ANSWERS TO CORRESPONDENTS	394
SUMMER READING. Marie J. Bols	394
ST. MARGARET, VIRGIN AND MARTYR. (Poetry.) W. E. Enman	394
THE ECCLESIASTICAL DIFFICULTY IN FRANCE.—II. European Letter. Herbert H. Jeaffreson	395
THE SINGER'S MESSAGE. (Poetry.) Martha A. Kidder	395
GIFT TO ST. PAUL'S CATHEDRAL, LONDON. London Letter. John G. Hall	396
SUMMER NEWS OF NEW YORK CHURCHES. New York Letter	398
PRAYER. (Poetry.) Louis Tucker	398
SETTLEMENT HOUSE FOR CHICAGO CATHEDRAL. Chicago Letter. Tertius	398
THE NET RESULTS OF MODERN COLLEGE TRAINING. Rev. H. P. Scratchley	399
A CHURCH INDUSTRIAL COLLEGE. William Masters Camac	400
THE AGE OF IRREVERENCE. Adella Vassar Paret	401
WHAT HE GOT FROM IT. M. L. B.	401
THE MARTYR. (Poetry.) H. Bedford-Jones	401
LETTER FROM THE BISHOP OF WEST TEXAS TO THE POPE. From <i>The Churchman</i>	402
GREAT AT SECOND HAND. Roland Ringwalt	403
IN MID-SUMMER. (Poetry.) Margaret Dooris	403
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	404
CORRESPONDENCE:	404
Christian Science (Rev. W. M. Purce)—Representation in the House of Deputies (Francis Lynde Stetson).	
THE DEATH PENALTY. C. H. Wetherbe	405
LITERARY	406
PLANTS AND PEOPLE.—II. Hannab Burton	407
PERSONAL MENTION, ETC.	408
THE CHURCH AT WORK [Illustrated]	410

THE SACRIFICE OF SILENCE.

BEAUTIFUL as must ever be the sacrifice of praise and thanksgiving which the heart is called to offer to the God of love, we do well to remember yet another which, at times, may be brought even more acceptably to His altar—even the sacrifice of silence; an offering recognized, perhaps, by the man of wisdom when reminding us that "there is a time to keep silence."

Its seasons are manifold. It is a time to keep silence, for a moment, when, with bowed head, but eager heart, we kneel in the presence-chamber of the King; a moment in which with listening ear to say, "Speak, Lord, Thy servant heareth," that He unto whom all hearts are open, all desires known, may speak to the soul His word and will.

Again is it a time to recall the wise man's word, when we enter, and when we leave the hallowed precincts of the House of Prayer—that House where echoes still the clear command: "The Lord is in His holy Temple; let all the earth keep silence before Him." Can it be aught but unseemly to the King of kings to behold within His earthly courts less of deference, less of reverent tone, than that accorded the presence of earthly majesty?

It is a time to keep silence when sorrow hath entered the heart, shadowing all within, closing its doors to joy and mirth, emptying it of all save its own vast pain. Let then be offered on the heart's altar the sacrifice of silence, hushed the bitter plaint of grief, and lo, amid the hush and calm will be heard the Voice divine accepting the sacrifice, and speaking comfortably to the soul, sweet words of cheer, too often lost in the moan of sorrow.

It is a time to keep silence when, open rebuke denied, is passed the irreverent jest, the ribald story, the doubtful innuendo, seeking applause or convivial response. And again, when criticism, censure, and scandal incite the tongue to add its quota of gossip to fan the flame too often "set on fire of hell," blackening souls already dark, it may be, but quite as often sully the soul of him who speaks, covertly or overtly, bearing false witness against his neighbor.

A golden hour it is in which to keep silence when strong provocation and rasping irritation kindle the heart with burning sense of wrong, and stir its depths to surging retaliation. Then, indeed, is it time, as did David of old, to set a watch upon the lips, to seek to bridle the tongue, and hold fast the rein, though it be pain and grief to the tempestuous spirit within.

But perhaps there is never a time which so bespeaks the sacrifice of silence as when sore disappointment in circumstance, in fellow man, or self-constructed interpretation of divine justice, has rifled the heart of gladness, severed its blessings, embittered the well-springs of joy, and left it sick with hope deferred. Then, even more, full often, than under the heavy weight of affliction, are the lips prone to seek vent in words that scar and stain the soul; words faithless, despairing; words untrue to the mind's real convictions and vows, and which, in calmer moments, it would tremble to utter; words which impugn the love of God, the truth of man, and belief in all things pure and noble.

Gladly would the tongue, ashamed, recall, later, its own rash words, but only, it may be, when in other hearts they have found lodgement, and awakened echoes, weakened faltering faith, and undermined hope and courage.

God be thanked that even apostasy, repentant, may find forgiveness in the measureless depths of love divine. But alas, "the word once spoken can never be recalled" as it circles on through countless ages. Must there not, then, be many "a time to keep silence" wherein the heart and lips can offer a sacrifice acceptable, well pleasing to God, and to man? L. L. R.

THE BISHOP OF WEST TEXAS TO THE BISHOP OF ROME.

HERE was published last week in *The Churchman* a letter addressed by our own Bishop of West Texas to the Pope which, with the courteous permission of the editor of that periodical, is reprinted in this issue.

That Bishop Johnston has disregarded centuries of precedent on the part of Anglican Bishops in making a personal appeal to the Pope, is a trivial matter. Precedent is never set in any realm of activity until somebody does something for the first time; and after he has done it, there is precedent for the conventionalized mortal to follow. To the writer of the letter, it is a communication from one Bishop to another; to the person addressed, it is a communication from one less than a layman, outside the fold of Jesus Christ, to the vicar of our Lord on earth. Is it useful to exchange correspondence between two men whose respective points of view are so radically opposed? It would not be if the personal element were an important consideration. That Bishop Johnston was inviting a snub to himself, no doubt he perfectly understood; but there are men big enough to be willing to risk even that in the interest of a cause which they have very much at heart. It may be remembered that One whom we esteem first among Bishops—the great Bishop and Shepherd of souls—risked a like infliction when He gave Himself into the hands of those capable of spitting upon Him, that “all things might be accomplished.” That the Bishop of Rome has not seen fit to reply to the courteous, if undiplomatic, letter of him who from one point of view is Bishop of West Texas and from another is Mr. Johnston, is perhaps not strange. The form of address by which the Bishop of Rome might have communicated with his correspondent may have been more difficult to determine than the subject matter of his reply. Be that as it may, it appears to be beyond question that the Pope received the letter, and that, no doubt, was the primary purpose with which it was sent. Thus far, the letter has fulfilled its mission.

We have spoken of the letter as “courteous, if undiplomatic.” But the Bishop of West Texas is not and does not purport to be a diplomat. If the Archbishop of Canterbury or the Presiding Bishop of the Protestant Episcopal Church—the Bishop of West Texas evidently has reference to this communion in considerable part when he wrote of “so-called Protestant peoples”—or the unepiscopalized head of any other religious body had thus addressed the Pope, no doubt the great Protestant public would have reared itself on its hind legs and howled. A cat may look at a king, but a diplomat may not converse with him unless he be an ambassador. A “so-called Protestant” Bishop who chooses to humble himself to the cat class may perhaps accomplish more by one breach of respectable precedent than all the commissions on Christian Unity and Ecclesiastical Relations that ever were appointed in the most approvedly diplomatic style. At any rate the Bishop of West Texas had everything to gain and nothing to lose except a possible snub to himself in making the experiment, and it is characteristic of him that he was willing to risk the snub. That the Roman press saw in the incident only ground for the cheerful hope that the Bishop of West Texas “will find the rest and comfort he so desires in the bosom of our Holy Mother the Church,” need not distress him; a like cheerful hope has sometimes been expressed, and in less parliamentary language, concerning many others of us who, in a humble way, were trying to advance the interests of the Kingdom of God, even though precedents were broken in doing so, and it has sometimes come from ecclesiastical relations less far removed than our step-brothers of the Roman press.

BUT WHAT ABOUT the subject matter of the Bishop's letter? If the Pope should summon “a congress, not a council, of all Christians, to discuss, with a view to future action, the necessary steps to restore to Christianity that splendid influence it once exerted upon humanity,” whom should he summon? Would they go? What would they do?

Nations could send ambassadors to meet each other at The Hague; but then, the nations each admit, in advance, the legitimate sovereignty of each other. If one of them claimed that its monarch was the divinely appointed, *de jure* if not *de facto* prince over all nations on earth, it would be obviously impossible for the Hague conference to assemble. The United States could not and would not have sent ambassadors to sit in such a conference on equal terms with others from the Confederate States of America during the term of our civil war, nor with

any commissioned by the excellent Aguineldo during our Philippine insurrection. Why then should we suggest to the Pope to do that which from his point of view he could not do and we, in his place, would not do? The very act of inviting representatives from “churches” to such a congress would be a waiver of precisely the difficulty that stands in the way.

But the Pope might invite representatives from the “churches” in the spirit that a government invites rebellious chieftains to confer with it as to terms of peace. Is it thinkable that any Christian body would accept such an invitation?

Or, without inviting the Bishop of West Texas, he might invite Mr. James Steptoe Johnston, as well as a distinguished Mr. Tuttle residing in St. Louis, and a gentleman bearing the name of Davidson and residing in an old-time castle in London near the banks of the historic Thames. Mr. Maclagan of the ancient city of York, Mr. Alexander of Armagh, and Mr. Peacock of Dublin might also be recipients of a similar invitation. But if the invitation were sent in the name of Pius X., *servus servorum*, etc., would it be possible at all for these eminent gentlemen to accept? And is it really feasible, papal claims being what they are, for such an invitation to be issued in the name of Mr. Joseph Sarto?

Of course all these questions of names and titles and ranks seem very, very petty alongside the momentous issues which are involved in the unity of Christendom. One is tempted to urge that they all be cast to the winds, and that as Bishop Johnston has risked a snub in inditing his letter to the Pope, so each of these Bishops and Presiding Bishops and Archbishops should be prepared to thrust all those considerations aside and welcome the only sort of invitation that the Pope could give to them to enter into congress with him on the momentous issues. But shall they also welcome the only sort of terms the Pope could offer?

BUT LET US GO a step further. Suppose that by some mighty movement of the Spirit of God which alone can dash convention to the ground, representatives of dissevered Christendom were brought into friendly conference with the Pope; what practical ground would there be upon which those who might conceivably be represented by the Bishop of West Texas could offer peace? “This Church,” in its Chicago-Lambeth pronouncement—which it valiantly proclaimed to all the world in the interest of peace until one poor, humble, discouraged, oppressed servant of Jesus Christ accepted its terms for himself and a few thousand of his colleagues, and then the Church, through her Bishops, ignored it—this Church disclaimed any intention to seek unity by means of individual proselyting. Would Bishop Johnston suggest to the Pope to become a Protestant? But against what would he protest? Against himself? The question shows the innate limitation of the Protestant position. That position presupposes a papacy against which it may protest. It makes itself perpetually a “party of the opposition” in Christendom. Bishop Johnston might accept the Pope's position and become an adherent of the Holy Roman Church, but the Pope could not become a Protestant without overthrowing Protestantism. Thus Protestantism, and not Romanism, is the primary bar toward unity. Protestantism can only exist so long as there is a Pope against whom to protest; but so long as there is a Pope on the one hand and a mass of Protestantism on the other, there cannot be unity. Therefore, if there is to be unity, Protestantism must first become affirmative and cease its attitude of protest. If, therefore, Bishop Johnston would enlist his head as well as his heart in the propaganda of unity, he must first set his face against all that is distinctively Protestant, especially in his own communion.

Of course we do not forget that there is a mass of positive good in the movement that as a whole has acquired the name of Protestantism. It would be absurd to say that all that is comprised therein must be given up. But the fact remains that Protestantism is inherently a polemic movement against the system of the papacy. It was established for that and it exists for that. The modern idea that Protestantism is a protest “against all error” comes about three hundred years too late. Historically, it is not true. It is a negative, contrasted with the positive force of Roman Catholicism—if not, indeed, of all Catholicism. And the very absurdity of the thought of the Pope becoming a Protestant in the interest of unity, shows more clearly than could the most labored argument that Protestantism is the antithesis of unity.

We have then reached the point where the Bishop of West Texas must logically join forces with us to divest this Church of the spirit of Protestantism. As a Catholic, he can main-

tain against the Pope the supremacy of the authority of the collective episcopate, and if the Pope should finally agree with his position, unity could be and would be established on the basis of Catholicity; but as a Protestant he can only see his whole system crushed to the earth as soon as there is nothing left against which he can protest.

And let us go further. Bishop Johnston wisely invites the Pope back to "the undivided Church." But if the Pope would take Bishop Johnston at his word and offer to restore, as far as he could, the *status quo* of the "undivided Church," would Bishop Johnston undertake to say that Protestant Episcopalians, as a whole—we could not expect him to represent "other" Protestants—would accept the terms? If there is anything certain in all history, it is that there was a papacy at Rome during the centuries of the "undivided Church" that exercised a considerable degree of primacy over every part of the Church that was not geographically so isolated as to render each part ignorant of the other. True, it was no supremacy; much less was there any claim to infallibility. But if a concordat should be drawn up to-day between the Pope and the Bishop of West Texas, according to the terms of which the Pope receded from all claims that were not fully established during the period of the "undivided Church," or even during the age of the councils, and acknowledged himself subordinate to the collective episcopate of the whole Catholic Church, can the Bishop of West Texas conceive of his concordat being ratified by a vote by orders in the Richmond General Convention of the Protestant Episcopal Church? But if this Church would not go back to the condition of the undivided Church, with what grace can we invite the Pope to do so?

All of which brings us to our main thesis; not, of course, that unity can come or ought to come with the Papacy unchanged, but that it cannot come and ought not to come with the Protestant Episcopal Church unchanged; that it is on our part, to some extent—only Omniscience knows precisely what are the proportions—that there must be a changed spirit before the eucharistic prayer of our Lord can be answered and the Church become one. The Pope need not call a congress for the sake of pointing that out.

It was a noble thing for the Bishop of West Texas to trample alike on precedent and on prejudice and make this personal appeal to the Pope. But it will be a nobler, because a timelier thing, for him to exert all his strength to cast out that spirit of disunity in his own communion which insists upon flaunting the fact of its hostility to another section of the Christian Church in its very name. Until this Church is willing to be vastly more than a *Protestant* Episcopal Church, it is hopeless for any of us to look to her to take a leading part in the movement to reunite Christendom. She tried it a generation ago and failed. Dr. Muhlenberg saw the issue as one compact whole better than do most of those who have sought in these latter days to draw reunion closer with one hand while repelling it with the other.

Back to the spirit of the Muhlenberg Memorial, forward to its fulfilment in an harmonious American Catholic Church! must be the watchword of those who would work with the head as well as with the heart in the interest of the unity of the Christian world.

Throwing his influence into this attempt to prepare us for unity, the Bishop of West Texas can afford to forget, for a time, the part that must be played in the Roman communion before that happy day can dawn. Who knows but that Rome will be invigorated with the true spirit of unity before the Protestant Episcopal Church is?

IS Mr. Rockefeller's criticism of the University of Chicago for not producing "as many men as successful as I had hoped they would be after their schooling there," a just indictment of our collegiate system in general? It is unnecessary to consider the criticism as though it applied exclusively to the Chicago institution. The question goes beyond that university to our whole system of advanced education.

We shall not, as have some of the daily papers, assume that Mr. Rockefeller referred primarily, if at all, to money making as a criterion of success. There is no reason for such an assumption. Mr. Rockefeller need not be assumed to be guilty of such a sordid view. He more probably had in mind the production of something worth while, whether intellectual, ethical, scientific, or material, when he used the term "successful." At any rate it is only with that interpretation that the question is worth considering by others.

Modern college education, whether at Chicago or elsewhere,

has by no means proven a failure by any such test. But it does not follow that its success has been as great as might have been desired. Mr. Rockefeller may be excused if he dreamed dreams that he hoped would be realized especially in the university that owes so much to his benefactions, and if he is disappointed that these dreams have not crystalized into realities. The University of Chicago may be presumed to be a fair example of American collegiate education at its best. It cannot be said to be more than that, or vitally different from other colleges. Does it produce such results as ought to satisfy us? If not, why not?

Perhaps Mr. Birdseye—quoted by Mr. Scratchley in his illuminating paper, printed in this issue, on Mr. Birdseye's notable book—touches the root of the matter when he says: "We are attempting to stuff our students with knowledge instead of teaching them to think." If this be true, it must follow that our colleges are not "successful"—to use Mr. Rockefeller's term—to the extent that they ought to be.

It is not enough to say that the men who think are largely college graduates. Men who think are recruited largely from the kind of men who enter college when they have the opportunity to do so, which some of them do not have. But is training in the gentle art of thinking, the conspicuous triumph of our colleges? True, college men *may* think. True, colleges cannot compel men to think. But aside from these twin truisms, is the training of the intellectual faculties to think—sanely, helpfully, critically—the function that our colleges are primarily fulfilling? Mr. Birdseye says it is not; and if he is right, Mr. Rockefeller is justified in expressing disappointment in the relatively small number of "successful" men sent out from the institution in question, or from our colleges generally.

It is hopeful that a man of Mr. Rockefeller's peculiar character realizes this—we shall not say failure, but unduly limited success—that attends college education according to our modern system. And a book such as that of Mr. Birdseye is bound to suggest very careful thought among men who are responsible for the care of our young men and women during the critical years of their college life.

Somehow or other, the acquirement of facts must be made subordinate, in any "successful" education, to the training of the mind to think; and to think in useful channels.

THE letter from Mr. Francis Lynde Stetson on the subject of Representation in the House of Deputies, printed on another page, will certainly be commended for its conciliatory spirit, even by any who may dissent from his view upon the vexed question. Mr. Stetson frankly accepts our suggestion that the roll of clergy be substituted for the roll of communicants in apportioning the membership of the House of Deputies; and at the same time, recognizing that with many greater problems pressing upon General Convention for solution, a contest that might prove bitter over the question of membership would be unfortunate, he also accepts, for the present, the suggestion of the Bishop of Fond du Lac, that a uniform reduction of the deputation from each diocese to three clerical and three lay deputies be made at once.

It is this willingness to meet the views of others, that will make it possible to solve this, as any other question. It appears to be generally agreed that reduction in the size of the House of Deputies is urgently required. We beg to suggest that in seeking to accomplish this result, a canon be drafted under the provisions of Article I. of the Constitution, providing for horizontal reduction; and that an amendment providing for graduated representation on the lines so cordially accepted by Mr. Stetson be also offered. The vote on the latter proposition will therefore come first. If it be determined affirmatively, let it prevail, should the concurrence of the House of Bishops be given. If it be determined adversely, let all who desire the main object by any plan then support the original motion, so that reduction of the unwieldy size of the House of Deputies may become an accomplished fact before another General Convention.

And we should be glad if the question might be determined purely upon its merits, without raising sectional or partisan issues.

THAT the New York court of appeals finds the act forbidding the employment of women between nine in the evening and six in the morning to be unconstitutional is distressing, and will be a disappointment to many earnest people, but it is probably based on sound law, and the courts are appointed to

determine what constitutional law is rather than what it ought to be. The American constitution was founded upon a somewhat exaggerated view of human liberty. The liberty of the individual was the fundamental pivot round which all else turned, and that liberty was to be limited only in so far as it came into conflict with the liberty of others. The individual was the unit. Gradually, with an imperceptible movement, we have come to see that the real unit in society is the family rather than the individual; and it is because we have grown beyond the Jeffersonian view that in every movement toward social reform we find ourselves almost hopelessly blocked by the necessity on the part of the courts to protect the rights of the individual. The redemption of society was not contemplated by the fathers who made the constitution; but that is one of the best recognized duties of to-day. Can we do it under the constitution? The many adverse decisions upon measures calculated to protect society rather than the individual show that it is difficult.

Ultimately no doubt it will appear that the highest rights of the individual are those which he obtains by reason of a perfected social order; but the thought is not that which underlies the federal constitution, and only by very slow stages can it be harmonized with it.

MUCH is said in these days about the "unwritten law," and that hazy defense has been pleaded successfully in several recent trials for murder. That such "unwritten law" is absolutely unrecognized in any statute book has not been enough to cause it to be ignored. What may be said for it?

Possibly it is true that according to the natural order, a man would be morally justified in promptly killing another who had invaded the sanctity of his home. The protection of the home is among the highest duties devolving upon the husband and father, and violation of that sanctity one of the blackest of crimes. In the natural order a man would do well to avenge that crime.

But for the protection of society, the law is obliged to interfere. If the right of every man to avenge this crime should be recognized by the law, it would give to any man the power to slay any other man, alleging what he pleased against him, and the slain man would have no opportunity to defend his name. His murder would effectually rob him not only of life but of honor. Civilization itself could not stand against the exercise of the right. Every murderer, actuated by whatever motive, could shield himself by such an allegation against his victim.

And when we come to a law higher than that of nature, we cannot forget that the natural right of man to punish those who have injured him runs counter to the precepts of Christianity. "Vengeance is Mine; I will repay," says One who may be trusted. The Christian will realize that it does not devolve upon him to avenge even the greatest wrong that may be done him.

True, no other temptation to kill can be nearly so intense, and one may rightly feel sympathy with him who gives way to it. But for the protection of society and of innocent persons and for the vindication of the honor of men and women that might be assailed were the "unwritten law" to be recognized in criminal practice, it becomes necessary that this sympathy should not take the form of acquitting a defendant of the crime of murder. In extreme cases it may possibly justify executive clemency to some extent; but a jury cannot take cognizance of it. A pardon presupposes at least technical violation of law, and is the cure for any hardness in the application of law in any specific case.

The very act that is performed in personal punishment for violation of honor may result in an attack upon both the honor and the life of some other person, simply because of the knowledge that where dead men cannot speak, a plea that a murderer acted in accordance with the "unwritten law" will be accepted by a jury as *prima facie* justification for a crime.

ANSWERS TO CORRESPONDENTS.

E. V.—(1) The Ascension.—(2) The Prayer Book translation of portions of Holy Scripture—as the Lord's Prayer—was made considerably before the translation of the whole Bible now in use and consequently differs in many slight particulars from the latter.—(3) The prohibitions "Call no man master," "Call no man father," etc., do not refer to titles of polite address but to the substitution of human authority for the divine. If they referred to titles it would be as truly forbidden to address one as Mister (a corruption of master) as Father.

SUMMER READING.

By MARIE J. BOIS.

VISIONS of yellow-back novels, magazines of every shape and color, fluttering leaves of newspaper, rise up before the eyes which read this title. What a useless, unprofitable occupation as a rule! What a waste of time! How much harm can be done by what is commonly called: *Summer reading!*

And yet, how interesting, profitable and beautiful a thing it can become to the mind which, recognizing its wonderful opportunities, thankful for the leisure granted, lays aside for a while, all thoughts of secular work and turns eagerly to a higher sphere, thus obeying the command of the Master: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you."

As soon as it is fairly started on its quest heights, breadths, and depths undreamed of before, fairly stagger the new student; yet, he finds the road of learning well mapped out by those who have gone before him.

Historical and *doctrinal* works are at hand, helping him in his search; what a wealth of them! He finds himself in another world; the world of deep earnest *seekers after the truth*, and in that new and delightful companionship, child as he may feel himself to be, he finds such comfort and pleasure, that he has but one regret: "Why did I not start earlier?"

Summer time for a faithful child of the Church should certainly be a time of sweeter, though deeper study of *Church history, work, and doctrine*. In the winter, with duties thronging in on every side, there is but little time for such reading. Why not give an hour or so to it, every day during the summer months? It would more than repay him who would do so. How much richer he would be! What an inexhaustible mine he would have discovered. Short indeed would a lifetime be to explore it entirely.

Why not read the history of the heroes of the Church? Heroes of fiction are but mere puppets when compared to these apparently simpler, yet infinitely greater men; the servants of God. Such reading will prove to the student that God's Church is moving on, though the world, the flesh and the devil are arrayed against it; it will tell of past and present heroism, of lives consecrated to His service; of faithful laborers among the heathen at home and abroad, in every part of the world; all this, and much more will be found in the history of the Church of God and of her work.

Doctrinal reading too, will be found *wonderfully helpful and deeply interesting*; hidden treasures of devotion will be revealed to him who is willing to dig a little deeper than beneath the mere surface, and freely, can he help himself and return from his search, truly laden with riches, riches of which he never can be robbed.

And thus, a profitable summer can be spent; true rest and strength for the coming winter's work be found, and with a mind broadened and deepened by his *summer reading*, the student will go forth better prepared for his appointed task in the world's work.

ST. MARGARET, VIRGIN AND MARTYR.

(JULY TWENTIETH.)

O Jesus, Pearl of priceless worth,
Surpassing all the gems of earth,
Thy ransomed ones partake of Thee,
Reflecting back Thy brilliancy.

In blessed Margaret Thou didst find
A precious pearl by grace designed
To beautify Thy throne above,
To rest forever in Thy love.

For Thee she yielded up her life,
A martyr glorious in the strife,
Triumphant over sin and pain,
Her loss became eternal gain.

Like her, by faith and love may we
Press on to conquer gloriously,
Through Thee the victory we shall win
And triumph over every sin.

The virgins' Crown, the martyrs' King,
To Thee our highest praise we bring,
Be ours to love and follow Thee
Both now and through eternity.

In that dear home of perfect rest
With all the holy, pure, and blest,
May we while endless ages roll
The triumphs of Thy grace extol.

THE ECCLESIASTICAL DIFFICULTY IN FRANCE.

[FROM OUR EUROPEAN CORRESPONDENT.]

II.—THE FIRST ENCOUNTERS.

AT various times the Religious Orders have been exposed to hostile legislation, which, however large a part may be due to bigotry, implies also a sense of danger to public welfare. To go no further back than 1880, in that year M. Jules Ferry expelled the Jesuits and sadly impeded other Congregations which aimed at the provision of religious education. Such laws appealed to the French love of symmetry which desired that all schools in the country should be of an uniform type; though to us it seems that the part of true liberalism is to give equal facilities to those who desire a particular form of religious education and to those who desire none. In 1902 M. Combes followed a like course with respect to Communities in general. Every Order was called upon to render an account of its wealth to the Government, and to seek authorisation. Had this measure been carried out in a fair spirit no just complaint could be raised against it. It is clearly the right of the State to be acquainted with all persons who live within its borders, to know their circumstances, and to correct their abuses. But most unfairly most of the Congregations which applied for authorisation were refused and expelled. Blameless and useful Communities were dispersed, and venerable abbeys were turned into barracks or prisons. Great was the distress among the poorer people when some Community of nuns who had spent their simple lives in doing good were driven from their convents; and medical men, themselves often unbelievers, protested against the replacement in hospitals of gentle Sisters by careless paid nurses. In some cases the native sense of justice of French people mitigated the strictness of the law; and I have heard of a friendly inn-keeper who bought a Jesuit house and allowed its former inmates to live in it as his guests. We must bear in mind the trickery of M. Combes in using the demands for authorisation as an instrument for spoliation if we would judge fairly the suspicion which clung to the much fairer statesmanship of M. Briand.

It was noted at the time with some surprise that the expulsion of the Religious was accepted with equanimity not only by the bulk of the nation but by the bishops and clergy. In fact, there was a good deal of jealousy between the religious and the secular clergy. It was felt that the convent often eclipsed the parish church. Gifts poured in from devout persons for the erection of an orphanage or a refuge, while few people thought of adding to the pittance of the parish priest. The convent chapel was laden with decoration, while few francs could be raised to repair the roof of the parish church. We have the same evil in England, where many of the clergy are left in poverty while large sums are spent on buildings; and perhaps it is an inevitable result of ancient endowments that men are reluctant to support that which is supposed to be maintained out of vested funds. I understand that America is free from this blame, and that a congregation thinks it its first duty to provide for its place of worship and for him who ministers in it.

In France, while the majority of the parochial clergy springs from the humbler classes, many of the Religious come from more wealthy families and are men of better education. Naturally the more refined people seek a monk for their director and their almoner and prefer the dignified worship of a monastic church. After all, priests are but men; and it is not unnatural that a *curé* should feel some jealousy when he sees well-dressed crowds pass the church on the way to the convent, and finds himself left in poverty to minister to the poor. Some jealousy he may feel also when he is liable to be removed from his parish by the mere will of his Bishop, while the affairs of the convent can only be interfered with by a costly appeal to Rome. We can hardly be surprised if he regarded M. Combes' legislation, unjust as it was, with equanimity, or if the Bishops shared his indifference.

About this time an event occurred which at a moment of less strain would perhaps have excited little interest. President Loubet, on a visit to King Victor Emmanuel, left Rome without paying a visit to the Pope. Diplomacy generally errs in the direction of insincere courtesy, and the President's rudeness (if such it was) may or may not have had a diplomatic meaning: at any rate it was regarded and resented as a deliberate insult to the Holy See.

A much more important matter had to be faced. Two French Bishops, Laval and Dijon, had long been charged with grave moral misconduct. Leo XIII, whether from prudence or from the inertness of old age, had left them alone; but in 1904

Pius X summoned them to Rome. A complaint was made that the Pope was infringing the Concordat by requiring Bishops to leave their sees without permission from the President, and the Bishop of Laval tried to shelter himself under this plea; but such action was prohibited not by the Concordat but by the "organic laws" which Napoleon had annexed to it, and of which the Vatican had never admitted the authority. A flagrant attempt was made by the friends of the peccant Bishops to attract sympathy to them by representing the charge against them as one of liberal doctrine rather than laxity of morals, and alleging falsely that some six of the most venerable Bishops in France were involved in the charge.

While the action of the Pope so far demands our admiration, in another respect it was regarded by many Frenchmen with dislike. The third Article of the Gallican Liberties of 1682 embodied the old Catholic principle that French ecclesiastical causes should be heard in the country in which they arose, and that the Pope's interference should be limited to appeals. This principle is based on common-sense, for the safest way of attaining justice is that a case should be heard in open court, before a judge who understands the language of the parties, and in a place to which witnesses on either side have easy access. Pius set aside the authority of the French episcopate, the case was tried in Rome before a secret tribunal; nobody knows what charges were formulated, what evidence was heard, what verdict was returned. The incriminated Bishops resigned their sees, but were allowed to retain their rank. France felt that she had been relieved of undesirable prelates, and few people considered the dangerous method by which this end was attained—the assumption that the French episcopate was not competent to rule their own Church, but must submit to the bureaucracy of Rome.

It was fairly certain by this time that the separation between Church and State in France was at hand. The Concordat had satisfied neither party. It is evident that promises made either by an individual or by a State cannot be regarded as permanently binding. Suppose I promise an annuity to a certain person, and after the lapse of years find that my money is being used to my own detriment or that of others for whom I am guardian, no one will blame me if I withdraw my promise. Perpetuity does not belong to the schemes of short-sighted men. If, then, the French State conceived that the allowance promised to the Church a century before was being used to her own detriment, she cannot be blamed for revoking her promise; and that she had some grounds for this conception is evident from the fact already mentioned that Leo XIII had found it necessary to remind his adherents that loyalty to the existing government was a duty. It is argued that, as the Concordat was an agreement between two parties, it could not rightly be rescinded without the consent of both. I have little familiarity with the formalities of diplomacy; but I understand that if two nations have concluded a commercial treaty which in time proves unsatisfactory to one of them, the State which is aggrieved has the right of denouncing the treaty without the consent of the other partner. And certainly, in the private case which I have suggested, I withdraw the allowance without asking the consent of the person who is using it for my hurt. It is certainly not the case that the Church bartered her property with Napoleon for an allowance in the budget, for the Church actually had no property at the time, though she still claimed what the Revolution had taken away. It is possible that courtesy would have led the State, before dissolving the Concordat to announce her intentions to the Vatican; but a lack of courtesy is not the same thing as an infraction of right. I cannot think, then, that the French Government in proceeding to abrogate the Concordat can be charged with injustice in protecting what it conceived to be the interests of the nation of which it was the guardian.

HERBERT H. JEAFFRESON.

THE SINGER'S MESSAGE.

I have a message that in sacred song
My heart delivers oft its cadence sweet,
My burdened spirit scarcely can repeat,
So bitter is my sense of earthly wrong,

That fainter grow mine accents, yet I know
However weak my words, that I alone
This message may deliver. 'Tis my own
Since God commissioned me through weal or woe

To sing His glory from my loving heart,
To give my noblest, best, in life's brief span.
I, though so feeble, in His wondrous plan
Through praise of Him may bear a sacred part.
Asbury Park, N. J. MARTHA A. KIDDER.

GIFT TO ST. PAUL'S CATHEDRAL, LONDON

Holman Hunt's Later Work is Presented

NOTABLE ADDRESS TO FATHER STANTON

Brotherhood of St. Andrew in England Holds Convention

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau (London, Visitation of the Blessed Virgin Mary, 1907)

THE *Times* newspaper states that the Rt. Hon. Charles Booth (the author of a well-known and monumental work on the social problems of London) has addressed the following letter to the Chapter of St. Paul's, through the Archdeacon of London:

"I have already expressed to you privately my wish to present to the Cathedral the picture by Mr. Holman Hunt entitled 'The Light of the World,' and I would now beg you to be so good as to bring my offer formally before the Chapter. My wish, and that of Mr. Holman Hunt, would be that a place should be found for the picture in the body of the church, so as to be readily seen by those who come and worship there."

This munificent gift, the *Times* adds, has been gratefully received by the Chapter. The picture is on its way home from its tour round the world, and will be placed in the Cathedral some time in the autumn. It might be well to point out that this painting should not be confused with Mr. Holman Hunt's earlier and more famous "Light of the World," which is now in the possession of Keble College, Oxford.

A presentation of a singularly unique character took place on Wednesday evening last in the Holborn Town Hall—that of "the Men's Address and Gifts" to the Rev. Arthur Henry Stanton, senior assistant curate of St. Alban's, Holborn. Mr. Stanton was born in 1839; and after passing through Rugby, Oxford, and Cuddesdon, he was ordained in 1862. Since then he has lived and worked, without break—and without stipend—at St. Alban's, Holborn, occupying two rooms on the second floor of the clergy house adjoining the church. In this church for five and forty years he has preached, with few exceptions, every Sunday morning, and, for the last ten or twelve years, every Monday evening in Advent, Lent, and August. These Monday evenings have a special character of their own, and have proved a great attraction to men, who crowd the church to the doors. It was among these "Monday evening men" that the idea of an address had its origin, whilst others were allowed to add their signatures. The address has been signed by 3,560 men, including, in addition to Churchmen, some leading Protestant Dissenting preachers. Amongst the signatures of Churchmen are those of the Earl of Shaftesbury, Earl Beauchamp, Lord Halifax, the Bishop of Zanzibar, Canon Newbolt, Mr. Norman Shaw, R.A., Sir George Arthur, Father Adderley, Canon Rhodes Bristow, Sir Frederick Treves, Mr. D. C. Lathbury, Mr. A. Riley, and Father Waggett, S.S.J.E. The gifts which accompany the address, are a painting of St. Paul's, where Mr. Stanton was ordained priest; a painting of the high altar at St. Alban's, Holborn, which he has served for forty-five years, and a silver gilt chalice of Viennese workmanship, bearing the stamp of 1714. The large hall in which the presentation took place was crowded by an enthusiastic body of "Stantonites." The floor of the hall was occupied by men only. A strictly limited number of women, owing to the lack of more space, was accommodated with seats in the gallery. The following lines from Alexander Pope's *Moral Essays*, which most truly describe Father Stanton's life, character, and work, were placed over the platform:

"... A friend to Truth! of soul sincere
In action faithful, and in honor clear;
Who broke no promise, serv'd no private end,
Who gain'd no title, and who lost no friend."

The chair was taken by Mr. George W. E. Russell. As soon as the hero of the evening appeared upon the platform there was a general rising to the feet of the audience and tremendous cheering. The Nicene Creed was recited, followed by the hymn, "Faith of our Fathers," which is always lustily sung by English Catholics. In addition to many letters received expressing the writers' regret at inability to attend, one dated from Johannesburg, there was a cablegram from the United States, worded, "God bless him always," signed by Mr. Ben Greet of the well-known English theatrical company bearing his name.

Mr. Russell, referring to the statement of the late Royal Commissioners that they could not understand why under such thus vigorously expressed himself: "These grave and learned men find a difficulty in understanding what to us is plain enough. It would be a work of charity and mercy if we were to try and enlighten them. Let me, therefore, tell them as plainly as I can that the reason why all these years Father

Stanton has continued, under successive Bishops, to officiate at St. Alban's is the fact that is very well known that any attempt to harass him or interfere with the exercise of his ministry would arouse such an agitation as would penetrate to the quiet lawns of Fulham Palace, which might shake the Lollards' Tower at Lambeth Palace, and might even administer uncomfortable shocks to the idol of Establishment to which all Anglican Bishops are inclined to pay almost superstitious worship."

Mr. Stanton, when he rose to speak, was again received with a great burst of cheering. After thanking them for their presence there that night, and for their beautiful presents, he said (I wish I had space to reproduce his whole racy speech) that in the year 1862, Dr. Tait, then Bishop of London, said to him, "If, Stanton, you go to Mackonochie of St. Alban's, you must never expect any Church preferment." And he never has:

"It is perfectly true that one living, only one, has been offered to me, and that came from Chicago. It was £1,000 a year, and a house, and all my expenses paid with American generosity. My refusal was on two grounds. First, I said I was too old, for you cannot transplant a tree when it is of many years' growth. And secondly, I have made such a mess of it in the Anglican Church, that I could not go and make the same

trouble in the American Church." No sooner was he ordained, while still a deacon than his troubles began. A Scripture reader made certain charges which were so absurd in themselves that his Bishop (Dr. Tait) told him he could not consider them—"only I was to look out, for they were watching me." After he was ordained priest, he preached a mission to the soldiers at a garrison town. But the "dreadful thing" about the mission was this, that some few of the soldiers made their confession and Communion, and upon it being reported to the Chaplain General, Mr. Stanton was sent for and told that henceforth and for ever "I was never to preach again in a garrison chapel." This he took very much to heart, for he had put his whole soul into the mission. And then, for the first time, he asked himself, "Am I right in ministering at all in the Established Church? Then came to my rescue the kindness, the consideration of my people at St. Alban's, Holborn. It healed the wound, and I went on again." Then another great trial came to him after Mr. Mackonochie's suspension, when he was continually prohibited or inhibited. The Bishop of London prohibited him from preaching anywhere but at St. Alban's; the Bishops of Gloucester, Rochester, and Llandaff inhibited him: "I remember sitting round a table one day, when we at St. Alban's asked ourselves plainly this question, 'Can we go on?' 'Is it possible?' And then again the old thing came back—the consideration and the love and the help of the people who supported us; and on we went



REV. A. H. STANTON.

again." But never from that moment has he preached a mission, or taken a retreat: "I never could think after that I should consider myself a prophet in the Anglican Israel. I felt I must keep as quiet as I could, and do all that I could for St. Alban's, Holborn, and that that was to be my ministry. Mind you, I could give a retreat, you know. At the last one I ever took I had sixty old women, and the food was very good, and the weather was very hot, and we were very sleepy, so I made the retreat as lively as I could to keep 'em awake. When it was over a Sister asked one of the old women, 'How did you like the Reverend Father's retreat?' 'Oh,' she said, 'it was beautiful. It was better than the 'theater.'"

The next trouble that came upon him when he thought everything was going on all right, was when a Press representative called to see him. Mr. Stanton went down, and he said: "Have you heard about the Royal Commission?" Mr. Stanton replied: "Well, I have heard about it, but I don't care anything about it." Then four of them came, and he began to get a little irritated. One shouted up to his landing in the clergy house: "Well, supposing they turn you out of the Church, what are you going to do?" And then Mr. Stanton *did* shout down: "I shall sell cat's meat."

After that, the Bishop of London sent for him: "He was exceedingly kind. It never entered into his head for one moment to take away my license and he knew perfectly well that as far as I was concerned, he might throw me out to fill the maw of the Protestant wolf, rather than that he should be torn to pieces. He would not think of it for a moment. But he asked me to withdraw my name from the preface of the little book *Catholic Prayers*, which, it seems, had brought me into trouble. Of course, I consented. But I did say this to him. I said, 'You may think *Catholic Prayers* disloyal to the principles of the Reformation and to the Advertisements of Elizabeth, but this I will say to you about the book, there is not one single word in it against the inspiration of the Word of God; there is not one word in it against the perpetual virginity of the Blessed Virgin Mary; there is not one word in it against the Atonement of our Blessed Lord and Saviour on the Cross, or His Resurrection; nor is there a word in it against the Sacraments and the Saints."

But, of course, Mr. Stanton could not help feeling it, "and sometimes as the shadows of life begin to gather round me I ask myself, as every man must ask himself [when he has passed through vicissitudes like those above named], 'Well, now, am I right? Why should I be right and the others wrong?' And such a meeting as that was an assurance which he would carry with him to the end. Why had they come there, when he was nothing but "a miserable curate"? He would tell them the reason: "It is because God has given me something better than emolument and far better than position. God has given to me, blessed be His Holy Name, love of my fellowmen. And *Amor vincit omnia*—love conquers everything—and the one verse in God's Holy Word that I pick out, which I should like to be written over my grave, is this, 'God hath made of one blood all the nations of men.' Those words lie at the bottom of all credal and social difficulties and differences, and unite all men together." Mr. Stanton ended with the words of St. Paul, in *Philippians iv. 1*.

The annual Conference of the Brotherhood of St. Andrew in England was held at King's Lynn (Norfolk), on Friday and Saturday, June 21st and 22nd, Earl Nelson, president, in the chair. The delegates and guests, numbering between eighty and ninety, were accorded a public welcome at a meeting presided over by the Bishop of Norwich, in St. James' Hall. The report of the Council stated that there were now in the Brotherhood 89 active senior chapters and 30 probationary chapters. It had to be recorded, however, that 17 chapters had withdrawn and 10 were dormant; but it was hoped to revive these. There were 17 active junior departments. The president said the Brotherhood was stronger than ever it had been before. He believed there was a great work to be done by the junior chapters. They did not want young people to be "muffs or humbugs," but rather to set an example among their fellows by really true Christian, manly lives. As an illustration of work these lads could do, he remarked that only boys could deal with the evil of cigarette smoking among boys.

Messrs. A. M. Hadden and J. H. Falconer tendered greetings from the Brotherhood in the United States, and Archdeacon Tims, greetings from Canada. The Bishop of Glasgow read a cordial letter from the Council of the Brotherhood in Scotland.

There was an open Conference on Friday afternoon. The Bishop of Norwich presided at a men's mass meeting in the evening at St. James' Hall, when the Bishop of Thetford (Dr. Bowers) spoke on the subject of "The Brotherhood Man in Relation to the next Man," other branches of the same subject being dealt with by Mr. G. A. King (Croyden), and Mr. P. Tayler, the Bishop of London's special missionary to men. Mr. Silas McBee of New York, also spoke.

The Rt. Rev. Chairman endorsed Mr. Tayler's appeal on the subject of purity, and deprecated the "ostrich policy" on the part of fathers.

The corporate communion in All Saints' Church on Saturday morning (for which there had been a service of preparation) was attended by 88 members. The Bishop of Norwich was the celebrant, the other sacred ministers being the Bishops of Glasgow and Thetford. At the Saturday business sessions the subjects discussed were "The Brotherhood Boy," "How to Work a Chapter Successfully," and "Personal Influence the Foundation of True Brotherhood Work." Before the Conference closed, the secretary (Mr. A. E. Norman) was instructed to send hearty fraternal greetings to the American International Convention, to be held in Washington in September, when the vice-president (Mr. G. A. King), and the secretary of the English B. S. A., will attend. It was stated that the Conference would be made to give the gathering an international character.

At all the churches in the town on the following Sunday there were special sermons, the preachers including the Bishop of Ely and Canon Rhodes Bristow.

At the annual meeting of the E. C. U., on June 20th, a resolution was submitted, and passed unanimously, condemnatory of the Deceased Wife's Sister Bill, the speakers being the Rev. T. P. Ring, rector of Rawmarsh, Rotterham (Yorkshire), and R. W. Burnic, Esq. The Education question was dealt with by Mr. A. Riley and the Rev. A. E. Oldroyd, vicar of St. James', West Hampstead, N. W. The evening meeting was occupied with the subject of the proposed unsettlement of the Prayer Book.

Some correspondence has passed on the subject of the *Agenda* for this week's session of the *soi disant* Representative Church Council, between Mr. Athelstan Riley and the Primate. Mr. Riley sent a notice of motion, as follows: "That this Conference regrets that statements of a doctrinal character should have been adopted by the Report of the Royal Commission on Ecclesiastical Discipline, which seem, in the absence of authoritative explanation, to contradict the teaching of the Church of England and to leave the teaching of the Church of Rome the only representative of historic Christendom in this land."

On the *Agenda* this motion has been placed by the direction of the two Archbishops among those "which will be discussed if time allows." On the other hand, a motion, introduced by Chancellor P. V. Smith, dealing with the removal of ornaments which have been placed in churches without a faculty, has been given a definite place on the *Agenda*. Mr. Riley points out that his motion deals with more important matter than the one that "provides the material by which ecclesiastical lawyers get their living." The Primate, in substance, merely replies that they, as presidents of the Council, have done their best to prepare such an *Agenda* as is, in their judgment, "likely to satisfy most reasonably the conditions belonging to the Representative Church Council and its debates."

The Bishop of London recently headed a strong deputation to the Theatres and Music Halls Committee of the London County Council to protest against "living statuary" exhibitions at the London music halls. The deputation officially represented the London Council for the Promotion of Public Morality and the National Vigilance Association. They called upon the authorities of the metropolis to follow the example set by the municipal authorities of Manchester, Edinburgh, Hull, York, Glasgow, and Birmingham in prohibiting these indecent and demoralizing shows. The committee decided not to recommend the L. C. C. to give effect to the petition. But when the matter came up before the Council last Tuesday, a motion was passed to the effect that "the continuation of living statuary exhibitions was undesirable." The character of this decision can be better appreciated when it is borne in mind that it overruled the Council's own committee, instead of referring it back to them. The promoters of the agitation against "living statuary," and all among the public who have sympathized with it, are naturally much gratified with the action of the London County Council, and consider it a great victory for the cause of public morality.

The late Canon MacColl bequeathed his books, subject to any selection by his brother Hugh, to the Library of St. Deniol's, Hawarden, "in memory of the happy days I have spent at Hawarden, and in token of my undying affection for William Ewart Gladstone, the noblest man whom I have ever known."

The King, acting on the advice of the Prime Minister, has been pleased to approve the translation of the Bishop of Sodor and Man to the see of Newcastle, vacant by the decease of the Rt. Rev. Dr. Lloyd. This is too deplorable for words, and would amply justify the holding at once of a Churchmen's indignation meeting at Newcastle. Dr. Stanton is chiefly known

on the mainland as a militant Protestant, and as a follower of Lady Wimborne against the Catholicism of the English Church and the great movement for the revival of that Catholicism throughout the land. His nomination as Bishop of Newcastle is obviously a reward to Lady Wimborne and her husband for having come over from the Conservative-Unionist political camp to that of the Radicals. May God defend the poor Church of England!

J. G. HALL.

SUMMER NEWS OF NEW YORK CHURCHES

Mortuary Chapel Desired in Connection with Church of the Transfiguration

OPEN AIR SERVICES ON CATHEDRAL GROUNDS AND IN WALL STREET

The Living Church News Bureau
New York, July 15, 1907

AT the Church of the Transfiguration, at the morning service on Sunday, the 14th inst., the Rev. Dr. van Allen, rector of the Advent, Boston, preached to a crowded and interested congregation. The subject was, "Is the Christian Religion a Revelation that makes Life Worth Living, a Working Faith in Everyday Life?"

The rector of the Transfiguration is making an appeal to the congregation for a mortuary chapel, which is to be a memorial to the late rector and founder of the parish. Such a memorial would be most useful as a place where the remains of the poor and friendless could be cared for until burial and where the burial office could be said and Requiem Eucharists be offered. It is also hoped that a peal of tubular bells may be in place before very long.

The Rev. D. Parker Morgan preached his farewell sermon to the congregation of the Church of the Heavenly Rest on Sunday morning the 14th. Dr. Morgan is spending the summer at his country place at Copake, N. Y.

The open-air Evensong service at 5 p. m., on the Cathedral grounds is being well attended. The sermon on Sunday the 14th was preached by the Rev. W. C. Rodgers, assistant at St. Agnes' chapel. The Cathedral last year purchased and equipped at considerable expense a summer home for the poor at Tompkins Cove, N. Y., whither about eighty women and children are conveyed by steamer.

The Rev. William Wilkinson is again preaching to great numbers of people at mid-day each week-day, from the steps of the Custom House on Wall Street. His straightforward method of speaking, brightened with simple and telling illustrations, attracts and holds the attention of the men who gather to hear him.

PRAYER.

Interrelated are clod and cloud, earth and star. Unto its source Sweeps the long slanting rain as it to earth again hastens its course. Whence comes the rain and why out of the kindly sky, waking the earth Touched with the gentle showers into the joy of flowers, promising birth? Why comes the rain and whence? From the expanse immense of land and sea

Soft the clear vapors rise into the upper skies, won and made free: Won to return again unto the earth in rain. Vapors unseen Transmuted quietly by loving alchemy make the lands green. Not the ethereal bright immaterial heavens alone Send down the rains that give power to all to live. High on their throne They transmute and return vapor which earth doth yearn, upward like prayer

Sending unseen, and gives moisture whereby she lives unto the air. So benediction and orison ever stand closely akin. Blessings which God lets fall on men, His children all, with men begin. As unseen vapors rise into the upper skies and there are made Into the gentle rain blessing from heaven again furrow and glade, So ever rises prayer to the All-Father there, bending above, Bending and gathering all that His children bring, praying with love. What we give He returns. Yea, though His great heart yearns, that and no more:

As no more rain can fall than rises up from all ocean and shore. All which we give as prayer, loved into blessing there, gently returned Into the lives of men drops as His gift again. Some heart has yearned Into each prayer that He changed and sent quietly down. Not alone On him who prayed but through him upon others, too. Ever has grown Out of a fervent prayer all blessing everywhere. God, whom we trust, Causeth His rain to fall upon His children all, just and unjust.

LOUIS TUCKER.

SETTLEMENT HOUSE FOR CHICAGO CATHEDRAL

Aid is Requested Toward Furnishing it

DIOCESAN ENDOWMENT FUND IS BEING RAISED

La Grange Intends to Meet its General Apportionment

CHOIR CAMPS ARRANGED FROM MANY CHURCHES

The Living Church News Bureau
Chicago, July 15, 1907

THE new property recently turned over to the Cathedral, at Nos. 19 and 21 S. Peoria Street, by Messrs. Edward Katzinger and J. W. Allen, will be fitted up as a Neighborhood Club House in time for use during the fall and winter. Dean Sumner hopes that other business men besides these generous donors, who are interested in improving the neighborhood of the Cathedral, will assist him in furnishing these houses with reading and lounging rooms, a billiard or pool table; while a gymnasium is also planned for one of the barns in the rear. These two houses have been given to the Cathedral outright, and the plan is to move them in the spring to the vacant lot belonging to the Cathedral, adjoining St. Mary's Mission House. A new five-story brick block will take their place, opposite the clergy house on Peoria Street, thereby much improving the Cathedral property.

The Rev. Canon Henry Grattan Moore has moved with his family to the west side of the city, and is residing in the Narragansett Apartments, 348 Ashland Boulevard, having rented the apartment directly above that occupied by the Rev. Dr. and Mrs. John Henry Hopkins of the Church of the Epiphany. Canon Moore began his new work at the Cathedral on the first of July. The kindergarten recently opened at St. Mary's Mission House, adjoining the Cathedral, has been successful beyond all expectations. On Monday morning, June 24th, this new work was begun in the old schoolroom, which has been unoccupied ever since the Sisters moved, with the girls of St. Mary's Home, to their fine new building on Jackson Boulevard, beyond California Avenue. This kindergarten room opens out into the small park on the Cathedral's vacant lot, and a tent has been erected in this park, so that the children can enjoy their outdoor play as far as possible from the city streets. About twenty members of the Cathedral parish greatly enjoyed an outing at "Holiday House" on Lake Geneva, in the early part of the summer.

The Ven. W. E. Toll, the newly appointed Archdeacon of the diocese, has already begun active and systematic work towards increasing the endowment fund of the diocese. Within a week after his appointment, at the recent diocesan Convention, in May, nearly \$2,000 was pledged by unsolicited subscribers for this important fund, and the outlook is distinctly bright.

Emmanuel parish, La Grange (the Rev. T. B. Foster), has apportioned to itself the sum of \$376.20, or, 90 cents per communicant, as its share of the sum suggested as Chicago's portion in the Church's offering for Domestic and Foreign Missions for the year ending August 1st, 1907. The amount raised by personal pledges and collections since last August by this parish for Domestic and Foreign Missions is \$304.72, and the vestry voted to pay the balance, \$71.48, out of the Easter offering, in order to complete the apportionment estimate. We believe that this is the first parish in the diocese of Chicago which has systematically undertaken to raise its communicants' quota of the very large sum suggested at the New York headquarters as Chicago's share in the general missionary work of the Church. The total income of Emmanuel parish for the last fiscal year was about \$11,000. There is a remarkably strong missionary spirit in this parish. Its branch of the Woman's Auxiliary last year sent away twelve missionary boxes, valued at \$352.14, and gave \$492.45 besides in cash to many departments of the Church's missionary work at home and abroad.

When the first week in July arrives, nearly every choir boy in the diocese knows that the camp-out season is close at hand. Nearly all the larger choirs of Chicago enjoy a ten days' outing by some of the innumerable lakes which are such a feature of Illinois, Indiana, Michigan, and Wisconsin, both near by and at some distance from the city. Some of these outings cost as much as \$500 for the transportation and the board of the men and boys, and in nearly every instance the choir members themselves raise the required sums of money by giving operas, cantatas, or special entertainments during the winter or spring. As nearly every vested choir in the diocese is entirely volunteer,

the annual camp-out is found to be practically a necessity in holding together these organizations, which are so indispensable in carrying on the regular services of the Church. It is also true that the paid choirs likewise have their camps, but they are the very elixir of life to the average volunteer choir. No sooner do the boys return from one outing than they begin to talk about the next one, though it be nearly a twelve-month ahead.

On the last Sunday in June, the congregation of the Church of the Advent celebrated the first anniversary of the opening of their new church. The fine pipe organ recently purchased by them from St. Mark's parish, Evanston, was made ready for the festival services of the Fifth Sunday after Trinity. Mr. J. W. Ellis, an English organist, has become the organist and choirmaster of the Church of the Advent. He is a brother of the Hon. Sir Joseph Baxter Ellis, Lord Mayor of Newcastle-on-Tyne.

THE NET RESULTS OF MODERN COLLEGE TRAINING.

BY THE REV. H. P. SCRATCHLEY.

ONE of the most thought-inspiring books that it has been our fortune to read for some time has recently been published by The Macmillan Company with the title, *Individual Training in Our Colleges*; the author being Mr. Clarence F. Birdseye. The theme is one that presses home to every educator and to every father—the value of a college education as a preparation for life. It is apparent to thoughtful men that something important is lacking in our college bred men, especially those who have been trained in our greater universities with their thousands of students. Mr. Birdseye, we are informed, was led to an investigation of this state of things through being appointed by a Greek letter fraternity a member of a committee to study the state and conditions of the chapter life in each chapter of that fraternity. The knowledge gained in this close and intimate contact with the college student's life, gained through fraternal relations, moved him to write this book—a book which we are tempted to call epoch making. It is a study of our colleges, not from the professors' point of view but from the students'.

The plan of the book calls for an historical sketch of the earlier colleges, their origin, their nature, their advantages and disadvantages; this sketch comprises the first twelve chapters of the book, of which Chapters xi. and xii. are the most important. The second division of the book gives an account of the rise of our great universities and their present conditions; this is treated of in Chapters xiii.-xxv., of which the most suggestive are the twenty-third and the twenty-fifth. Chapter xxvi.-xxviii. give a history of the Greek letter fraternities, their aim, and their present condition. The last part of the book, chapters xxix.-xxx., is, beyond question, the most thought-producing part of the whole volume, however much one may differ from Mr. Birdseye's conclusions. It is here that the author attempts to discuss and solve the problem of the book: "How to put in the place of the outgrown and discarded Individual Training of the college past, a present and a future Individual Training that shall sufficiently prepare our sons to be solvers of the new questions that will confront them when they leave their *alma mater*."

The older and small colleges gave fine individual training by strong teachers for the four professions of that day. They produced leaders of the community; their graduates were as a rule the problem solvers, they were men of thought. While their learning was not diffuse or extensive, it was deep, intensive; their training produced culture, but it was part of their character, not mere veneering. The colleges recognized then what seems to be lost to-day—that "the chief end of education is the training of the individual student."

Mr. Birdseye is forced to this conclusion: "That many of the students of our modern, richly-endowed, highly organized, and magnificently taught colleges and universities are, man for man, at a distinct educational disadvantage when compared with their forefathers who attended the small, poverty-stricken institution of earlier days where professors took 'country pay' for their meagre salaries." The reason of this is to be found in the lack of personal intercourse between the young student and the older learned professor. The individual touch of teacher and student has gone with the increase in numbers both of teachers and of students. The student has no longer the

discipline and oversight which the smaller college gave in olden times; he is left to his own guidance as to his life and to a great extent as to his studies. He can go and come as he chooses, so long as he attends a certain number of recitations and does not lead a *notoriously* evil life. The indictment that Mr. Birdseye brings against the life of our colleges, and more especially against preparatory boarding schools, will surprise and shock many of those who are thinking that our boys are safe in these schools and colleges.

One of the strongest parts of the book is that which treats of the evils of the present system of college athletics. The author is far from condemning athletics as *athletics*, but he is strong in his condemnation of the evils which have arisen from the present manner of conducting them under the professional coach. This one, however, is not entirely without merit in that he is apparently the only one who is putting into practice and demonstrating the value of individual training. Some of the evils which are the results of as well as the accompaniments of our usual college athletic system, are:

- i. It distracts the students from their true college work.
- ii. The college director devotes his time and attention to the athlete, not to the other students who may need him more.
- iii. Instead of being carried on in a sane and rational manner and as a sport, athletics are too often but a profession for the honor and advertisement of the college.
- iv. The craze for inter-collegiate athletics has developed another manifest evil in the prominence of the college athlete instead of the college speaker or scholar. This reverses the purpose of the college.
- v. A professional trainer does not improve the moral, intellectual, or aesthetic atmosphere of the institution.
- vi. In the olden days, the president and the professors stood for all that was strong in character and honor. Of recent years they have joined with the students in resorting to that which was questionable in professional athletics or in winking at that which was done in the name of the college. It is too often gate receipts *versus* clean lives.
- vi. The widespread and almost universal betting which accompanies the inter-collegiate contests.
- vii. The bad influence on the moral tone of the secondary school produced.
- viii. They lower the moral tone of the students through the professionalism which seems to be a part of their nature. This unfits men for clean citizenship.

Whatever we may think of this indictment, we must remember it is that of a man who has approached the subject not as an idealist or a theorist, but through personal contact with undergraduate fraternity brothers. It is this which gives the book its unique value.

But the most severe arraignment that the book contains is against the failure of the universities to produce men who are fitted to play their part in the world. "We are attempting to stuff our students with knowledge instead of teaching them to think." This is true not only of the education given in the higher institutions but also in the entire educational system of this country. So much is attempted that nothing is done well. It is because of this that inaccuracy, *carelessness*, and even untrustworthiness is so common to-day.

According to Mr. Birdseye, the remedy is in the hands of the alumni. It is for them to destroy the false ideals that prevail among college students, "to teach the immense importance of having clean and sound personal habits," to show the student that in most cases he has only his own savings and his own character to back him. By these the student should be told that the time may come when his word will be better than his bond. The alumni can see to it that their *alma mater* can produce trained intellectual men instead of men who have gone through college with "soft snaps" with a grade of fifty per cent.

It is through the college fraternities that the reform must begin, according to the author; the alumnus brother has a tie which fits him to be an advisor to the undergraduate. The bond that binds an undergraduate to his fraternity and its members is a strong one because of its very nature. In the chapter house can be brought about the change in college ideas which shall react upon the whole body. We suggest to all fraternity men a careful reading of the chapters which deal with this phase of the subject—Chapter xxxvi.-xxxvii.

Finally, we can only repeat that this book is one that will repay the most careful reading for all who have the future of the American people at heart.

A CHURCH INDUSTRIAL COLLEGE.

By WILLIAM MASTERS CAMAC.

THE scheme of a Manual and Industrial Training School is a new one; indeed the former of these has now become an acknowledged feature of our National School System. The idea, however, of an Industrial or Manual Training School for street arabs, for the waifs and strays of society, which shall take these lads not only off the highways of our large cities, where they are fast becoming a menace as well as a problem, but which shall teach them besides how to earn an honest livelihood



CHURCH OF THE EVANGELISTS, PHILADELPHIA.
[St. Martin's College building is in course of erection in front of the tower, in the foreground. At the left is the house originally purchased for the College.]

from the time of their admission into the school, is an enterprise that has not, we venture to say, been hitherto undertaken.

In the city of Philadelphia within the past two years Saint Martin's College has been founded with this single intention, as "A Home and School for the care and training of destitute white boys." It is a college in the same sense as the well known Girard College of Philadelphia, organized by the wealthy merchant Stephen Girard early in the last century. Saint Martin's College, however, is not due to the philanthropy of a wealthy merchant; it cannot boast of a millionaire patron. It is a humble effort, a pious desire on the part of its founder to take care of some of the hundreds of boys who cannot gain an entrance to other existing schools or asylums, here or elsewhere, either on account of their crowded condition, or of limitations in regard to age or orphanage. Applications for admission to Saint Martin's now number over 300 against whom the doors are closed for want of space.

The College is yet in its infancy. Two years ago the work was begun in a single house with four or five boys. The purpose was rather to make haste slowly, in order to drill thoroughly and to train this nucleus, that they might become models for those who follow them.

It soon became evident, however, that larger quarters were imperatively needed if the work was to succeed; another house was purchased and the work of erecting a suitable building begun.

The College is not a reformatory, the boys selected have never been before courts or convicted of wrong. The intention is to take them before they become a prey to the vicious surroundings in their homes and on the streets. Some of them were already vagrants turned adrift when they came to the College, sleeping in car barns, and picking up an existence as best they could. They are indentured to the College by their families that the influence and teaching may be permanently impressed upon their characters, and not lost by their being taken back to their homes before it is accomplished. In addi-

tion to the ordinary school studies, work of various kinds will be installed as quickly as space will allow, such as printing, book binding, carpentering, caning chairs, brush-making, brass-turning, leather work, ornamental iron work, etc., etc. A printing shop is already in operation and has given most encouraging results; the magazine of the College is set up and printed by the boys and orders are received for outside work, for which the returns are so satisfactory that the plant has been paid for and a handsome profit realized toward the support of the College.

It is the earnest desire of the founder that the College should in a very large degree support itself. As all know, one of the most discouraging sides of philanthropic work, especially from the contributor's point of view, is the vast amount of money, in some instances an appallingly large percentage, which goes into salaries. The funds are eaten up by the carrier before it reaches its destination. St. Martin's, it is hoped, will be a grand exception to this rule, as the instructors in the various industrial departments will earn their salaries besides yielding a revenue to the school. Already a proof of the practicability of this plan is accomplished by the *Printing Shop* of St. Martin's. From the revenue, the entire shop valued at about \$1,200 has been, in a few months, equipped, the instructor has been paid a salary slightly larger than the ordinary wages, and a profit is being turned into the funds of the Home. So that, therefore, every cent given to St. Martin's for food, clothing, building, etc., is devoted to that purpose exclusively.

During the winter months the home of the institution is in town, where the work shops keep the boys industriously employed. In summer, through the generosity of a lady, a plot of ground on her estate has been set apart for their use; and here the boys assisted last summer in erecting a simple shelter for themselves. The picture here given represents them at work on the structure. Here field work and gardening were under-



BOYS OF ST. MARTIN'S COLLEGE
BUILDING THE SUMMER HOME AT DEVON, PA.

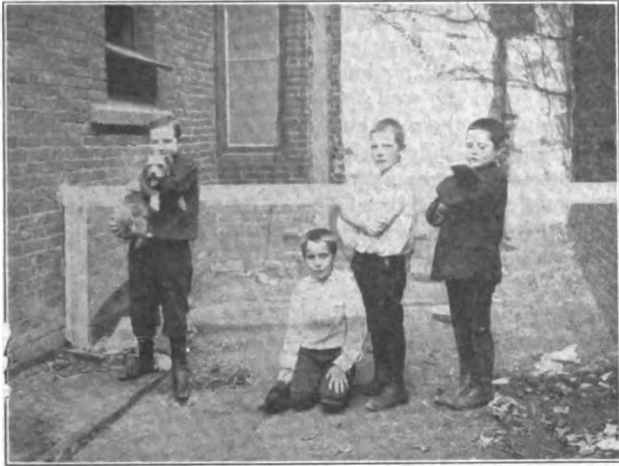
taken, so that their education in all that is useful may not be limited and that the capabilities of each may be put to their fullest trial. Later on it is hoped both establishments may be kept in constant operation during the year.

The lack of funds (\$14,000) to complete the town building already begun is a serious set back to the enterprise, as no more boys can be taken at present, owing to want of space for them to sleep, eat, and work in. It has been suggested as a motto for the College, *Virtute Christiana et Labore*, which being interpreted is: Christian Manliness and Labor. Work is the foundation stone of the edifice, that those reared within its walls may

be formed in character and learn the lesson of self-help and usefulness.

Perhaps these lines may attract the notice of some who will be interested in assisting so meritorious a work, and who will reflect upon the practical effort thus begun to meet one of the most serious problems confronting society to-day, in preventing the increase in the lawless element by saving these youths, many of whom are worse off than orphans, as those who should shelter and care for them, owing to their degraded and vicious lives, do not deserve the name of parents.

Contributions may be sent to the Rev. C. W. Robinson, president, 713 Catharine Street, or to Major E. V. Artman, treasurer, 714 Market Street, Philadelphia.



BOYS AT ST. MARTIN'S COLLEGE WITH THEIR PETS.

THE AGE OF IRREVERENCE.

A PLEA FOR THE POETRY OF LIFE.
BY ADELIA VASSAR PARET.

RECENTLY, in a thoughtful, serious mood, I stood before a beautiful reproduction of Gabriel Max's speaking picture, "The Great Physician," representing the loving words of our Saviour spoken over the daughter of Jairus: "The damsel is not dead, but sleepeth." My mind was full of the unspeakable comfort in the thought of Christ's love, which the artist had in mind, and the greater blessing of the Holy Ghost: "Now, ye are the body of Christ," as voiced by St. Paul; and, "Whosoever liveth and believeth in Me, shall never die," as declared by that disciple whom Jesus loved, St. John. Sure of the fulfilment of Christ's sacrifice for sin, and rejoicing in the fact that my beloved dead were not even asleep, but were even now "alive for evermore," I turned to my friend to read in her eyes the understanding and sympathy of thought which I expected. What was my distress when, instead of that, my friend said:

"Don't you wish the artist had not painted the fly on the girl's arm? If the picture were mine, I would take it out of its frame and rub out that fly!"

My friend had lost the whole beauty of the picture by her criticism of an unessential detail.

At another time, with much painstaking, I made a translation from a favorite German poet, expressing that poet's love for his mother, and at once sent it to a spiritually-minded editor, hoping he would admire the gem I had found. At the same time I had also translated from "Wilhelm Tell" the following thought of Schiller's on War or Peace, thinking he would be glad to have the poem recalled:

WAR AND PEACE.

If, with perverseness, mad strength spends itself,
If blind rage the flame of war incites,
If, in fierce battle, each doth kill the other,
Regardless of the voice of Justice;
If every vice doth shamelessly go free,
If wild nature touches what is holy,
Loos'ning the anchor on which progress hangs—
This is no cause for singing joyful songs.

But,

If a people shepherd its herds in peace,
With self content, not envious of others,
Scorning bondage as for them unworthy,
And angry that, in happiness itself,
Mankind still sins and sacred peace destroys—
This is undying, worthy of the song:
This is the picture that I draw,
Thou knowest if, in fullness, it is thine.

Alas! my appreciative friend returned my idea of helping on the cause of right thinking, with a polite, but scarcely concealed contempt that I, a woman, should find joy (I use the word in contradistinction of happiness) in reading the German poets!

I am now wondering if my friend can find joy in reading the Psalms of David, or, will he keep before him always David's sins?

Once again, after listening, with much profit to myself, to a practical sermon on the gospel, I turned on my homeward way rejoicing that it was my privilege to have for a pastor one who did not use the pulpit to reveal the religion of Browning, Milton, or Dante, however eloquently he might draw lessons of wisdom from them in the lecture hall; but that his theme was ever the same old story: God the Father, God the Son, God the Holy Ghost.

As I walked on I was joined by a friend, going my way, who remarked, *apropos* of the same sermon, to which she frankly admitted she had scarcely patience to listen:

"I wonder why there is not a single eloquent preacher in our Church to-day? There seem to be plenty in churches of other denominations!"

I could not help speaking the reply which came to my lips:

"I wonder, is it our preachers or is it we ourselves? I fear God will take from us those we have, and surely we do not deserve any better. I only wonder that we have any men willing to undergo the atmosphere of mental telepathy found nowadays in our churches! What is it but irreverent criticism, adverse attitude to God's chosen witnesses? It seems to me what we need is greater reverence for pure and holy thought, not more flowery words or more silvery enunciation."

My friend looked at me in amazement.

"You will never draw young men from the Golf Club that way!"

"Perhaps not," I returned, "if the mothers and sisters are too indifferent to help, by a series of right thinking. It is astonishing what one thought, good or bad, will do. Let us set a watch over our thoughts. Our thoughts are free; they are surely personal property. It is only our lips that we need to bridle."

And my friend left me alone with my thoughts.

WHAT HE GOT FROM IT.

PERHAPS the estimate of the amount of personal benefit which is derived from life by the average hard-working parent is well exemplified by the following anecdote:

Mr. Brown wished a large dead tree removed from his lawn, so he engaged Henry Church to take it away in consideration of its value for fire-wood.

Meeting Henry a few days after the work had been done, Mr. Brown inquired whether the financial result had been satisfactory.

"Oh, I sold the tree without any trouble," said Henry. "I don't know just what I made from it. It was either five dollars and a plug of tobacco, or just the tobacco and—well, you see, it's this way. The man who bought the wood, handed me six dollars. I gave one to the man who helped me cut it, and he gave me a plug of tobacco, to show good feeling. When I got home my wife told me our little boy needed shoes, to go to school; so I handed her two dollars. Then I found she'd cut up her only shawl to use for a school dress for our little girl, so I made her take the other three for a new one. That left me with just a plug of tobacco. But—they're my wife and children—and the little ones are getting on *splendidly* at school. I guess I got my money's worth, all right!"

M. L. B.

THE MARTYR.

Teach me to die, for the love of the world is done,
And the Word in my heart is deeper and stranger growing;
Teach me to die, that with life's last hour begun,
I may joy, all its grandeur and glorious sweetness knowing!

Teach me to die! So, when comes the last breath of life,
And the wide-bursting flush of heaven's pure beauty grows,
I may lay aside all the struggle and pain of strife,
And feel but the peace that the finger of death bestows!

—H. BEDFORD-JONES.

THE TRUE way to softening one's troubles is to solace those of others.—*Maintenon*.

LETTER FROM THE BISHOP OF WEST TEXAS TO THE POPE.*

THE Bishop of West Texas, while he was in Manila, wrote a letter to Pius X., which, after the writer's return to San Antonio, was forwarded through the Cardinal Prefect of Propaganda. Bishop Johnston has received no acknowledgment from Rome, but the letter must have been duly received there, for it is being made the subject of comment in American Roman Catholic journals. This comment evidently issues from a single source, for papers in widely separated parts of the country use editorially precisely the same words in regard to the letter without quotation. "There is," they all agree, "a tone of manifest sincerity and desire for God's glory in the letter, which leads one to hope that sooner or later he [Bishop Johnston] will find the rest and comfort he so desires in the bosom of our Holy Mother the Church." The *Southern Messenger*, a Roman Catholic journal of San Antonio, very courteously called Bishop Johnston's attention to these comments, and he, thinking they might give rise to misapprehension, sent a copy of his letter to the *Southern Messenger*, but its editor thought it best not to print it. Bishop Johnston then sent the letter to us. It follows without abridgment:

MANILA, P. I., December 25, 1906.

Pope Pius X., Rt. Rev. and dear Brother:

Hoping I was moved by the Holy Spirit, I wrote a letter to each of your immediate predecessors on the subject of Christian Unity. Although I do not know whether they were ever permitted to see them; nor whether you will be allowed to see this, yet I feel that I must relieve my own conscience by addressing you on the same theme, for the lapse of time has served to emphasize the importance of the subject; having done this, I will leave the issue to the Lord, yours and mine.

This matter has often pressed upon my mind since you were elevated to your high and responsible position, knowing that you were sprung from "the plain people" who have so often been chosen by God to do great things in the world, for Him; as says the Apostle Paul (I. Cor. i. 26-29): "Not many wise after the flesh, not many mighty, not many noble are called. But God chose the foolish things of the world, that He might put to shame those that are wise; and God chose the weak things of the world, that He might put to shame the things that are strong . . . that no flesh should glory before God." Then it has been constantly affirmed of you that you had always shown yourself to be a true lover of God, which you ever exhibited in your love for your brother men; above all, it was said that you had the courage of your convictions, and that within the limits allowed you by the circumstances of your official position, and the loyalty due to your then only earthly superior, you dared to think and do what you conceived to be right. But as often as those thoughts came to me I put them aside, saying: "It is no use; he will not be permitted to read the letter; and no good will come of it."

But since I have read *Il Santo*, whilst visiting in this far-away part of the earth, and having learned from that book, which everyone is reading, what a large number of your loyal spiritual children in Italy, right at your doors, are crying for a reformation, and the removal of abuses that are paralyzing that great and influential branch of the Universal Church of God to the headship of which you have been called, I have felt that I can no longer keep silence; that I must speak, "whether you will hear, or whether you will forbear."

Who knows but that it was for just such a purpose you were placed, against your repeated protests in the position you now occupy? If you were courageous enough to resist and defy the French Government, will you not show a like courage in refusing to listen to the voice of your unwise counsellors bidding you close your ears to the cry of your children for reform? Will you not be warned by the awful happenings in unhappy Russia, and grant relief, ere it be too late, and men again, as in the sixteenth century, in despair seek it outside, instead of inside, the Church?

You can but know that the cause of Christ has reached another of those many crises through which it has passed during its long and eventful history. You are not ignorant of the fact that the present is the most dangerous of all those crises, and that the Church of God in its entirety, as composed of all believers in Jesus Christ as the divine Saviour of the world, is being assailed by the most subtle and powerful enemies that

she has ever encountered; certainly since the days of Arius, when the very cornerstone of her existence, the divinity of Christ, was threatened with destruction. Had this been effected in the fourth century, the whole course of its glorious history would have been far different from what it now is, for it would have placed its Founder in the same category with Gautama, Confucius, and Mohammed; better indeed in ethical precepts, but worse in personal character, claiming for Himself Deity, if so be He was the Son of God only as other good men are, by having more of the Spirit of God.

The very same catastrophe is threatened now, and has progressed far in its destructive course amongst all sorts and conditions of men in all parts of the Christian world. Not only is this so, but great numbers of "the plain people," who are still loyal to Jesus, and acknowledge Him as their Friend and Teacher and Brother, have lost all faith in the Church as an organization; as being no longer a faithful expounder of His teachings in deed as well as word. The Church, in all its branches, seems to them to have been captured by the rich and well-to-do, who are endeavoring to exploit it for their own selfish purposes in this present world, and so as to secure for themselves, through a hypocritical use of its external ordinances, a safe place in the world to come, regardless of their characters, which had been crystallized and so made changeless, by their conduct in this present world.

If something is not done to stop this tidal drift away from all organized Christianity, we may well fear that it will culminate in the most fearful calamity which has yet befallen the human family, for if there be no Father in Heaven, who has spoken to us in His Son, to assure us of our divine sonship, and so of the brotherhood of all men, what is to hinder men from again becoming wild beasts, to bite and devour the weak as in those ages past, from which we have been so long and so slowly emerging, by the help of the teaching of the revealed Word!

There seems to me but one remedy for this threatened calamity, and that is the restoration of that unity for which our Lord prayed, and which, when accomplished, would be the convincing proof of His divine character and mission (St. John xvii. 21-23). If this be so, how is this unity to be brought about?

To me the only reasonable answer is, that it must be effected on the basis of the few fundamental principles of our religion, upon which alone the wide diversities of opinion or dogma in regard to non-essentials can be harmonized. Those fundamentals are briefly and clearly summarized in the Apostles' Creed. All outside of this is theory, *i.e.*, theology; men's thinkings on the great subjects set forth in the Creed, and on which they can never be agreed, and never ought to be agreed, for it would result in the cessation of all speculation on the most stimulating subjects that ever engaged the human mind; by which man has gradually risen from the depths in which he once groped in darkness to the heights on which he now walks in the light. The attempt to enforce such agreement by penalties, either here or hereafter, will continue to be, in the future, as it has been in the past, a dismal and disastrous failure.

To tell men that they will be damned to all eternity for not believing some metaphysical statement which it is impossible for them to understand, and which they are too honest to profess, when they do not believe it, is to make them despise, or merely dread, a God that imposes such iniquitous conditions of salvation. Men can be brought to a reasonable degree of agreement in regard to facts, when they are sufficiently authenticated; but not so in regard to theories about the facts.

Surely, to a man of your sound judgment and good common sense it must, ere this, have appeared utterly Quixotic to expect that the so-called Protestant peoples, who are now the dominant political, intellectual, and moral forces of the world, could, by any possibility short of a divine revelation, be persuaded to stultify every conviction of their consciences, and to accept, as necessary to eternal salvation, dogmas which have no sanction in the undivided Church, of the early and purest days of it, when the purging of persecution kept it free from false doctrines as well as false disciples; and which have no basis in the written Word of God.

To eliminate the mighty intellectual and moral forces which these people represent, and still to expect to bring up the rest of the world to their exalted moral standard, without their coöperation, and only with such forces as the Roman Catholic Church is able to wield, would, in the face of such results as are seen in those countries over which it has for hundreds of

* Reprinted by kind permission of the editor, from *The Churchman* of July 13th.

years exercised undisputed spiritual sway, as in South and Central America, Mexico, and these islands, seem the childish dream of men incapable of dealing with such mighty issues as are at stake.

Now that you know the seething state of dissatisfaction existing in the Roman Catholic Church in France, in Spain, in Italy, and reflect that it is absolutely secure in its rights only in Protestant England, Germany, and the United States of America, can you escape the conviction that you have been called to the supreme headship of it, and in the eyes of its adherents endowed with little short of divine power, for just such an emergency as now exists!

Can you not rise to the occasion and call a congress, not a council, of all Christians, to discuss, with a view to future action, the necessary steps to restore to Christianity that splendid influence it once exerted upon humanity, but which it is in danger of being deprived of by "our unhappy divisions," which now paralyze its power, and, but for the promise of its perpetuity, would threaten its very existence?

When the world powers, including heathen nations, are preparing to meet at the Hague, to endeavor to secure the peace of the world, is it not an unspeakable shame that all Christians cannot hold a similar meeting to secure the peace of the Church? And as this conference owes its existence to the temporal head of the Eastern branch of the Church, how eminently fitting would it be that the congress I propose should be called by the spiritual head of the largest branch of the Western Church!

Such a meeting as this called by the Pope at this critical juncture would thrill all Christendom to the centre with hope and joy, and cause the powers of darkness to tremble lest they should lose their present evil domination over the human race, such large portions of which they still hold in bondage.

Such a beginning would be taken as an earnest of better things to come, and all Christians, everywhere, would begin again, as in the early days of Christianity, to look to Rome as a leader in the great forward movement of humanity toward its final goal of redemption from the power of evil, in a Kingdom of Righteousness here on this earth, in which the right shall finally and forever triumph over wrong; and for which our Lord teaches us daily to pray; and which, according to His sure word of promise, is "the one, far-off, divine event to which the whole creation moves," when "the earth shall be full of the knowledge of the Lord as the waters cover the sea." To have set in motion influences which would finally work out such blessed results would surely secure for you, on your meeting with the Master, not many years hence, the joyful greeting: "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

I shall continue to pray that you, or some early successor of yours, may be enabled by "the mighty power of the Holy Ghost," "to rise to the height of this argument" and so "come up to the help of the Lord against the mighty" forces for evil, which seem ready to run riot on the earth.

I am, with sincere sympathy, for your sorrows, your brother in the bonds of the Gospel of Jesus Christ,

J. S. JOHNSTON,
Bishop of West Texas.

SOCIAL PROGRESS IN INDIA.

SINCE the earliest days of the National Conference of Charities and Corrections, the Indiana State Board of Charities has been strongly represented there. Mr. Butler is its fourth member or secretary to be president. Beginning with the elementary problems of reforming the system of county poor relief and the care of dependent children, the board has been instrumental in developing a system of state institutions, the completeness and efficiency of which represent large drafts on executive experience and no end of legislative campaigns for appropriations and against political interference. New institutions have been added to meet the needs of new groups—colonies for epileptics and sanatoriums for the tuberculous being the most recent. This recognition of broader responsibilities is reaching into the community life from which the defective, the delinquent and dependent are recruited. At this year's session of the Indiana legislature a remarkable series of social legislation was enacted. New statutes challenged practices as old as the Elizabethan poor laws. Stout blows were dealt the inert and barbarous stupidity of imprisonment for short term sentences by the lower courts. Provision was made for a state system of probation for first offenders and for permanent custody for confirmed criminals. A full catalogue of the new Indiana laws would show a notable advance in rounding out the state system of public relief, and in relating statutes, administration and institutions to the less traditional and more human needs of the people.—*Charities and The Commons.*

GREAT AT SECOND HAND.

BY ROLAND RINGWALT.

MANY people grow up, vaguely believing that Shakespeare and Scott are the greatest names in English literature, but not knowing why. If asked to give a reason for the faith that is in them, they would be unable to do it. Yet there is a reason, so clear and so plain that, once recognized, it can never be forgotten. Shakespeare and Scott are known to multitudes who only know them at second hand. They have been so often quoted, they have adorned so many speeches, they have been used in so many sermons, they have headed the chapters of so many novels, that busy people, who never find time to read them, know something of their genius.

There are men and women to whom the dramatic form of composition does not appeal. Prose or verse is better suited to their appetites than the dramatic mode of statement. Yet among these people we could find those who know something about Macbeth and Lady Macbeth, King Lear, Sir John Falstaff, Mrs. Quickly, the melancholy Jacques, Hamlet, Othello, and Portia. In the most ignorant neighborhood, a stingy old fellow is likely to be called a Shylock, and people far from cultured may call a rough, brutal specimen "a modern Caliban." The characters, the humor, the sadness, the very mannerisms of Shakespeare have been written about, reprinted over and over again, and talked about until thousands who never read one of his plays have a faint and shadowy acquaintance with a dozen of them.

All this is true, though in a less degree, of Scott. If a rough, jolly old country parson is compared to Friar Tuck; if a morose soldier is said to have a Roderick Dhu aspect; if a woman is likened to Meg Merrilies, the allusion may be and probably will be, understood by somebody who does not know the original text. A tired editor, who rarely finds time to read, says that a daring Filipino chief is of the "Rob Roy type." A girl who is at once active, studious, and courageous is compared to Diana Vernon. Jeanie Deans is respected by people who perhaps could not name the book in which she appears. In early boyhood the writer beheld some "Dandie Dinmont" terriers, and was awed at the greatness of the man whose characters gave names to little dogs.

Now this second-hand greatness is the property of Shakespeare and Scott, and of no other writers in our language. Byron, it is said, held Dryden as a greater poet than Shakespeare, and a small group of cultivated persons share this view. But the admirers of Dryden, those who read and quote him most (so great a lawyer as the late George W. Biddle, for example), do not communicate their admiration to others. A man relishes a telling quotation from Dryden because he has read it and enjoyed it himself. It has not come down to him through a hundred sources. Tennyson, Browning, and William Morris have their votaries, but they have not a thousand second-hand quotations in constant circulation.

Among novelists, Fielding, Smollett, Richardson, George Eliot, and Bulwer are rarely mentioned save by those who read and admire them. Sam Weller and Micawber may draw forth an occasional reference; but the rest of Dicken's characters only live to those who have found them between the original covers. Unless a man has read Thackeray he does not know who Rawdon Crawley and Arthur Pendennis, Clive Newcome and Fred Bayham were. He may possibly know that old Colonel Newcome had a pathetic death, and that will be nearly all he does know. The test is a good and safe one. Scott and Shakespeare can bear a sort of partial translation; they are great even at second-hand.

IN MID-SUMMER.

Let us give thanks to-day
In this bright season of the Trinity.
When buds and leaves and blooms Earth's charms complete
Crowning the July days with roses sweet.

Not with dull eyes, let us behold the glow
That from mid-summer skies shines down below
In sun-beam glory—and tints so manifold
Which over-flooding rain-drops shimmering hold.

Let us through woods and meadows sometimes pass,
Through clover-fields and silken, waving grass—
Let us sit down and hearken to the streams,
And mayhap sleep, and dream refreshing dreams.

Let us with song-birds carolling their praise,
Lift up our hearts, and our glad voices raise,
Unto the Triune-God, the Blessed Trinity,
Let us give thanks to-day.

London, Ohio. Digitized by Google MARGARET DOORIS.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The Old Testament.*
BY THE REV. ELMER E. LOFSTROM

JOSEPH SOLD INTO EGYPT.

FOR THE NINTH SUNDAY AFTER TRINITY.

Catechism: Fifth Commandment. Text: Rom. viii. 28.
Scripture: Gen. xxxvii. 3-28.

GOD'S promise to Abraham was a long time in its fulfillment as men count time. Two hundred years had passed and his seed, which was to be as the stars for number, was still but a single family. Up to this time God had been preparing a people for Himself by various processes of selection. Noah, Shem, Abraham, Isaac, and Jacob, had been chosen one after the other in different ways. With Jacob there is a change. *Selection* gives way to *training*. Not one or two but all twelve of the sons of Jacob are to be used in the making of the "chosen people." Looking ahead, we see that God's plan for His people involved a long period of training and education in Egypt. There they could be kept pure and distinct as a people because "the Egyptians might not eat bread with the Hebrews because that was an abomination to the Egyptians." And yet while thus kept as an ethnological island, they lived in the midst of the highest civilization, learning, and culture then in the world. Along with the hardships and the slavery which came to them, they received a training which fitted them to take their place as a nation such as they would not have received as wandering shepherd tribes.

The story of Joseph relates the series of divine providences by which the chosen family was brought down into Egypt. The story is therefore not simply the story of the young man. It is also the record of the working out of God's plan for His people. The dreams of Joseph are an intimation and prophecy of what He has planned. The attempts of the ten brothers to thwart the plans of God raises many interesting questions as to how far men may interfere with God's purposes. Can they hinder them? Can they annul them? Can He overrule their sins so as to make them still work out His plans? If so, is the sin necessary to the working out of the plan? Does sin ever help God's purposes? Does good ever come out of evil? Says C. G. Trumbull in the *Sunday School Times*, "There is a temptation to feel that the brothers were simply used by God to carry out God's plans. No greater blunder could be made than to let your pupils go away thinking that. Men can hinder God's plans, but men cannot defeat God's great purposes. God can and does use sinning men for His purposes, because He cannot get any other kind; but men's sin is always a hindrance, never a help, to Him, and it is never necessary to God's purposes. Good never comes out of evil; but God has a wonderful way of bringing good to pass in spite of evil."

There are a number of lessons which may be drawn from the details of the story. Joseph, the next to the youngest of the twelve brothers, became the one to rule over the land of Egypt because he was a man of "vision." His dreams were significant, as has been pointed out, because they embodied his waking ambition. He was not satisfied to spend the whole of his life feeding sheep and cattle. He saw that there was something more in life than the making of a living. Because he had his eye open to larger things, he was the one of the brothers whom God could use. Getting a living or becoming a man of wealth is nothing in itself. Any boy who is satisfied with such an ambition will have but a small share in the work of God, which is the permanent work for the world. What is life for? What makes a life well worth the living? After the life you plan to live has come to an end, what will it have been worth to the world? Raise some of these questions. Perhaps you will set some of the boys to thinking long thoughts. Perhaps one of them will hear the call to God's work.

The brothers' sin began in envy. They were evil doers even before that. Joseph brought unto their father their evil report. Doers of evil hate the good. They will not come to the light lest their deeds should be revealed. Doing evil takes away a man's judgment. He is no longer a competent judge of his fellows. Evil doers begin by being envious of those who are good. Envy is the red warning-light of danger ahead. If you find yourself envious of another, it is time for self-examination. It is very unlikely that you would envy another for unworthy deeds. But

the fact that you are envious is very apt to be the signal that you yourself are making yourself less worthy than you might be.

The brothers who carried out this crime against their brother did something together which it is safe to say no one of them would have been willing to do alone. They all had consciences as is shown by the fact that when they were in trouble twenty-five years later they laid their calamity to their heartless treatment of their brother (Gen. 42:21). Reuben planned his deliverance, and Judah hesitated to go the full length of the proposed crime. Had Reuben taken a firm stand at the first mention of the dastardly deed, without a doubt he could have shamed his brothers out of the unworthy action. But he had not the courage. Taking it all together we have an impressive warning of the danger of being led into sin by others. Many a crowd of boys or girls are carried away to do what not one of their number would have done alone. There is one test which should be put to all proposed action: Is it right? And in a crowd ask: "Would it be right if I did it alone?"

There is an impressive lesson in the action proposed by Judah. They had decided to kill. He proposed to sell him as a slave instead. Beside his bloodthirsty brethren, Judah almost appears virtuous. But "less wrong" is not "right". What he proposed was a sin, just as the proposed murder was a sin. Do not make the mistake of thinking that your conduct is proper because it is so much less wrong than that of others. "They all do it" is no excuse for sin. Nor is, "If I don't do it, some one else will." Because you are not as bad as some erring neighbor is no mark of goodness. There is One by whom you may measure yourself, and only One, Jesus Christ.

"They" in verse 28 is usually taken to refer to Joseph's brethren, as though they had sold him during the absence of Reuben. Another possible and plausible explanation is that it refers to the Midianite merchants, who passed by and kidnapped Joseph while their brothers were at their meal, and then sold him to the Ishmaelites. This would explain the surprise of Reuben at finding the pit empty, and also for the later statement of Joseph (Gen. 40:15) that he was stolen away out of the land of the Hebrews.

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, yet reserves the right to exercise discretion as to what letters shall be published.

CHRISTIAN SCIENCE.

To the Editor of The Living Church:

MR. ALFRED FARLOW, one of the authorized defenders of the Christian Science cult, makes an attempt to explain some of the vagaries of the cult to which I called attention in my letter a few weeks ago, but his explanation fails to explain, or if it does explain, it explains enough to explode the doctrines of Mrs. Eddy entirely. He says: "Christian Science accords with all the orthodox Churches on this particular point," the suffering and death of Christ. Now if this is true, then Christian Science must admit that there is suffering; and if we can suffer pain, then we have a material body, which Christian Science denies. Christian Science doctrine concerning our Lord is given in *Science and Health* as follows: "This dual personality, of the unseen and of the seen, the spiritual and material, the Christ and Jesus, continued until the Master's ascension: when the human, the corporeal concept, of Jesus, disappeared: while His invisible self, or Christ, continued to exist in the eternal order of Divine Science." Is that the orthodox doctrine concerning Christ? It sounds very much like one of the early heresies which troubled the Church of God. Mrs. Eddy definitely identifies God with the universe, which is nothing more nor less than pantheism. She says: "God is the All-inclusive One, who with His thoughts, ideas, shadows, constitutes the universe." According to this, God is in the trees, the rocks, water; in fact, everything which constitutes the universe is God.

Probably this explains the grasping selfishness of the Christian Scientist, for they all seem to desire to get as much gold as they possibly can, and as God is in the gold they are wanting to get as much of their God as possible, and lock him

up in their vaults where they can readily lay their hands on him.

Mr. Farlow says: "It is the teaching of Christian Science that God understands all things in their true light, and a true and perfect consciousness of an illusion amounts to a state of mind wherein a delusion cannot appear as a reality. While a deceived person may see a ghost, the well-informed does not see it." In other words, when we have pain it is only a delusion, we only think that it is pain. Let some one stick a knife into Mr. Farlow's body, and if he does not feel pain, and if his body, which he will claim is not material, if he is a good Christian Scientist, does not give forth red blood, then we will have to accept the teaching of Mrs. Eddy.

The Rev. Lyman P. Powell, rector of St. John's, Northampton, Mass., who has made an exhaustive study of the cult, says most truly that "there is only one thing for a man with some sense of responsibility to 'the God of things as they are,' to the civilization in which he lives, to do, and that is to strike Christian Science, and to strike it hard." And that because the aim and object is the destruction of Christianity, and the cult is therefore the work of the devil.

W. M. PURCE.

McLeansboro, Ill., July 10, 1907.

[The discussion of this subject is now at an end.—EDITOR L. C.]

REPRESENTATION IN THE HOUSE OF DEPUTIES.

To the Editor of *The Living Church*:

YOUR discussion of the question of representation in the House of Deputies, in your issue of May 4th, is just the kind of considerate treatment which was desired by the Church Clubs and by the Church Club of New York, at whose invitation, in October 1900, I read the paper subsequently made the basis of action by the diocesan Convention of New York.

You have quite convinced me that it would not be wise to base representation upon the rolls of communicants; though until their untrustworthiness had been indicated by you, they were accepted by me without question, as reported by the committee on the State of the Church. The clergy list, however, seems to be comparatively free from error; and for one, I would be quite prepared to accept your suggestion of one additional deputy in each order for each one hundred, or major fraction of one hundred, clergy canonically resident in any diocese. Under either system, the eleven dioceses indicated as leaders in my paper, with the welcome addition of Milwaukee and New Jersey, would continue to hold their lead and their relative order—for, as might be expected, considerable preponderance of reported communicants indicates corresponding numerical superiority in clergy.

But the basis of just representation is attainable more easily than a present reform of present injustice. This appears from two characteristic communications in your later issues: one the calm and spiritual deliverance of the beloved Bishop of Fond du Lac; the other the protest of the Rev. Mr. Williams of Nebraska, which can hardly be considered either calm or spiritual.

This question of injustice in the very constitution of the Church's chief council, may not yet be ripe for disposition; but finally it will be determined by a consideration of what is for the good of the whole Church, and not of either sections or persons. However, it may not be improper to suggest to Mr. Williams and to those, whether many or few, who might follow him, that the present discussion originated not with "Mr. Stetson and New York," but in the Church Club Conference, from laymen not of the Atlantic seaboard, and unimpeachable either for latitude or longitude. My only part was in response to a request of the Church Club, to open the discussion within lines which, I am glad to observe, have attracted your own general and important approval.

As Mr. Williams suggests, the discussion may continue until the Greek Kalends, so far as concerns proportional representation, even though this may complicate and defeat the admission of new dioceses, and also even though delay in recognition of the larger clergy lists in the larger dioceses, postpones the opportunity of admitting to representation types of Churchmanship which are in the minority in the larger dioceses. But the question of the size of deputations, and consequently of the Convention, already overgrown, cannot be delayed. Therefore, again, for one, I would accept Bishop Grafton's suggestion, and in October next would reduce the representation of each diocese to three clerical and three lay deputies.

Yours truly,

8 July, 1907.

FRANCIS LYNDE STETSON.

THE DEATH PENALTY.

By C. H. WETHERBE.

THERE seems to be a largely increasing number of people in our land who strongly favor the abolition of the death penalty in the cases of murder, and in those states where such penalty is now in force.

Many prominent leaders of popular thought are advocating such an abolition. Recently the editor of an influential religious paper gave a labored editorial on the subject, arguing against the death penalty. One point which he emphasized was that, in those states where this penalty prevails, the crime of murder, instead of being less frequently committed, is more often committed. His conclusion was that capital punishment is not a deterrent of the commission of murder, and therefore it should be abolished.

Such an argument seems to have much weight with a large number of people, but it ought not to have any. Consider the fact that the divine purpose of the maintenance of the death penalty never had in view the entire prevention of murder. It is evident that God put the question upon broader and even higher grounds. God's thought, as expressed in the Scriptures, is that human life is so valuable, so important, so sacred, that no man should wantonly destroy his fellow-man. Sentimentalists say much about the sacredness of the life of a murderer, and they use this as one argument for the abolition of the death penalty. But those even neglect the other side of the question, namely, the sacredness of the life of the murdered person.

In very many instances the life of the murdered person was vastly more valuable to general society, and to God's cause, than is the life of the criminal, or ever was. A hard-hearted, lawless, and God-defying man deliberately kills an estimable and most useful citizen for the sake of his money, or because of revenge. Shall that murderer be spared from the death penalty on the plea that his life is too sacred to be thus forfeited? By no means. The victim's life was too sacred to be thus treated. And why not abolish the laws against other crimes, on the ground that criminality is not lessened by the existence and execution of those laws that apply to the particular crimes? Let us not be swayed by mere sentiment.

THE LAWS OF MOSES.

In a general way, it may be said that the merit of the laws of Moses is attested by the fact that under them the Jewish nation lived and prospered for many centuries, and that they are to-day accepted by the Jewish people as authoritative. Surely a body of laws which holds a people of their intellectual capacity, and with such power of race preservation as distinguishes the Jews, must possess great intrinsic worth. These have been their laws, notwithstanding all the changes in life and habits. At first a pastoral people, with limited wealth, measured by flocks and herds, a movable ark the center of their religious life, lacking the splendor of a court, engaged in no wars of aggression. After this a new form of government, a monarchy, great wealth, a temple whose magnificence was the object of the world's admiration, a civilization and personal culture attracting the attention of all. This was followed by the destruction of the nation, a dispersion of the people. For centuries wanderers, objects of persecution, under the ban of popular prejudice, and only of late slowly rising into power through individual action, yet ever maintaining, without a break, their separate racial life. During all these changes of national life, these varied forms of individual experience, the laws of Moses have ever been accepted as authoritative, their lawyers simply interpreters of these laws, and their law-books but commentaries on them. In view of these outside historic facts, and without any examination of the laws themselves, we should be justified in ascribing to them a marvellous vitality and power, and to their author the highest place as a law-giver.

Many of the laws of Moses have passed into and become a part of modern legislation. His contribution to present law is not limited to the Decalogue. Much of our common law can be traced back to some provision or provisions of the Mosaic code. He not only legislated for the Jews, but, in no inconsiderable degree, for the world, and the civilization of to-day stands indebted to him for many of its laws.

So it may be affirmed that he who on Sinai's summit received the Decalogue from the hands of Jehovah, was gifted with a power enabling him to fashion a body of laws which has been the code of a race in some respects the most unique in human history, a code which is also a mighty force in the wondrous civilization of to-day. Moses does not fall short when placed beside the great lawgivers of the race.—HON. DAVID J. BREWER, Associate Justice of the United States Supreme Court, in *The Sunday School Times*.

LITERARY

Industrial Education. A System of Training for Men entering upon Trade and Commerce. By Harlow Stafford Person, Ph.D. Boston and New York: Houghton, Mifflin & Co. Price, \$1.00 net.

The firm of Hart, Schaffner & Marx in a laudable desire to interest college men in commercial and economic subjects, has for several years offered prizes for the best essay on some economic or industrial topic. The present volume is the prize essay for 1906, and was written by Professor Person, director of the Amos Tuck School of Administration and Finance, Dartmouth College. Dr. Person makes a strong plea for the training of men to be leaders in the industrial and commercial world. Conditions have changed so greatly, there has been such a tremendous development, that business has become most complex, and if we are to hold our own, we must have trained workers and leaders. Experience alone is not sufficient; there must be knowledge and business training, and to secure these trade schools and schools of commerce are necessary. Nations—e.g., Germany—inferior to us in natural resources, excel us because of the superior training of their business men. Carefully prepared tables show the need of trained workers, and how quickly they are pushed forward. The suggestions given are valuable, and deserve the attention of those interested in industrial education.

Saint George. Champion of Christendom and Patron Saint of England. By E. O. Gordon. London: Swan, Sonnenschein & Co., Ltd. New York: E. P. Dutton & Co. Price, \$5.00 net.

This is an exquisite production of the printer's and bookbinder's skill. The binding is a transcript from an old English, panel stamped binding of the sixteenth century, representing St. George and the Dragon in the foreground with the distressed Virgin and the Castle in the distance. On the upper part of the border is a view of the castle, below is a hunting scene with a hound and a stag, and at the sides the rising sun with the dragon and the lion on either side of it. The presswork is excellent and the paper thick and substantial enough to make it worthy of the subject. The book is very well supplied with illustrations consisting of the ruins of St. George's Church at Lydia, Winchester Hall with Arthur's Round Table, and many others connected with the story and the Order of the Garter.

The author writes the history of St. George, his place in Church Liturgies and national institutions, and the origin and history of the great English Order of the Garter as one who is familiar with all the details and who has spent time and care in his search for materials. He gives some very interesting extracts from ancient writers indicating that the existence of animals of the Laurian order probably continued down to the earlier centuries of the Christian era. Hence the story of the Dragon may possibly have a firmer basis of truth than mere folk lore. The author has added a valuable work to the list of those dealing with such subjects as this and readers will be well repaid for the time spent in its perusal.

A Dictionary of Saintly Women. By Agnes B. C. Dunbar. In Two Volumes. Published by George Bell & Sons, London.

This extensive work in two volumes is a useful addition to the bibliography of the saints. The characters depicted include not only those who have been canonized but those who have in some calendar been raised to the lesser degree of "blessedness." Apparently the point of view is that of the Roman Communion, though it is little in evidence in any controversial aspect. The author remarks in his preface that "there is at present in English no complete dictionary of the Christian saints." Presumably he overlooks Mr. Baring Gould's extensive *Lives of the Saints* on the ground that the latter is an Anglican rather than a Roman production, and may very likely omit some of the later day subjects. His own purview includes only that of female saints, and there is a large degree of care exercised in treating of these. No less than 72 saints bearing the name of Mary are recorded with some account of their lives.

The Church Service Book. Containing the Words and Music for The Choral Service, The Morning and Evening Canticles, The Holy Communion, The Psalter, A Selection of Hymns from the Hymnal with Music, with an Introduction by The Rev. William T. Manning, S.T.D., Assistant Rector of Trinity Parish, N. Y. Edited by G. Edward Stubbs, M.A. (Mus.Doc.), Organist and Chormaster of St. Agnes Chapel, Trinity Parish, N. Y. London: Novello & Co., Ltd. New York: The H. W. Gray Co. Price \$1.25.

This clever compilation is a commendable effort to further the much desired advance in the congregational rendering of the choral service in our churches. The book is Anglican to the heart's core, and thus will not appeal to those who desire only the historic Gregorians of the Church.

In the admirable preface the recommendation is made to have congregational rehearsals for music practice, and Dr. Stainer is quoted as suggesting that our congregations should be, as it were, huge amateur choirs. It may be asked whether such "practices" would not take the very life out of our congregational singing, and

refine it away from the simple naturalness which is its chief beauty, although the plan might be workable in small country towns. To get the unlearned in music to take a worshipful part therein, should be our aim.

A Book of the Pyrenees. By S. Baring-Gould. New York: E. P. Dutton & Co. 1907. Price, \$1.50 net.

We are glad to welcome another book from the pen of this gifted and voluminous author.

The present volume is uniform in style with the same author's books of Brittany, Cornwall, the Rhine, the Riviera, etc., and it is characterized by the same painstaking care, the same appreciation of natural beauty, and the historical significance of localities, and by the pleasant gossip which has made the former books of the series so highly appreciated by the traveller, whether abroad or by the fireside.

There are few European regions more interesting and beautiful than the borderland between France and Spain which is here described. A good map and twenty-five excellent photographs add value to the descriptions.

The Lord's Prayer. By William Dallmann, American Lutheran Publication Board, Pittsburg, Pa.

This is a very useful book for devotional use and also, to a clergyman, in preparing for addresses on the Lord's Prayer. It is very rich in scriptural passages and in quotations from hymns and other poetry.

A VALUABLE BOOK for the clergy is *The Pocket Manual for Parochial Visitation*, compiled by A Parish Priest, with a Prefatory Note by the Rev. George Body, D.D., Canon Missioner of Durham (New York: Longmans, Green & Co.). The contents include brief offices and prayers for use in the sick room adapted to many different circumstances and practically covering all the many cases for which a priest is liable to be called upon, except that we find in the manual no office for the administration of the reserved sacrament. The offices are well arranged and the compilation an excellent one.

A NEW MANUAL of the Faith of the Church just at hand is *The Doctrine, Discipline, and Worship of the Anglican Church*, written and compiled by the Rev. Archibald Campbell Knowles, author of *The Triumph of the Cross*, *The Holy Christ-Child*, etc. (George W. Jacobs & Company, Philadelphia). Its scope is manifold. The subjects treated are "The Catholic Church," "The Anglican Church," "The Liturgy," "The Church Catechism," "Penitence," "The Church's Seasons," "Christian Virtues," etc., each of which is sub-divided into other topics. The language is concise and such as would appeal to the common reader, and the book is well illustrated with half-tones of devotional subjects. It will no doubt prove very useful.

A VERY SCHOLARLY discussion of the subject, involving many quaint incidents, is contained in a little pamphlet entitled *The Precedence of English Bishops and the Provincial Chapter*, by Chr. Wordsworth, M.A., Prebendary of Liddington in Lincoln Cathedral Church. The importance attributed to this subject is one that will strike some as rather novel and exaggerated, yet the facts, gleaned from the history of England from the earliest time, in which Bishops have played an important part and have acquired certain vested rights with respect to precedence at various functions, ecclesiastical and civil, are of interest. (University Press, Cambridge.)

BOUND in paper and containing only 32 pages is an excellent little manual for communicants entitled *O Come, Let us adore Him! A Short Manual of Instructions for those assisting at the Eucharistic Sacrifice*, by Frederick George Scott, M.A., D.C.L., rector of St. Matthew's Church, Quebec, Canon of Quebec Cathedral. The matter is well compiled and arranged. Copies may be had on application to St. Matthew's Church Depository, Quebec, at 10 cts. each.

THE STORY of the Crucifixion and Resurrection is well told in the form of a drama entitled *Gethsemane and After: a new setting of an old story*, by the Rev. Cyrus Townsend Brady, LL.D. It is arranged, both in dialogue and in scenic directions for the stage, and yet we presume it was not the author's intention to suggest that it be enacted in that wise. If the spirit that animates the Passion Play in its local habitation might be reproduced among us, it might be feasible for such a drama to be enacted in English. For his attempt to bring the sacred scenes to the realization of a modern audience, particularly of irreligious people, the author is to be commended.

THE NINTH edition, revised and enlarged, of the *History of the American Episcopal Church*, by the Rev. S. D. McConnell, D.D., has recently been put out by Thomas Whittaker, the tri-centenary of the founding of the Church rendering the work specially valuable and interesting at this time. Dr. McConnell's brilliant and fascinating sketch easily takes first rank in importance and interest on this universally contemporary subject.

THOMAS WHITTAKER has just published the latest work of the Rev. H. Mortimer Luckock, D.D., Dean of Lichfield, the subject being *The Eucharistic Sacrifice and Intercession for the Departed*.

WHAT IS THE ANSWER?

A CHARADE was lately submitted to the Free Library of Philadelphia, and the wise men and women of that institution are still puzzled over it. Are any of the readers of THE LIVING CHURCH able to give the answer?

It reads as follows:

"I sit on a rock
While I'm raising the wind,
But the Storm once abated
I'm gentle and kind;
I see kings at my feet,
Who wait but my nod,
To kneel in the dust
Which my footsteps have trod;
Though seen by the world
I'm known but to few;
The Gentiles detest me;
I'm pork to the Jew;
I never have passed
But one night in the dark;
And that was with Noah,
Alone in the Ark:
My weight is three pounds;
My length is a mile;
And when I'm discovered,
You'll say, with a smile,
My first and my last
Are the wish of our Isle."

PLANTS AND PEOPLE.—II.

BY HANNAH BURTON.

I HAVE a tree in my new garden. Probably if I had a half dozen or a score of trees, I should not talk about them at all; but having only one, it is different.

It is not exactly my own tree, because it stands just at the back of my garden wall, at the corner next the street, but I have half the branches and all the shade. It does not screen the early sun from my wide flower bed which runs along the side of the house, that would be a misfortune; but in the later morning it throws a shade across the lawn of my back garden, which is hidden from the street by the tall, thick bamboo hedge, and it is very pleasant to sit in its shade, with my sewing or my books.

It is not a tree of last year's planting; oh, no, it was there a century ago or more. When the first Franciscan fathers came ashore at the foot of the hill, and climbing the long ascent to its summit, viewed the land that was fair, and planted their mission on the crown of the hill, my old tree saw them. Doubtless it looked upon many strange sights in those old days.

If it would only tell its secrets!

It is a great thing to have an old tree in one's new garden. The birds make their nests in it, and I do not forget to leave bits of thread and dabs of cotton about, which they are quick to see, when they are house-building. And then I hear animated conversations from the nests which are hidden in the leafy boughs.

Perhaps the parent birds are teaching their little ones, preparing them for the time when they must leave the parental nest and go out into the great world on their own responsibility.

When the lawn is being sprinkled they fly down to bathe; they have such an air of importance and business it is amusing to watch them.

I have a great veneration for my dignified old tree, because it has faithfully fulfilled its mission to the world, of beauty and beneficence, through the winters and the summers of these many years. How quietly its roots have labored down in the dark, seeking the food the tree most craved for, to round out the beauty of stately stem and graceful bough. Unseen they crept through the hard earth, or harder boulders, even piercing the very rocks with their resistless gentleness!

And so, nourished and sustained by the roots which stretch far, far below, the old tree lifts its head to the sky, clothed with a leafage of glossy evergreen, like its brothers and sisters, the live-oaks on the foothills yonder.

When the fierce winter winds howl, and the sky frowns down, it is a picture of calm endurance, patiently waiting until the storm shall pass, and when the sky clears, it lifts its shining face, and smiles back to the smiling sun.

It is a type of perennial youth.

I am reminded of a pair of lovers, who were truly one. For fifty years and more they had journeyed together through

the winters and the summers, until they reached an ever-green old age, and they were lovers still.

Many children grew up around their fireside. They taught them by word and example that to be good is to be truly great. That the things of most worth in life are not the things which we can see and handle, and which perish in the using, but that the things most to be sought for are the things which last, such as faith and love. Morning and evening prayer—with the family was a part of their daily life, and every meal was hal-
lowed by a giving of thanks to the great Giver of all good.

They gladly extended a helping hand to all in need of succor or sympathy, and so they faithfully fulfilled their mission to the world of blessing and beneficence.

There was a "Secret Place" from whence they drew supplies of strength and patience, cheerful courage and endurance, so that in times of stress and storm they were not cast down unduly. It has been called the "Secret Place of the Most High." It is reached through faith—"the eye of the soul"—which sees the Unseen, that world of wonderful realities. We so often think of it as far away, when in fact it is all around us, touching us at every point, and separated from us only by a thin veil. It is so close it is worth while to try to feel its nearness.

Through the long years they had the habit of thus beholding the Invisible, until their faces caught the reflection of the radiance there, it made them beautiful, and yet like Moses of old, they wist not that their faces shone.

It was this that kept them young in heart, in sympathy, and in kindly interest. Their children's children loved their sunny faces. A bright-faced boy who loved to visit them, said: "I like to talk to grandmamma, she is so young."

I know of only one way to enjoy perennial youth, but it is a sure way—it is by the practice of the Presence of God, to realize every day, "God is beside me, God is beside me." This robs sorrow of its bitterness, it sweetens joy, it makes life worth living.

ONE DAY Livingstone was found dead on his knees, in the posture of prayer, in his African hut. But that life had so impressed itself upon his poor dark-skinned boys that they did what will always be one of the marvels of missionary annals. Yes! they wrapped his body in leaves, they covered it with pitch, and carried their sacred burden on their shoulders almost every day for nine long months! Yes! they fought hostile tribes, they swam swollen rivers, and they cut their way through almost impenetrable thickets until at length, one day they stood at the door of the mission house in Zanzibar, and said, "We have brought the man of God to be buried with his people"; and it is thus, *i.e.*, owing to the heroism of these native lads, that the body of David Livingstone rests to-day in Westminster Abbey, by the side of Britain's most honored dead.

And now, the work begun by Livingstone was carried on by Stanley, who in order to understand the conditions of the interior of the country, travelled step by step for a thousand days across this vast continent from ocean to ocean, and in all that journey did not meet a single man, woman, or child who had ever heard the name of Christ. And what was it that led Stanley to do all this, to make this great journey? Simply because as a mere press reporter he had been to the heart of Africa before, and because he had there found that marvellous man David Livingstone. Yes! he had sat at the feet of that great Christian traveller for four months, and thus he had come to see that some hidden power had taken possession of his life. And this had made Stanley himself hunger to lead the poor heathen folk out of darkness into Christ's ever glorious light. "I have heard the same voice myself," he said, "and therefore I am going back to Africa to finish his work." This, we know, was not many years ago, yet now there are twenty Bishops of our Anglican communion in Africa, and of these twenty, sixteen (three of them dark-skinned natives) were present at the Lambeth Conference in London in 1897. And Stanley, speaking later of the Victoria Nyanza, the second largest lake in the world, gives a good idea of the general progress that has been made, in the following words: "When I was at the lake eighteen years ago, there was not a missionary there, but now, owing to God's blessing on the work of the C. M. S., there are 40,000 Christian converts and 200 churches, and the natives are, I can tell you, most enthusiastic converts."

Turning now to Australia, New Zealand, and Polynesia, we must remember that 100 years ago there was only one settlement, Botany Bay, to which England used to transport her most abandoned criminals. And yet, now, to-day, in these regions there are 24 or 25 Bishops, and, after most heroic sacrifices, there is a great and mighty change. Cannibalism and human sacrifices are both things of the past, and there are thousands of Christian men and women, many of them under native clergy, sitting, we may say, clothed and in their right mind.—BISHOP OF QUEBEC, in *New Era*.

THE SOUL that wishes for His company shall often hear a gentle, a wounded hand, knocking at the door.—*Bishop Thorold*.

Church Calendar.



July 7—Sixth Sunday after Trinity.
 " 14—Seventh Sunday after Trinity.
 " 21—Eighth Sunday after Trinity.
 " 25—Thursday. St. James, Apostle.
 " 28—Ninth Sunday after Trinity.

Personal Mention.

THE REV. WILLIAM H. ALLISON has resigned St. John's Church, Covington, Ky., and accepted the rectorship of St. James' Church, Piqua, Ohio.

THE REV. CHARLES H. ARNDT is spending the summer at Orr's Island, Maine. His address is P. O. Box 83, Orr's Island, Me.

THE REV. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, N. Y., is spending the summer in Nova Scotia and the Bahamas. The Rev. George Peters is in charge of his parish during the summer.

THE REV. T. F. BOWEN, rector of St. Mary's Church, Des Moines, Iowa, is in charge of Grace and Calvary parishes, Sandusky, Ohio, during July.

THE REV. HOBART COOKE has resigned the rectorship of the two mission parishes, All Saints', Hudson, and Trinity, Claverack, N. Y. His address during August and September will be St. Saviour's Lodge, Inwood, 214th Street and Bolton Road, New York City.

THE REV. J. J. DIMON, rector of Grace Church, Mansfield, Ohio, will be in charge of the services at Prout's Neck, Maine, during the month of August.

THE REV. R. M. HARDMAN has been transferred from St. Paul's Church, Brookings, S. D., to Grace Church, Madison, S. D.

THE REV. DANIEL C. HINTON was instituted vicar of the St. Mary Memorial Church, Pittsburgh, on July 7th.

THE REV. EDWARD H. INGLE will have charge of All Angels' Church, at Twilight Park, N. Y., during July and August.

THE REV. JAMES JOYNER is doing missionary work in the district of Asheville. His address is Saluda, N. C.

THE REV. FREDERICK C. LEE, chaplain of St. Mary's School, Knoxville, Ill., is assisting the rector of Bar Harbor, Maine, during the summer months.

THE address of the Rev. T. B. LEE, rector of St. David's Church, Austin, Tex., for the next two months will be 610 N. Tejon Street, Colorado Springs, Colo.

THE REV. ALEXANDER C. MCCABE of Springfield, Ohio, has accepted a call to the rectorship of the Church of the Nativity, Huntsville, Ala., and will assume his new charge on July 21st.

THE address of the Rev. CANON MOORE is changed from Winnetka, Ill., to 348 Ashland Boulevard, Chicago, Ill.

THE REV. ALBERT J. NOCK, chaplain of the Virginia Polytechnic Institute, Blacksburg, Va., has accepted a call to St. Joseph's Church, Detroit, Mich., and will assume charge, September 1st.

THE REV. DR. J. P. NORMAN, rector of St. Paul's Church, Monongahela City, Pa., sailed on July 13th for a visit of a few weeks in the British Isles.

THE REV. GEORGE E. PLATT, who is in charge of Christ Church, St. Paul, Minn., during the summer, may be addressed until September 15th at 155 W. 4th Street, St. Paul.

THE REV. J. R. PICKELLS of Clairton, Pa., has been appointed missionary in charge of the Church of the Atonement, Carnegie, Pa., and St. Luke's, Woodville, and will enter upon his duties August 1st.

THE REV. MARCUS J. SIMPSON has accepted a call to Yantic, Conn., and hopes to enter upon his duties the third Sunday in July.

THE REV. H. B. STUART-MARTIN of Holly Hill, Fla., has accepted a parish at Vincennes, Ind.

THE REV. H. W. STARR of Council Bluffs, Ia., will spend July and August in Roxbury, Mass.

His address will be 153 Walnut Ave., Roxbury, Mass.

THE REV. B. W. R. TAYLER, D.D., rector of St. George's Church, Schenectady, N. Y., has been given a two months' vacation, which he will spend abroad. His address will be Church House, Dean's Yard, Westminster, London.

THE REV. FLOYD VAN KEUREN has been chosen assistant at St. Paul's Church, Erie, Pa., to have special charge of Trinity Mission. He began his work July 1st.

THE REV. S. M. WILCOX of Boone, Ia., will preach in St. Paul's Church, Council Bluffs, Ia., during the month of July.

THE REV. CHARLES M. YOUNG, rector of Trinity Church, Washington, Pa., has accepted the rectorship of St. Thomas' Memorial Church, Oakmont, Pa., and will assume charge, September 1st.

ORDINATIONS.

DEACONS.

MAINE.—On Sunday, July 7th, in St. Luke's Cathedral, Portland, the Rt. Rev. Robert Codman, D.D., ordained to the diaconate, Mr. AUBREY CALDWELL GILMOUR, formerly a Congregational minister. The sermon was preached by the Bishop, and the candidate was presented by Canon Ogden. For the present, Mr. Gilmour will have charge of the Church of Our Father, Hull's Cove, Maine.

MINNESOTA.—On June 29th, in the Church of the Ascension, West St. Paul, the Rt. Rev. Samuel C. Edsall, D.D., ordained to the diaconate, Mr. CHARLES W. HOLMES. The candidate was presented by the Rev. A. G. Pinkham, and the sermon was preached by the Rev. G. H. Ten Broeck.

PRIESTS.

VERMONT.—On Sunday, July 7th, in St. Paul's Church, Burlington, the Rt. Rev. Arthur C. A. Hall, D.D., Bishop of the diocese, advanced to the priesthood, the Rev. JOHN G. CURRIER. Mr. Currier will continue his work at the missions of Milton, Georgia, and Fairfax, Vt.

DIED.

PIERSON.—At Bridge Hampton, L. I., on July 4th, BOWEN WHITING PIERSON, in the 50th year of his age. Funeral services were held at the Church of St. Mary the Virgin, New York, on Saturday, July 6th, and interment at Norwich, Conn.

CAUTION.

ELLISON.—Additional notes of caution concerning RICHARD R. (or E. E.) ELLISON (see LIVING CHURCH, July 13, page 374) are received from the Bishops of Massachusetts and Laramie. It is alleged that in several places in the East this man has claimed to be a clergyman of the Church, sometimes claiming to be from Honolulu and sometimes from Laramie. He is alleged also to have passed himself off as the Rev. P. B. Peabody, a well-known Western Missionary. He is described as of dark hair and complexion, about 5 ft. 7 or 8 in. in height, about forty years old, and dressed in clerical suit. Information concerning him can be given by the Bishops of Massachusetts, Laramie, and Honolulu.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

ALL SAINTS' SCHOOL, Sioux Falls, S. D., wishes an experienced teacher of Mathematics. Churchwoman, college trained, missionary spirit. Address: PRINCIPAL.

WANTED—An Organist and Choirmaster; vested choir. Position as teacher of voice culture at \$90.00 a month may be secured. For particulars, address, giving references, Rev. JOS. H. SPEARING, Shreveport, La.

WANTED—Partner in boys' boarding school. New York State. Address: "PARTNER," care LIVING CHURCH, Milwaukee.

WANTED—WOMEN, to take training for deaconesses, missionaries, or parish workers, at the Church and Deaconess Home of Minnesota, 587 Fulton Street, St. Paul, Minn., a home for aged women and training school for deaconesses. The full course covers two years of instruction, including six months of hospital training. Apply to Rev. C. EDGAR HAUPT, warden.

CHURCHES can readily find clergymen for their summer supply, at the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

INCREASE YOUR INCOME, serving the Church. Write: ANCHOR PRESS, Waterville, Conn.

CHOIR EXCHANGE—Churches paying \$750 and upwards can have the finest organists in the country to select from by writing to the JOHN E. WEBSTER CO., 130 Fifth Avenue, New York. Soundly equipped men and women from \$300. Telephone: 3449 Chelsea.

WANTED—Unmarried Priest or Deacon, for Cathedral church on the Pacific Coast; \$900 and excellent rooms. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER wishes a change to well equipped parish, having modern organ and male choir. References as to ability, experience, and character. Recitalist, etc. "VOX CELESTE," care LIVING CHURCH.

LADY COMPANION-HOUSEKEEPER desires reengagement; thoroughly domesticated, active, and good manager; musical. Church privileges a consideration. ALPHA, care LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

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

ORGANS.—If you require an organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

LARGE ORGAN FOR SALE.

AN ERROR was made in the quarter-page advertisement of Messrs. Hann, Wangerin, Welckhardt Co., printed last week, wherein they offered for sale the large organ of All Saints' Cathedral, Milwaukee, which is now superseded by the new organ erected in connection with the Bishop Nicholson Memorial. In the advertisement it was printed: "When new, this Organ cost \$800.00"; the figures should have read \$8,000.00. The firm advertised that they would "put it into first-class condition, as good as new," and they offer it as a "magnificent bargain for any church having the required organ space." Their address is 112-122 Burrell St., Milwaukee, Wis.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description. Figure work a specialty. Exclusive stock of English silks and designs. Low prices. Special rates to missions. Address: MISS LUCY V. MACKRILL, Chevy Chase, Md.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in THE LIVING CHURCH since its organization, its patrons embracing the

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APPEALS.

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We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please take up offering in your church, Sunday School, and Woman's Auxiliary. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAOM, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

EPHAPHATHA REMINDER AND APPEAL.

After thirty-five years of steady labor, founding and serving deaf-mute missions in the Middle West, the undersigned appeals to the parishes for a liberal remembrance of the Expense Fund on next Twelfth Sunday after Trinity—August 18th. Church people away from home on the day, are asked to remember in the offertory the "voiceless ministry," which is a great spiritual blessing to their silent brethren.

REV. AUSTIN W. MANN,
General Missionary.

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RICHARD G. BADGER. Boston. *Dramas of Camp and Cloister.* By Archie E. Bartlett. Price, \$1.50.

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GINN & COMPANY. Boston. *Lisbeth Longrock.* Translated from the Norwegian of Hans Aanrud. By Laura E. Poulsen. Illustrated by Othar Holmboe.

IMPORTED BY CHARLES SCRIBNER'S SONS. New York.

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Old Testament Miracles in the Light of the Gospel. By A. Allen Brockington, M.A., Assistant Curate of St. Mary Magdalene, Taunton, formerly Vicar of Chilcompton, Bath, author of *The Seven Signs, The Parables of the Way.* With an Introductory Note by the Rt. Rev. Edgar C. S. Gibson, D.D., Lord Bishop of Gloucester. Price, \$1.25 net.

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PAMPHLETS.

Some Effects of Spirit and Drug Taking on the Upper Air Passage. By T. D. Crothers, M.D., Hartford, Conn. Reprinted from the Medical Record, June 8, 1907. (William Wood & Company, New York.)

A Short Introduction to Franciscan Literature. By Father Paschal Robinson of the Order of Friars Minor. Price, 10 cents. (Tennant & Ward, Publishers, New York.)

Socialism. By W. H. Mallock, M.A. A series of Lectures delivered at Columbia University, Harvard University, Harvard University, Johns Hopkins University, University of Pennsylvania, University of Chicago, under the auspices of the Public Lecture Bureau of the National Civic Federation. Published by the National Civic Federation, 281 Fourth Avenue, New York.

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THE CHURCH AT WORK

REREDOS FOR QUINCY CATHEDRAL.

THE CATHEDRAL CHURCH of Quincy is rejoicing in the possession of a new reredos which deserves to take rank as one of the chief artistic treasures of the American Church. This has been given by the widow and children of the late Richard F. Newcomb as a memorial of him. It was solemnly dedicated by Bishop Fawcett, assisted by the Dean of the Cathedral, the Very Rev. Wyllys Rede, D.D., and Canon William A. Gustin, on the Sixth Sunday after Trinity. The Epistle and Gospel were especially appointed for the occasion and were strikingly appropriate, being Isaiah lx:10-19 and St. Matthew xiii, 24-30 and 36-43. The sermon was by the Rev. Edward A. Larrabee, rector of the Church of the Ascension, Chicago, who drew out most impressively some of the great lessons incul-

consumed under the wrath of God. Above them enthroned in glory is the Lord of the Harvest surrounded by a multitude of the heavenly host who are rejoicing with Him at the gathering in of the Harvest. A refulgent, heavenly light streams upon them from above, indicating the presence of the Father, while the Holy Spirit hovers between in the form of a dove. Thus we have the Holy Trinity participating in the Consummation of Redemption. The central painting, of course, furnishes the keynote to the whole conception and is a splendid piece of coloring and imagery. The Lord of the Harvest is attended not only by a heavenly host but also by a company of saints and angels who have labored in the harvest field. Most conspicuous are St. Mary the Virgin and St. John, the two who were most closely associated with Him upon earth. They are pictured in mature

Chaignon la Rose of Boston. The woodwork is carved oak stained a soft greyish brown, designed by Cram, Goodhue and Ferguson of Boston and executed by William F. Ross and Co. of Cambridge. The paintings are the work of the Rev. Johannes A. Oertel, D.D. of Washington, D. C., and are of the highest order of excellence. Each face and figure is wonderfully worked out, the whole combination of painting and sculpture forming a work of rare originality and impressiveness.

HONOLULU MISSIONARY CONVOCATION.

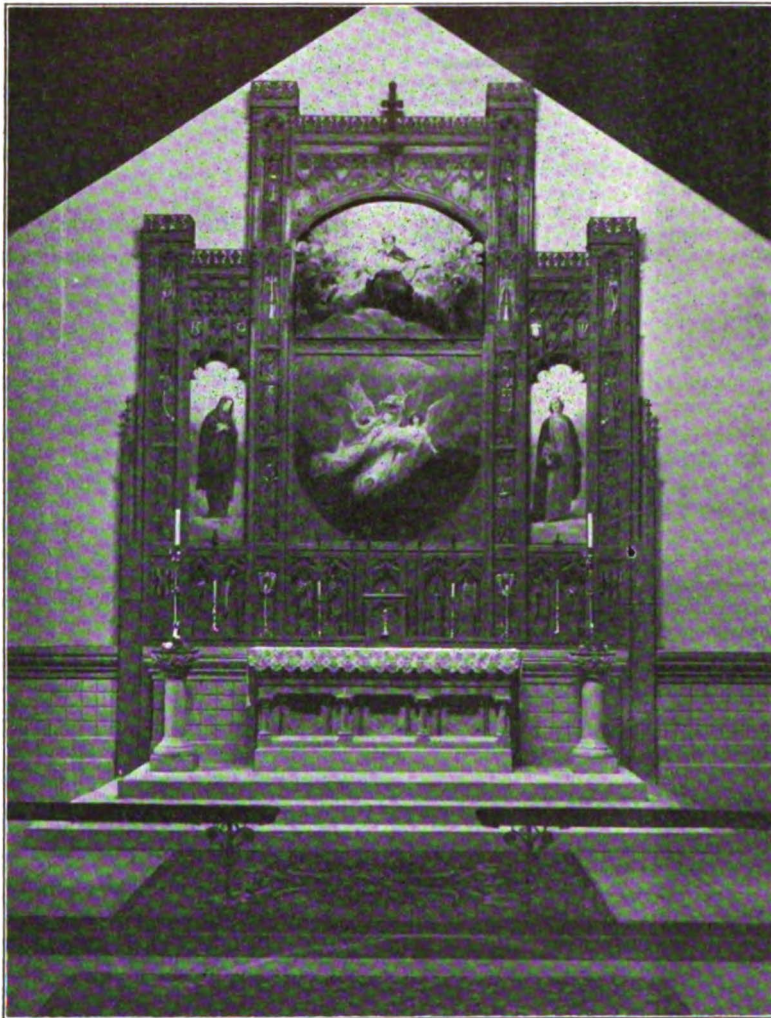
THE FIFTH annual Convocation of the Missionary District of Honolulu was held at St. Andrew's Cathedral Honolulu, June 22-24, with what proved to be, as was anticipated, unusual interest for all who attended its sessions and the various functions related to it. The meeting had been postponed two weeks to admit of having present the Rev. Dr. Lloyd of the Board of Managers who, with the Rev. Dr. Alsop, also a representative of the Board, was *en route* from the Orient, and was due here about the 21st of June.

The Convocation was opened with a celebration of the Holy Communion, the first business session being held in the afternoon of the same day. All but two of the clergy actively engaged in work were present with the usual lay representatives from the various parishes and missions. The Bishop presided at all the sessions. The Rev. W. E. Potwine was chosen secretary. The Rev. Dr. Alsop and other clergy attending but not canonically resident were invited to seats in the Convocation. Dr. Alsop, as the representative of the Board of Missions, was presented to the Convocation, and, in his own words of greeting, took occasion to explain the unfortunate absence of Dr. Lloyd who, on account of his wife's uncertain state of health and the uncertainty of securing proper accommodations for her on another steamer if they should stop over, had been compelled to continue the journey the same day, greatly to the disappointment of the Bishop and the whole Convocation.

THE BISHOP'S ADDRESS.

In his address, the Bishop reviewed the work of the mission under the first five years of his episcopate, showing a remarkable increase in development along every line with the successful establishment of much new work. Referring to the sporadic defections from the faith which have agitated the Church during the past year, the Bishop said:

"In the past year, when from afar have come reports of priests who have taught that the Catholic creeds did not mean what they say, I have wondered what such men would have to teach those here who, in emerging from heathenism, have grasped these facts which they treat so loosely, and made them, by their hearts' acceptance, 'the power of God unto salvation.' I have asked myself, if men abandoned the truth that God 'came down from heaven' and 'was made man' and that 'He rose again from the dead' how long would hearts burn to tell the glad tidings to men? We learn to appreciate the truths in every system; but we learn also to see that they are all crystallized and made real in Jesus Christ. We learn to see that a sense of sin as an outrage against love is not found unless men 'know Jesus Christ and Him crucified.' We learn to appreciate and admire the good maxims of Confucius, or the doctrine of sowing and reaping which Buddha taught; but we learn also to see how powerless are moral aphorisms, and how Buddhism and all



NEW REREDOS, QUINCY (ILL.) CATHEDRAL.

cated by the reredos. This fine work of art will be of great value to the Cathedral at Quincy not only as a thing of beauty but as a great teacher of religious truth. Indeed this is the main purpose of the whole structure—to tell a most high and important story.

The subject is "the Consummation of Redemption" or "the Final Harvest." The development of this idea is based upon the Parable of the Tares as related by our Lord in St. Matthew xiii. The central feature of the reredos is a splendid painting in which the world is seen in ruins in the fading light of the last day. Hovering over it are three glorious angels. One of them bears a sheaf of wheat, another a basket of grapes, and the third is cursing the tares which are being

years and with singular originality and power. The base of the reredos is filled with a series of carved figures of those who have been prominent workers in the harvest in different ages of the Church. In the central panel SS. Peter and James as Apostles to the Jews and SS. Paul and Barnabas as missionaries to the Gentiles represent the Primitive Church; at the left SS. Ambrose and Augustine stand for the undivided Church of the first centuries; and at the right St. Anslem and John Keble for Anglican Christianity. The buttresses are filled with figures of saints and angels, fellow laborers in the great work of Redemption. The bases of the buttresses are enriched by the coats of arms of the diocese and the Cathedral, as designed by Mr. Pierre de

systems fail to give any answer to the cry of the human heart for pardon, peace, and grace; in fact, while seeing more clearly the good in any and all systems, yet we see more clearly that this good, and infinitely more, is made real and becomes a living force in the person of Jesus Christ; and the hope of and power for uplifting of man lies in God who, 'for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man.' The men who talk glibly of comparative religions with a view of elevating religious systems to the same plane as Christianity, or even to supplant it, would be the last to wish their wives and children to live in an environment where the system prevailed and where their influence has moulded social and political life by centuries of sway. We judge a tree by its best fruits and not by its worst. We cannot fairly compare the best product of another system with the worst found in Christian lands. We boldly accept any comparison between a Mohammedan saintly fakir or Hindoo Buddhist saint with a working Christian saint, in this or any age; a Ken or Keble; a John Howard or Florence Nightingale; a Dr. Muhlenburg or a Phillips Brooks. We welcome the test, "By their fruits ye shall know them." In these Islands of many races how forcibly is it brought home to us that one thing only can save the world. It is not a human philosophy, nor an ethical code nor a teaching of the prevalence of law. It is the crucified, the risen, the ascended Lord and Christ. It has been the joy of many of our lives to see how, to men of all races whose hearts are open, He is as ever the Life and the Light of men."

LEGISLATION EFFECTED.

The Convocation resolved to memorialize General Convention to change the term "Missionary District" to "Missionary Diocese," in the interests of clearness of understanding of exactly what is intended to be described. While the Hawaiian Islands were independent the Church here was known as "the Diocese of Honolulu," and it is believed that it would be in the interests of the Church in Hawaii to have the proposed change made by which the name "Diocese" modified by the term "missionary" might be restored.

The Council of Advice appointed consists of the Rev. Canon Alex. Mackintosh, Pres., the Rev. W. E. Potwine, Secty., the Rev. Canon John Osborne, Mr. T. Clive Davies, Gen'l Edw. Davis and Mr. H. N. von Holt. Delegates to the General Convention elected were the Rev. Canon Alex. Mackintosh and Mr. H. M. vonHolt. Alternates, the Rev. Canon John Osborne and Mr. L. Tenney Peck. Legislation providing for the incorporation of parishes, and fixing the date for the end of the parochial year was had. Mr. T. Clive Davies was re-elected treasurer of the Convocation, of the Episcopate Fund and the Board of Missions; Mr. C. F. Clemons was chosen Chancellor of the District, and Mr. Edmund Stiles, Registrar.

On Sunday, June 23d missionary services, with stirring addresses by Dr. Alsop and others, were held at the Cathedral.

THE BISHOP'S ANNIVERSARY—GIFTS PRESENTED.

At a reception tendered the Bishop and Mrs. Restarick and the distinguished visitors, at the Royal Hawaiian Hotel, the occasion being the twenty-fifth anniversary of the Bishop's ordination, the twenty-fifth anniversary of his marriage with Mrs. Restarick and the fifth anniversary of his consecration, the clergy and other Church people of the city took the opportunity of expressing their loving esteem and devotion by the presentation of various substantial gifts. The clergy, through the Rev. Canon Mackintosh presented a handsome clock, suitably engraved; on behalf of the Hawaiian congregation the Princess Kalaniana'ole presented a beautiful silver plate with the Hawaiian coat of arms enamelled thereon; and on behalf of the Church

people generally Mrs. vonHolt tendered, as their silver wedding present, three dozen silver forks, a dozen knives, a pearl handled carving set, a silver bread dish, and, to Mrs. Restarick, a silver toilet set. Many private gifts were also presented to the Bishop and Mrs. Restarick by friends far and near on this happy anniversary of their married life. The devotion of some of the Bishop's old time friends may be gathered from the fact that one of his former parishioners was present to join in this expression of love who had been present at the 10th, the 15th and the 20th anniversaries in California. The Bishop's response to the generous remembrance of his people was a fitting tribute to the loyal and loving partner of his joys and labors in the ministry of the Church.

NEW RECTOR FOR ZANESVILLE, OHIO.

THE REV. CHARLES ELLIOTT MACKENZIE, D.D., of Columbus, Ohio, has accepted a unanimous and pressing call to become rector of the parish of St. James', Zanesville, Ohio, and has entered upon his duties. Dr. Mackenzie has been archdeacon of the Columbus Con-



REV. CHAS. E. MACKENZIE, D.D.

vocation of the diocese of Southern Ohio for the past two and one-half years and in that time has done a fine work in reorganizing the missions of the Convocation and in establishing several new and promising missions. By his energy and executive and pulpit ability he has won for himself a commanding position in the diocese and comes to this old historic church under the most favorable auspices. He was formerly rector for eight years of St. John's, Massena, New York, and five years of St. Luke's, Cleveland, Ohio, where he built up strong and progressive congregations.

ANCIENT OHIO CHURCH TO BE DEMOLISHED.

THE RECTOR of St. John's parish, Cuyahoga Falls (Rev. William Morrow Washington, Ph.D.) will "deconsecrate" prior to the demolition of the venerable church building late in July to make room for a new \$20,000 edifice which will be begun immediately. Over one third of this amount has already been subscribed.

The new church will be 100x33 feet with a basement story, and the material used will be brown paving block buff trimmed, windows and doors trimmed with cut stone. The interior finish will be of cream colored, semi-glazed, pressed brick. As far as practicable materials of the old building will be employed in the new structure. The new church will seat three hundred exclusive of the choir. It is hoped that the Church may be entirely enclosed before winter.

St. John's parish has an interesting history extending back to 1818, when the first Church services were held in a log cabin in Stow township. Twelve years later the parish was organized and in 1835 the venerable House of God which is soon to be torn down

was erected, and was consecrated July 10, 1836, by the Rt. Rev. Charles Pettit McIlvaine, D.D., second Bishop of Ohio. The main part of the building, with the exception of slight changes afterwards made in the windows, remains almost identically as originally built. St. John's was considered quite an ornate structure at the time. The furnishings of the church, the old three decker pulpit, desk, and "honest table on four legs" used as an Altar, together with the rail surrounding all, were of solid oak, to procure which in well-seasoned condition the pioneer members took up their barn floors. All of this furniture was carved and finished in Churchly pattern, and although rebuilt, still retains its proper place among the modern furnishings.

At the very outset the parish undertook educational work. The first rector, the Rev. W. H. Newman, organized a school for young women and girls, which for a number of years flourished and enjoyed a reputation for learning and culture that overstepped the bounds of both parish and state and attracted pupils from the Atlantic seaboard and from Canada. Miss Carpenter, the first principal, lived until a few years ago and died only a few months before her one hundredth birthday. In a letter written by her in her ninety-third year, which is still extant, she mentions that she is "still giving occasional lessons in Latin and Greek."

The parish had for one of its early rectors the Rev. A. T. Bledsoe, famous afterwards as a controversial writer, and another was a member of the Meade family of Virginia. One of these early rectors was requested to resign on account of his "extremely ritualistic practices." The Rev. J. W. Cracraft, rector of St. John's for seven years, was previously the founder of the Church of the Ascension, Chicago.

A goodly portion of the fund for erecting the present church was given by St. Bartholomew's Church, New York, and the Rev. F. C. Kelley once in charge of St. John's, afterward became rector of that parish. The Rev. Alvah Guion, founder and long time rector of Grace Church, Brooklyn, N. Y., served at St. John's altar. Three of the longest and most notable rectorates cover a period of fifty years.

In the earliest days St. John's had among its members the Hawthornes, Willises, Munroes, and Cartwrights of Boston. The names of a brother of Nathaniel Hawthorne and of N. P. Willis appear on the parish register. Joseph Holbrook, late of Brooklyn, N. Y., a singer of some fame, composer of much sacred music, and compiler of the Methodist Hymnal, was at one time a member of St. John's choir. Edward Rowland still, the poet, was once the parish organist. There are still living in the parish two persons who witnessed the consecration of the church seventy-one years ago. The first person who received the sacrament of Holy Baptism in St. John's is likewise still living.

St. John's is one of the few Churches in Ohio in which the daily service is held, and the weekly celebration of the Holy Communion was instituted fifteen years ago. St. John's is the mother parish of Summit county and its rector is also in charge of Christ Church, Kent, and St. Andrew's Church, Akron.

BISHOP WALKER AMONG THE INDIANS.

THE VISIT of the Bishop of Western New York to the Indian Reservation of the Senecas is always something more than an official function. It is prepared for long before and hailed with delight when the day arrives. On Tuesday, July 2nd, in company with the Ven. Archdeacon Ayres, the Rev. Robt. Greaser, Rev. Dr. Jesse Brush, Rev. Dr. Charles H. Smith, and Rev. John Dysart, the Bishop held morning service at the Church of the Good Shepherd, Brant, and confirmed

nine adult Indians, amongst whom was the president of the Seneca nation, a man of very decided ability. On the two reservations over which he holds jurisdiction there is a population of 2,200 full and half-blood Indians. They have a council, consisting of eight men from each reservation, also a secretary and treasurer. To this council is committed decisions regarding the rental of farms, the distribution of lands among their own people, and the division of the funds which are derived from the ground-rent of lots in different villages on the reservation. One town, Salamanca, with a population of 6,000 white people, pays ground-rent to the Seneca nation, but in the aggregate it amounts to but a meagre sum. The business of the council is conducted with grand dignity, and the influence of the older men among their people is quite marked.

On the reservation the Church in the diocese has a second mission station, started some years ago among a portion of the people, many of whom were decidedly pagan. A goodly number, however, are interested in the work.

After the Confirmation service above noted, a picnic was held on grounds some distance from the church, and an abundance of well-prepared food in great variety was set before the congregation and guests by the Indian women. Some of the food was of the kind used by the Indians of a more primitive day, including corn soup and bread made of whole corn.

The enthusiasm was very great. Speeches were made by the Bishop, clergy, and Indians, and a very happy condition of things was manifest throughout the whole proceedings.

As an evidence of the interest of these people in their church, they have provided funds from their own pockets and by subscriptions—not from fairs and like devices—for the carpeting of the building. Some time ago the men at a working "bee" completed a horse-shed and made the grounds about the church presentable and seemly, dozens of them coming together for this purpose and working until the task in hand was accomplished. The choir, entirely made up of Indians, renders the service in a most admirable manner, the dignified music of the Church appealing to their sense of fitness.

SOME SUNDAY SCHOOLS WORK THROUGH THE SUMMER.

IT IS GRATIFYING to learn that two of the largest Sunday Schools in Philadelphia, those of Holy Apostles' and Holy Trinity Churches, do not close their sessions during the summer season, and many of the parishes have this year followed their example, the attendance in each case being remarkably good.

WORK ON ROCKAWAY BEACH.

THE LITTLE MISSION church at Avenue-by-the-Sea, Rockaway Beach, was opened for service by the Archdeacon of Queens and Nassau counties, the Ven. Henry B. Bryan, on Sunday, July 7th. The Archdeacon was assisted by the Rev. Henry Mesier and the Rev. Joseph P. Alten. This mission church belongs to the "Trustees of the Union Church," who have requested the Archdeacon to conduct services therein, and who have very generously offered to transfer the property to the Diocesan Missions of Long Island. The matter is in the hands of counsel and the property will be deeded just as soon as the legal requirements can be complied with. The work here will be conducted by the Archdeaconry in connection with the new mission Church of St. Andrew's-by-the-Sea, Belle Harbor, three miles distant. Arverne and Belle Harbor are parts of Rockaway Beach and offer a large field for missionary work. There is a large permanent population there and the two missions will require a resident priest

all the year round. The name of the Arverne mission will be chosen when title is taken to the property.

The Bishop will dedicate the new church at Belle Harbor on Sunday afternoon, July 21st.

TEN YEARS AT GLEN COVE, L. I.

THE TENTH anniversary of the rectorate of the Rev. Jno. W. Gammack of St. Paul's, Glen Cove, L. I., was celebrated on Sunday, July 6th. At the morning services, consisting of Morning Prayer and Holy Communion, three clergymen were present, viz.: Rev. John Williams of Calvary, Brooklyn, who preached the sermon; Rev. James Gammack, D.D., of St. James', West Hartford, Conn., and the rector of the parish. Besides addressing the congregation, Mr. Williams was called upon to present to Mr. Gammack a testimonial from the congregation, consisting of a purse of \$2,500. There was a large congregation present, and many who could not attend sent congratulatory letters. The parish has enjoyed a period of prosperity during the ten years' rectorate of Mr. Gammack. The communicant list has been largely increased, the church debt of nearly \$10,000, paid off, a parish house and a rectory have been added to the church property, the former being a memorial and the latter having been acquired by purchase. In addition to regular parish work, Mr. Gammack has established and has the care of a summer mission at Lattingtown.

HISTORICAL SERMON PRINTED.

THE SERMON preached some weeks ago by the Rev. N. S. Thomas, rector of the Holy Apostles, Philadelphia, at the dedication of the new St. Paul's Church, located at Fifteenth and Porter Streets, has been printed in pamphlet form for distribution. It contains many illustrations of both the old and new St. Paul's, and will therefore be of historical value.

PARISH BUILDING FOR HISTORIC CHURCH.

THE VENERABLE and historic parish of Christ Church, Philadelphia, is shortly to have a parish building to meet its increased needs in parochial activities. The new rector, Rev. Dr. Washburn, who will assume charge early in September, was in town last week and has secured the commodious residence on Eleventh and Clinton Streets for a residence and rectory.

COWLEY FATHERS' BUSY SUMMER.

THERE IS probably no parish in Boston where the regular activities are so completely carried on with scarcely any let-up during the summer as at the Church of St. John the Evangelist, where Father Field labors on through all kinds of weather. What time he can spare from his duties in and about the city is devoted to his farm for poor colored children at Foxboro', where during the last two weeks of the present month, the acolytes of St. Augustine's Church are to camp out. Beside all his many city duties, which include private ministrations among many poor and sick families, Father Field finds time to plan for his new church at the South End for the colored folk, for which the people themselves have already given more than \$500. One gentleman has promised \$500 as soon as the building begins, and another has promised a set of stations as soon as the edifice is ready. Meantime there has been some opposition to the work on account of the teachings of the Cowley Fathers; but, as Father Field points out, the fruits of the teaching at St. Augustine's can be found in every part of Boston; and the doctrine and discipline of the Holy Catholic Church in all its fullness and purity are needed and are

appreciated by the colored people as much as by any of the members of the Church.

At the present time Father Tovey is in England, where he will remain until early in September; and Father Powell is making a tour of several of the Ontario provinces, conducting retreats for priests, sisters, and lay communicants. Father Waggett, superior of the London House of the S. S. J. E., is expected to visit America in September to preach and conduct retreats in several of the large American cities, his retreat in Boston being at the Mission House from September 17th to 20th.

EDITOR GIVES WORK AS THANK OFFERING.

A RATHER unique campaign has been instituted by the editor of Durham (N. C.) *Daily Sun*, Mr. J. A. Robinson. Having lately recovered from a very serious illness, he wishes to make a thank offering to Almighty God, and as such is using his efforts to secure \$4,000 with which to provide a set of chimes for the new St. Philip's church, Durham, a handsome structure now nearing completion. He asks his fellow newspaper men who have come in touch with his paper to assist him in this work, and as the editor of the Richmond (Va.) *News-Leader* remarks: "The thought is a beautiful one." Mr. Robinson asks these various newspaper men to say that his undertaking is endorsed cordially by the rector of the church, the Governor of the state, and prominent citizens of Durham, and that contributions may be sent to him at the address mentioned.

AN ILLINOIS PARISH'S SEMI-CENTENNIAL.

THE PARISH of St. Paul's, Alton, Ill., observed its semi-centennial early in July. The church was consecrated by Bishop Whitehouse in July 1857. Only one of the communicants of that day is now resident in Alton, but others living in other parts of the country united with the one in making an anniversary gift. The rector of fifty years ago was the Rev. Dr. McMasters; at the present time, the Rev. H. M. Chittenden.

INTERDENOMINATIONAL REVIVAL SERVICES IN NEW ORLEANS.

AN ORGANIZATION termed "The Protestant Ministers' Association" of New Orleans has invited a Baptist minister, the Rev. George C. Cates, to conduct "a great interdenominational evangelistic service" in that city under its auspices. A letter was recently addressed on behalf of that association to the Protestant ministers of New Orleans, our own clergy being included, the Dean of the Cathedral being among the signers. The ministers receiving the letter were requested to lay the matter before their several congregations and advise the chairman of the association whether they were prepared to assist. A letter from Mr. Cates, accompanying that of the ministers' association, declared his willingness to make "a great soul-winning campaign" if assured of the cooperation of the people of the several denominations.

EXPANSION OF ST. PAUL'S PARISH, BALTIMORE.

DURING the summer the interior of St. Paul's chapel, Baltimore, lately the "Henshaw Memorial," will be greatly improved. The chancel is to be placed at the east end instead of the side of the church; a new altar is to be erected; the seats are to be changed, and the whole building is to be internally reconstructed. Beside this, a new furnace and electric lights are to be installed.

This work was recently consolidated with the mission work of St. Paul's parish, and Dr. Kinsolving, the rector, has placed Rev. Frank Hay Staples in charge of the work as vicar

of St. Paul's chapel. There will be more than 400 communicants and 500 Sunday School scholars.

BROTHERHOOD CONVENTION AT WASHINGTON.

FOR THE LARGE open air mass meeting to be held on Sunday afternoon of the Convention on the enclosure of the Cathedral of SS. Peter and Paul, at Mt. St. Alban, and at which the Bishop of London will be one of the speakers, arrangements are being made for all the visiting Bishops and clergy and also the clergy and vested choirs of the Washington churches to participate in the service. The music for the occasion will be furnished by a large section of the U. S. Marine Band, also in vestments. The service will be held under the shadow of the Peace Cross, an Iona cross of stone, twenty feet in height, which was consecrated in October, 1898, to commemorate the ending of the war between the United States and Spain. The Peace Cross is so situated that it overlooks the City of Washington and stands as a monument of peace and good will to all men and nations.

The sessions of the Convention will be held in Continental Hall of the Daughters of the American Revolution building, situated at the corner of 17th and D Streets, Northwest, which is only a few minutes' walk from the principal business section of the city and within easy walking distance of the leading hotels. Ample space will be available in Convention Hall for the general headquarters, such as registration, information bureau, and quarters for sectional conferences. Active efforts are being made by the Washington committees to secure the attendance of the clerical and lay delegates to the General Convention, meeting at Richmond just after the close of the Washington Convention, and also personal invitations have been issued to all the Bishops. The enthusiastic manner in which the members of the Brotherhood throughout the country are taking hold of the Convention indicates an unusually large attendance and it will, no doubt, be the largest gathering of the Brotherhood ever assembled.

ANNIVERSARY OF LONG ISLAND RECTORSHIP.

A GREAT CONGREGATION filled St. Paul's Church, Glen Cove, L. I., on Sunday morning, July 7th, when the Rev. John W. Gammack celebrated the 10th anniversary of his rectorship. The service was a celebration of the Holy Eucharist, in which the rector was assisted by his father, the Rev. James Gammack, LL.D., of West Hartford, Conn., and by the preacher of the day. The service was most impressive, the music well rendered, and nearly every one received the Holy Communion and remained till the close of the service. The sermon was preached by the Rev. John Williams, rector of Calvary Church, Brooklyn, who also preached the sermon at the consecration of the church eight years ago. At the close of the service the rector was presented with a purse of \$2,300 as an expression of the love which his parishioners bear towards him.

A "CHANGE OF NAME" IN MASSACHUSETTS.

THERE WAS an interesting exchange of views at the recent meeting of the Eastern Convocation of Massachusetts, on the proposed change of name, not of the Church, but of the Concord School, rendered necessary by its removal from its former location, which is owned by a corporation controlling the name. Many names were suggested; among them, "Trinity," after the Concord parish; "Huntington," after Bishop Huntington, so long identified with education interests in Massachusetts; "Hawthorne," after the gifted writer who lived in the Old Manse, not

far from the new school grounds; "Punkatasset," after the hill on which the school will be located; "St. Christopher," "St. Nicholas," "St. Andrew," and other names. The latter has been selected, because it represents the aim of the school—to impress upon the boys the great purpose of life—to be of service to their fellows. The "Concord School," of which Mr. Eckfeldt has been the headmaster for seven years, will be hereafter known as "St. Andrew's School," under the same headmastership. It will re-open in its new building on Punkatasset Hill the last of September, and it is safe to say that, with its new school and dormitory, its fine field for athletics, its healthful and beautiful situation, its refining home influence, and its admirable facilities for instruction, no school in New England presents greater attractions and advantages as an educational home, especially for younger boys.

SOUTHERN OHIO ELECTION.

THE STANDING COMMITTEE of the diocese of Southern Ohio has been organized by the election of the Rev. John Hewitt, Columbus, president, and the Rev. D. W. Rhodes, D.D., Cincinnati, secretary.

KENYON COLLEGE COMMENCEMENT.

THE SEVENTY-NINTH commencement of Kenyon College, June 22-26, was one of the best attended and most enjoyed in the history of the institution. The formal exercises began with the Stires Prize Debate on the evening of June 22nd. These prizes for excellence in public speaking are given by the Rev. Dr. Ernest M. Stires of St. Thomas' Church, New York. The first prize was awarded to Lindus C. Marsh, '07, and the second to John L. Oldham, '07. On Sunday morning seven candidates were ordained deacons by the Bishop of Ohio and one by the Bishop Coadjutor of Western Michigan. Bishop McCormick preached a powerful and eloquent sermon. In the evening the baccalaureate sermon before the college class of 1907, was preached by the Rev. Holmes Whitmore, rector of Christ Church, Dayton.

Besides the athletic and social events of Monday and Tuesday the Senior play, "Much Ado About Nothing," and Gilbert Sullivan's comic opera, "Trial by Jury," presented by the Glee Club, deserve special notice. The Russell Prize Speaking for Theological students was held on Monday morning, first prizes being won by Gilbert P. Symons, '07, Maxwell B. Long, '08, Lester L. Riley, '09. Reunions of graduates of Bexley Hall and of the Philomathesian and Nu Pi Kappa societies were also held on Tuesday.

Wednesday, June 26th, was Commencement Day. After morning prayer at the Church of the Holy Spirit the academic procession marched to Rosse Hall. Here the invocation was pronounced by the Bishop of Chicago, the class address was delivered by Hugh W. Patterson of Buffalo, N. Y., and the Alumni oration by the Rev. Cassius M. Roberts, A.B., '78, Bexley '93, of Philadelphia. Degrees in course were conferred, and the honorary degree of Master of Arts upon Charles F. Schweinfurth, Cleveland, and that of Doctor of Laws upon the Rt. Rev. Charles D. Williams, A.B., '80; Bexley, '84; A., '93; D.D., '99, Bishop of Michigan.

Announcement was made that the \$500 scholarship given by the Education Society to the graduate of Bexley Hall of highest standing had been awarded to Gilbert Prower Symons. The appointment of Daniel C. Munro, A. B., Bowdoin, to be athletic director at Kenyon College was announced, as also the institution of a new instructorship in the department of physics.

At the Alumni luncheon on Wednesday afternoon about 180 men were present. The toastmaster was Colonel James Kilbourne, '62, of Columbus. Speeches were made by

President Peirce, Dean Jones, Joseph H. Larwill, '55, who recently founded the Larwill Lectureship, and a number of other alumni.

ARCHDEACON BOOTH'S ANNIVERSARY.

JULY 3RD marked the 20th anniversary of the rectorship in Trinity parish, Bridgeport, Conn., of the Ven. Louis Norman Booth, archdeacon of Fairfield. The event was commemorated by the presentation of a beautiful purse suitably inscribed, containing a sum of above \$1,000. This was the voluntary subscription of the parishioners as an expression of congratulation and appreciation of a faithful and devoted service. The presentation was made without ceremony and came with complete surprise to the rector.

Archdeacon Booth is a graduate of Yale University. He studied for Holy Orders at Berkeley Divinity School, and after his ordination returned to his own city to take up the work of which he has continued to have charge. His popularity is by no means confined to his own people, to whom he is a constant example of the principles set forth in his preaching, but extends throughout the city, his gifted mind and sincerity being appreciated, and his gentle, lovable nature a source of pleasure and an inspiration to all who know him.

On the Sunday following, at the High Celebration, the rector gave a short history of his twenty years' administration of the affairs of the parish. During this time the work, under his wise guidance, has been firmly established on the lines of Catholic faith and practice.

WANTS THE BIBLE IN CANADIAN SCHOOLS.

IN THE COURSE of a sermon preached by the Rev. Canon Dixon in Toronto, July 7th, he said of the Bible: "This is the book we want in our public schools, and palsied be the hand that would dare to remove it. This is the book we want to have as a text book in all the grades. What better morals can they be taught than they will learn from it?"

CINCINNATI ARCHDEACONRY THIRTY YEARS OLD.

THIRTY YEARS of work concluded, the Litchfield (Conn.) archdeaconry celebrated the anniversary at Christ Church, Sharon, July 9-10. There was only the usual routine of services, essays, etc.

DEATH OF REV. WILLIAM KIRKUS.

THE DEATH of the Rev. William Kirkus, an aged and well known presbyter of the Church, occurred in Brooklyn last week. Mr. Kirkus was 77 years old at the time of his death and had for some years lived a comparatively retired life. A generation ago he was considered a brilliant preacher and writer and was one of the leading forces in the "Broad" school in America. He was an Englishman, and in early life had been a Congregational minister. His first volume was published while he was a member of that sect and was entitled *Christianity, Theoretical and Practical*. He held a Congregational pastorate in London for sixteen years and one in Manchester for about two years, after which he applied for orders and was received by the Bishop of Manchester, who ordained him to the diaconate in 1871. Mr. Kirkus came to America in the year following and became assistant to the present Bishop of New York at Grace Church, New York. He was advanced by Bishop Horatio Potter to the priesthood in 1874. A year later he accepted a call to the rectorship of Christ Church, Baltimore, but shortly after began work in the northern part of the same city out of which the parish of St. Michael and All Angels' grew, and Mr. Kirkus was rector

until 1892. It was there that his record as a preacher was made and he became a leader of the (so-called) Broad Church party in America. His publications included a volume of miscellaneous essays, a work entitled *Orthodoxy, Scripture, and Reason*, and more latterly, a volume entitled *Religion, a Revelation and a Rule of Life*. He was also an occasional writer for *The Churchman*, *The Independent*, and other periodicals and for many years was one of the executive committee of the Church Congress. For a few years—1881 to 1884—he was editor of the *American Literary Churchman*, then published in Baltimore. He resigned his parish in 1892 by reason of advancing age and since that time had partly dropped out of the active work of the Church, though continuing his interest in the Church Congress. He is survived by the widow and eight children, one of whom is the Rev. Frederick M. Kirkus, rector of Trinity parish, Wilmington, Del.

CHURCH CLASHES WITH CITY.

THE HISTORICAL parish of St. John's, Richmond, Va., has clashed, in a way, with the Mayor and Council of the city of Richmond over the proposed erection of a chapel and Sunday School room by the parish. Papers have been given out by the parochial authorities, stating the case as they understand it. It appears that there is some dispute over the right of the parish to use a tract of land known as St. John's Burial Ground for parochial purposes. The Mayor, on behalf of the city, maintains that the city has such interest in it as to estop the parish from using it for its own purposes. The vestry show, apparently beyond doubt, that the title is with them and that they have repeatedly exercised authority over it. Their desire is to build a chapel and Sunday school room in memory of Alexander Whitaker, who was called the Apostle of Virginia and who instructed and baptized Pocahontas. They need the building for parochial purposes and show that they have every right to proceed with its erection. The parish is acting under the direction of the Chancellor of the diocese, Mr. John B. Walsh, and declare that they will proceed in accordance with what they believe to be their undoubted rights. Should the city maintain its opposition it will be necessary for them to proceed by injunction.

THE BISHOP AT FORT LEAVENWORTH PRISON.

A MOST IMPRESSIVE service was held in the military prison at Fort Leavenworth, Kansas, last Sunday. Some five hundred prisoners, who have terms of from six months to six years, formed the congregation and responded earnestly. Fifty of them formed the choir and sang the Gregorian chants like the students of a theological seminary. After a sermon by Bishop Millsbaugh, the Rev. Percy Silver, U. S. A. chaplain, who is beloved by the prisoners, presented a class of twenty-five for Confirmation.

It is delightful to know that the chaplain finds occupations for a large proportion of these men as they go out, and they prove for the most part acceptable to their employers. The Church and the army may be congratulated that they have so excellent a clergyman for this important work.

UNIVERSALIST PASTOR CONFORMS.

SOME WEEKS AGO the Rev. William B. Eddy, pastor of the Third Universalist church at Cambridge, Mass., resigned his pulpit. While there was considerable curiosity expressed at his decision, the only reason vouchsafed by him was that he believed a larger work awaited him in another field; and there was more or less speculation as to what that field was.

Now it appears that that field is the Episcopal Church, and the erstwhile Uni-

versalist minister has conformed to the doctrines of the Church. During the summer, Mr. Eddy is in charge of our mission at Allerton, Hull, one of the shore resorts close to Boston. In the fall he will place himself under the Rev. Dr. Huntington of Grace Church, New York, and begin preparation for holy orders.

DR. ROUSMANIERE DECLINES CALL.

WHILE it was hoped in many quarters that the Rev. Dr. Rousmaniere, rector of Grace Church, Providence, R. I., would accept the call to St. Paul's Church, Boston, a disappointment was in store for the parishioners, as he has decided to remain where he is. Meantime the special committee of St. Paul's is still on the look-out for a suitable rector, though little progress can now be made until the late summer or early fall as most of the committee are scattered. Among the possible successors to Bishop Jaggard, who is resigning in October, the name of Dean Slattery of Faribault is heard. He came East some weeks ago to receive from the Episcopal Theological School the first honorary degree that it ever has offered. As he preached in St. Stephen's Church, Lynn, a few Sundays ago, several of St. Paul's parishioners went down to hear him.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Litany Desk for Schenectady.

A HANDSOME oak litany desk, designed to correspond with the Colonial architecture of the church, has been presented to St. George's Church, Schenectady, N. Y., by Mrs. Alonzo Mason of Baltimore, in memory of her mother. It is inscribed:

DORA ASTOR JACKSON

December 5, 1899.

O Lamb of God, that taketh away
the sins of the world: Grant us Thy
peace.

A SMALL SECRET

Couldn't Understand the Taste of His Customers.

Two men were discussing the various food products now being supplied in such variety and abundance.

One, a grocer, said, "I frequently try a package or so of any certain article before offering it to my trade, and in that way sometimes form a different idea than my customers have.

For instance, I thought I would try some Postum Food Coffee, to see what reason there was for such a call for it. At breakfast I didn't like it and supper proved the same, so I naturally concluded that my taste was different from that of the customers who bought it right along.

A day or two after, I waited on a lady who was buying a 25c package and told her I couldn't understand how one could fancy the taste of Postum.

"I know just what is the matter" she said, "you put the coffee boiler on the stove for just fifteen minutes, and ten minutes of that time it simmered, and perhaps five minutes it boiled; now if you will have it left to boil full fifteen minutes after it commences to boil, you will find a delicious Java-like beverage, rich in food value of gluten and phosphates, so choice that you will never abandon it, particularly when you see the great gain in health." Well, I took another trial and sure enough I joined the Postum army for good, and life seems worth living since I have gotten rid of my old time stomach and kidney troubles."

Postum is no sort of medicine, but pure liquid food, and this, together with a relief from coffee worked the change. "There's a Reason."

Read "The Road to Wellville," in pkgs.

CONNECTICUT.

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

Choir Boys will go to Jamestown—Memorial at West Hartford.

THE CHOIR BOYS of St. John's, Waterbury, and St. Michael's, Naugatuck, take this year for their annual outing a trip to the Jamestown Exposition. They will be there in camp for a week. The boys will be in charge of Mr. William H. Minor of Naugatuck, choirmaster of St. John's.

THERE HAS recently been placed in St. James' Church, West Hartford (the Rev. Jas. Gammack, LL.D., rector), a very neat and handsome bronze tablet by Mrs. Percival W. Clement of Rutland, Vt., and Mr. John D. Parker of Hartford, to the memory of their father and mother, Mr. and Mrs. H. W. Goodwin. Mr. Goodwin was for a long time church warden of St. James' in its earlier days.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Gift to Retiring Rector.

ON JULY FOURTH, in Old Swedes' parish house, Wilmington, a farewell reception was tendered to the Rev. and Mrs. Henry Olmstead on the occasion of their removal to Dover, where Mr. Olmstead becomes rector of Christ Church. As vicar of Old Swedes', Mr. Olmstead proved himself both energetic and successful. He leaves behind him a prosperous Sunday School and well ordered institutional work. In the name of the parishioners, Bishop Coleman presented Mr. Olmstead with a modest purse of money, and himself, the Rev. Frederick M. Kirkus, and Judge I. C. Grubb, made addresses.

LEXINGTON.

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

Personal Notes.

DEAN CAPEBS returned to the Cathedral for the first Sunday in July from the sick bed of his father, Bishop Capers of South Carolina. There was a slight improvement in his health, upon which it was possible to build some hopes of a modification of his serious illness. We may all pray for a recovery.

THE REV. ALEX. PATTERSON, "the Apostle of Lee County," sails next week for Scotland, his old home. He has never been home for a visit before. He was quite a young man when he came out. He was born and brought up in Edinburgh; his present home and work being in the mountains of Kentucky, where the feudists abound. A year and a half ago he nearly lost his life by falling from a railroad trestle, 25 feet high; but was at work again within a month. He requires a proper rest, such as he has never given himself.

ARCHDEACON WENTWORTH of Winchester is suffering great agonies in his right jaw, and will probably require a serious operation. He has already had five teeth extracted, but without any relief being afforded.

THE REV. H. E. SPEARS of Danville is taking his summer holiday at Sewanee, his old *alma mater*, including in it the Jubilee week

FACIAL BEAUTY PRESERVED

By Cuticura Soap, Assisted by Cuticura Ointment, the Great Skin Cure.

Because of its delicate, medicinal, emollient, sanative, and antiseptic properties, derived from Cuticura Ointment, the great Skin Cure, Cuticura Soap is believed to be not only the most effective skin purifying and beautifying soap ever compounded, but it is also the purest and sweetest for toilet, bath, and nursery. For facial eruptions, skin irritations, scalp affections, falling hair, baby rashes and chafings, red, rough hands, and sanative, antiseptic cleansing, Cuticura Soap, assisted by Cuticura Ointment, is priceless.

with its great gathering of friends and students. A pleasanter place for a holiday can scarcely be found, even apart from the associations of the place; but how much more interesting to an old student.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.
Anniversary of Rev. D. Marvin.

A RECEPTION in honor of the twentieth anniversary of the Rev. Dan Marvin of Caroline Church, Setauket, was held on Saturday evening, July 6th, in the parish hall. The friends of the rector, from far and near, thronged the rooms and warmly congratulated the guest of the evening. The Bishop, Archdeacon Holden, Rev. Messrs. J. Morris Coerr of Christ Church, Port Jefferson, Geo. R. Brauer, pastor of the Setauket Presbyterian church, and Luther A. Rice, pastor of the local Methodist church, made congratulatory addresses. On behalf of the congregation, Miss Edna Smith presented a handsome embroidered stole to the rector.

MAINE.

ROBT. CODMAN, D.D., Bishop.
Missionary Notes.

A BEQUEST of \$500, to be known as the "Martha E. Bodge Bequest," has been made to the trustees of the funds of St. John's parish, Dresden Mills, the income only of which is to be expended. Dresden is one of the few places where the Church was known in Maine in pre-Revolutionary days. It is a small rural community, and until within a few years services have been maintained there with more or less regularity. While now it contains but a handful of Church people, it is hoped that a resumption of services will become practicable in the near future.

FOR SEVERAL years services have been held by the rector of Christ Church, Gardiner, the Rev. Canon Plant, in an old union meeting-house at Pittston, on the other side of the Kennebec river. Some time ago a mission was organized under the name of St. Andrew's, and now the title to the building has been acquired for \$1,500. The work at Pittston has been from the first of a very encouraging character, and demonstrates afresh the possibilities in this respect of many a rural community in Maine.

THE WORK begun last autumn by the Rev. Ivan C. Fortin, rector of Trinity parish, Lewiston, at Lisbon Falls, continues to prosper. Services are held every Sunday afternoon; a branch of the Woman's Auxiliary has been organized; there is now a vested choir, and it is hoped very soon to organize a Sunday School. The services are held in an unused Baptist meeting-house, and it is highly probable that the property will be acquired for the Church, and on reasonable terms. A mission, to be conducted by Archdeacon Percy C. Webber of the diocese of Milwaukee, has been planned, and it is hoped that when the new mission, which has taken the name of St. Matthew's, is visited by the Bishop, a large class will be presented for Confirmation.

THE REV. CUTHBERT FOWLER of Sanford has been delivering an illustrated lecture on the early history of the American Church in various parishes in the diocese with great acceptance.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.
St. Andrew's Anniversary—Progress at St. Paul's—Fort Atkinson.

ST. ANDREW'S CHURCH, Milwaukee (Rev. George F. Burroughs, rector), will celebrate its tenth anniversary next year, and it is hoped that the parochial debt of \$4,500 may be wiped out at the time of that celebration. Subscriptions already made for that purpose aggregate some \$1,800, and it is confidently

anticipated that the remainder will be raised in ample time. The rector, Mr. Burroughs, is passing his vacation in Canada.

ST. PAUL'S CHURCH, Milwaukee (Rev. Wm. Austin Smith, rector) shows, in its year book recently published, notable advance in two specific fields. One is that of Christian education through "St. Paul's Church School" which, though holding Sunday sessions, has advanced much beyond the scope of the ordinary Sunday school. Its average attendance has doubled in two years, and its efficiency has much more than doubled. Mr. Charles E. Sammond is the superintendent. The other advance is in offerings for missions. The parish is a wealthy one, but it has not always been distinguished for its missionary offerings. To-day it may be said to have become so, largely through the wise policy of the rector in bringing practical missionaries from the field and elsewhere to educate his people. The offerings for all extra parochial missionary purposes during the year ending last spring were \$1,432.26, to which might be added \$650 toward the support of St. Mark's chapel (now an independent parish) and \$950 for the maintenance of a mission house in the third ward of the city. Apart from these two notable features the parish is also in better condition than it has ever been before. The rector states that he hopes to have a curate for the work within the parish itself in the fall.

A MISSION has been organized at Fort Atkinson and will be called St. Peter's. On St. Peter's day the Holy Communion was celebrated by the Rev. S. W. Day of St. Edmund's Church, Milwaukee, and on the evening preceding an informal reception was given at the home of Mr. and Mrs. E. C. Jones, where the members of the new mission had pleasure in receiving their friends.

QUIT WHITE BREAD

Could Not Get Strength From It.

A Yorkstate minister, who is interested not only in the spiritual welfare of his congregation, but in their physical well-being, says:

"I can now do an immense amount of work and feel no fatigue, for the reason that I am using Grape-Nuts food and have quit coffee entirely and am using Postum Food Coffee in its place.

"Myself and family are all greatly improved in health. We have largely abandoned the use of white bread. Upwards of twenty-five persons have changed their diet, on my recommendation. It is gladly given, because I know, from personal experience, whereof I speak."

It is a well-known fact that white bread is almost entirely composed of starch and this is difficult of digestion by many people particularly those who have weak intestinal digestion. The result of the use of much white bread is a lack of brain and nervous power to do mental work and it also creates intestinal troubles, because the excess of starch ferments in the intestines and makes the condition right for the growth of microbes; whereas Grape-Nuts food contains the needed starch, but in a predigested form. That is, it is transformed into grape-sugar in the process of manufacture, and delivered in the packages, ready cooked, and in such shape that it is immediately assimilated without hard work of the digestive organs.

The food also contains the delicate particles of phosphate of potash which, combined with albumen, is used by Nature to make the gray matter in the cells of the brain and the nerve centres throughout the body, in order to give strength and ability to stand a long and continuous work. "There's a Reason." Read "The Road to Wellville," in pkgs.

OHIO.

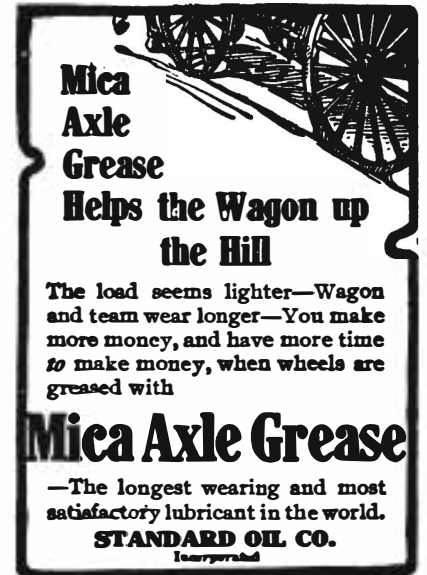
WM. A. LEONARD, D.D., Bishop.

Cleveland Notes—Marriage of the Rev. Robert Kell.

THE REV. JAMES M. FORBES, rector of Grace Church (South), Cleveland, is spending a six weeks' vacation in Prince Edward Island, Canada.

THE MORTGAGE indebtedness of \$2,500 on St. Andrew's mission, Cleveland (Rev. Robert Bagnall, priest in charge), has just been cancelled. It has proved a heavy burden for this hard-working congregation during the past five years, and they are rejoicing greatly over its removal, especially as all the money has been raised since the 10th of last December. In addition to this extinction of debt many interior improvements have been added to the church since Mr. Bagnall took charge, slightly over a year ago, and fifty additional communicants placed on the roll of the mission.

THE REV. ROBERT KELL, rector of St. Stephen's Church, East Liverpool, was married to Miss Lampton in St. James' Church, Zanesville, Ohio, by the Rev. Charles Elliott Mackenzie, D.D., on June 19th. Mr. and Mrs. Kell have gone for a three months' trip through England, Scotland, and northern Europe. The bride has been one of the most prominent and enthusiastic workers at St.



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PENNSYLVANIA.

O. W. WHITTAKER, D.D., LL.D., Bishop.
ALBX. MACKAY-SMITH, D.D., Ep. Coadj.
Philadelphia Notes.

THE REV. FRANCIS M. BURCH, who was severely injured by being run over by an automobile, some weeks ago, has sufficiently recovered to resume his duties on the staff of the City Mission.

ALTERATIONS are being made to the first floor of the diocesan house at Twelfth and Walnut Streets, which will necessitate the removal of the diocesan library shortly to the fifth floor of the building.

FOUR of our largest city churches are closed for repairs during the summer; in two others there are vacancies in the rectorship.

ON WEDNESDAY, July 17th, a notable wedding was solemnized in old Trinity Church, Southwark, when the rector, Rev. Charles W. B. Hill, was married to Miss Mary W. Butler. Bishop Coleman of Delaware, who was brought up as a boy in the parish during the time of his father's rectorship, officiated.

ON SUNDAY, July 14th, the Rev. A. B. Conger, rector of the memorial Church of the Good Shepherd, Rosemont, celebrated the twenty-fifth anniversary of his connection with the parish, with a specially prepared musical service and sermon appropriate to the event.

BY THE WILL of the late Edwin C. Weaver, the Church of the Advent receives \$1,000 for its endowment fund; the residue of the estate is divided between the Episcopal and Pennsylvania Hospitals.

THE REMAINS of the late Dr. Charles E. Cadwallader, who died some weeks ago in London, were interred last week in the ancient burying ground of old Christ Church, after the burial office had been said in the church. Military and other societies, of which the deceased was a member, were largely represented.

OWING to the absence in England of the rector, the Rev. Chas. H. Hutchinson, the opening and dedication of St. Clement's fine new parish house has been postponed until early fall.

ST. AMBROSE'S MISSION, at Howard and Ontario Streets, has paid off the last of its indebtedness. A flourishing work is being done here by an energetic and enthusiastic congregation, under the wise leadership of the Rev. Jules Prevost, lately returned from the Missionary Jurisdiction of Alaska.

CANADA.

News of the Dioceses—Death of Rev. W. Daunt.

Diocese of Quebec.

BISHOP DUNN's visit to England this year was a very short one, and was undertaken for the purpose of performing the marriage ceremony of his eldest son, the Rev. E. A. Dunn, who has lately resigned his position as a professor in Lennoxville University to take up pastoral work. The Bishop sailed for home July 5th, expecting to be in Quebec by the middle of the month and to make Confirmation tours in the vicinity, the third week in July. The Rev. E. A. Dunn has been appointed rector of New Carlisle and Paspediac, and expects to be inducted into his new parish by the Bishop (his father), July 21st.

Diocese of Niagara.

THE MARRIAGE of the Rev. Canon Almon Abbott, late of the Church of St. James the Apostle, Montreal, and at present rector of Christ Church Cathedral, Hamilton, took place July 11th, at Dundas, Ont. His bride was a daughter of Lieut.-Col. Gwyn and a niece of Professor Osler of Oxford. Canon

and Mrs. Abbott will spend their honeymoon in England.—ST. STEPHEN'S CHURCH, Hamilton, is nearly finished, and will soon be ready for use.

Diocese of Toronto.

THE LOSS will be deeply felt of one of the Sisters of St. John the Divine, who died in the end of June, Sister Dulcibella, a daughter of the Rev. Dr. Lett, at one time rector of St. George's Church, Toronto. Both the Church at large and the Community to which she belonged, have great cause for sorrow in the loss of the faithful labors of one ever ready to do her utmost.

Diocese of Rupert's Land.

A MISSION CHURCH is to be built in the parish of St. Luke's, Port Rouge.—PLANS are under consideration for necessary improvements and alterations in Christ Church, Winnipeg.—THE diocesan branch of the Woman's Auxiliary will remit, next year from the diocese, two thank offerings, one to be sent by Archbishop Matheson to the Pan-Anglican Congress in London, England. The other offering is for the training of candidates for the mission field.

Diocese of Ottawa.

AN INTERESTING ceremony took place in the Church of St. Margaret's, Janeville, during the last week in June, when a memorial tablet to the late Archibald Lampman, poet, was unveiled. Archdeacon Bogert of St. Alban's, gave an address.—ST. LUKE'S CHURCH, Ottawa, is to have necessary improvements made during the summer.

Diocese of Montreal.

QUITE a largely attended Church parade took place in Montreal, July 7th, when the local Orangemen attended divine service in St. Martin's Church, which was filled to overflowing. The preacher was the Rev. E. Bushell of St. Matthias' Church, Westmount.—THE rector of St. Martin's, now absent in Europe, the Rev. Osborne Troop, speaks in a letter to his congregation, of the very interesting work he has taken for the summer, in All Souls' parish, London, England. A special feature of this work is the open-air meetings under the auspices of the Bishop of London's Evangelistic Society. Mr. Troop expects to return to his parish in Montreal in September.

Diocese of Huron.

GREAT SORROW is felt at the death of the Rev. W. Daunt, a faithful worker for many years in the diocese. Mr. Daunt was an Irishman, and was graduated at Dublin University.

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