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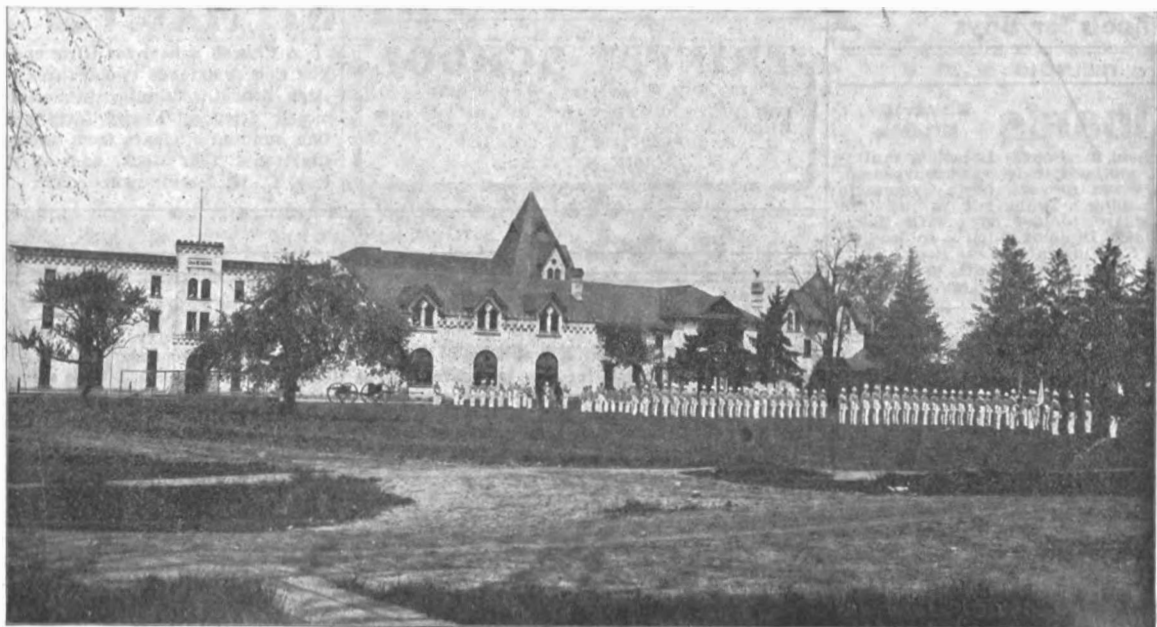
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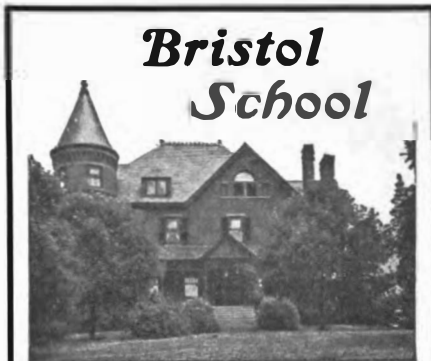
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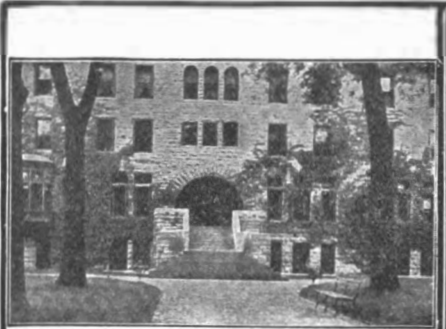
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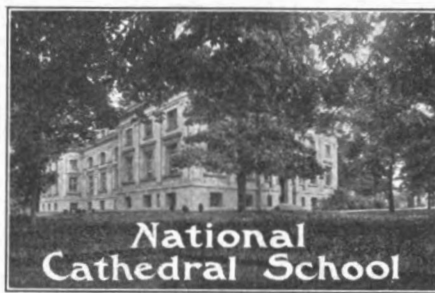
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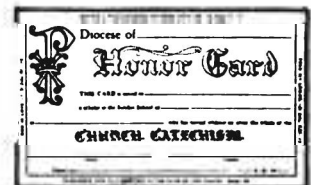
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"THESE THAT HAVE TURNED THE WORLD UPSIDE DOWN."

MANY an accusation but voices for the accused his highest commendation. It was so, almost invariably, of the charges hurled in malediction by the enemies of our Lord Jesus Christ. Full often it is equally notable in the condemnation of His representatives.

Eminently was that a glowing tribute which in the earliest stages of their warfare, stirred the wonder while kindling the enmity of the populace of Thessalonica against the ambassadors of Christ: "These that have turned the world upside down, are come hither also!"

Fuller recognition could not have been accorded any propaganda of truth or teaching, nor stronger endorsement its promulgators. Two decades, probably, had not elapsed since the rejected Prophet of Galilee had been decried as an impostor, a widely condemned malefactor, yet they are hostile and vindictive lips that now affirm that the followers bearing His message are "turning the world upside down."

Little did the accusers discern that they were merely proclaiming the very mission and purpose of these adherents of One who had openly declared His warfare as judgment of the Prince of this world and the subversion of his kingdom; to cast down, and trample under foot, much that was then uppermost, their unfaltering aim and struggle.

In no wise has that mission, or its purpose, altered; and to-day, true servants of Jesus Christ are still faithfully seeking, and marvellously accomplishing this overthrow, this turning upside down much that was uppermost.

For long centuries, throughout the world, dominantly reigned the tyranny permitting man to hold in bondage debasing his fellow-man, mind, body, and soul. Might was right, and therefore uppermost. To-day, throughout the world, in well nigh every land the chains are broken: slavery is down, and freedom reigns triumphant.

Far and wide, even in lands civilized and so-called "Christian," stalked broadcast year by year, and scarce resisted, the giant foe Intemperance. Uppermost, truly, in countless homes and communities; to-day its hold is weakened, its sway disputed, and in centers, manifold, of Christian warfare and influence, is the enemy declared down, and temperance reigning.

In days but briefly remote, profanity, habitual and shameless, degraded the converse and sullied the lips of man, as though the ornament of the gift of speech. To-day it stamps the boor, the rude, the inferior born, and even the world demands that decency of speech be uppermost. So, likewise, the gambling-den, the haunts of vice once flaunted their signals in the light of day, must at least spread their nets as they who lurk in secret places, in deference to purer, higher standards.

It is but yesterday that a whole nation languished under the fast strengthening bonds of a monster evil, corrupting its morals, benumbing its intellect, paralyzing its energies. Uppermost, in very truth was opium destroying the very life of China. Lo, "these that are turning the world upside down, are come hither also." Opium is down, and China is free.

Slow and strenuous is the warfare, but victory is assured. Happy they who in the day triumphant shall have place with those of whom it may be said—"these have turned the world upside down."

L. L. R.

AS THE first step heavenward is humility, so the first step hellward is pride. Pride counts the Gospel foolishness, but the Gospel always shows pride to be so. Shall the sinner be proud who is going to hell? Shall the saint be proud who is newly saved from it? God had rather His people fared poorly than lived proudly. —Mason.

CAN WE HARMONIZE VIEWS ON OUR WORK AMONG NEGROES?

II.—SUGGESTED SOLUTIONS OF THE PROBLEM.

IT devolves upon us now to consider the plan for a separate and racial Missionary Bishopric for negroes, and, if that be found a desirable expedient, to attempt to determine upon some modification of that plan that may be made acceptable to men of the diverse views that have already been recognized. General Convention is so near, that now, if at all, we must come to an agreement.

Our own preference—which we shall obtrude but briefly, for we must all seek common ground—would be to avoid a separate episcopate. The social position of the negro Bishop will be a very difficult one, and the isolation that will certainly be his lot makes one hesitate to bring it upon any man. A correspondent whose letter was printed in our issue of Aug. 24th was right in saying that the consecration of a negro Bishop would gravely embarrass all those white clergymen who, in addition to their chief parochial work, also maintain some work among the negroes, and there are not a few of these. Would the negro Bishop have jurisdiction over those white clergymen? Or over their negro communicants? These, and other considerations, seem to make a merely racial bishopric almost an impossibility. Moreover, we had hoped that the separate convocational system, with an Archdeacon in charge of the work, and autonomy to the workers, might be deemed sufficient. For our part, we should wish to try that system longer. This obviates many of the difficulties suggested by the Bishop of West Texas; and it does not require provision for colored Bishops to do it.

But though there has been a measure of success where real evangelistic work has been done on these lines, it appears to be widely felt that the system is but a temporary make-shift and that something further must be devised. A separate Bishop must, no doubt, be conceded if it will really be for the best interests of the work. At least enough people think so to make it necessary for us to consider how best to make such provision, if it is to be made at all.

We should deem it most desirable to accomplish this result without totally disjoining the colored from the white work in any diocese, and without introducing the principle of coördinate jurisdiction on racial lines, which is certain to involve serious practical difficulties.

A non-territorial Missionary Bishopric for the negro race is subject to this further objection, that though it does not separate the negroes from the Church, it does separate them from the diocese. We are not surprised that dioceses such as Southern Virginia and Georgia, that have built up good work among the negroes, shrink from this wrench. To withdraw their negro clergy and congregations entirely from the diocese would be a shock, and it would be resented by many, both negroes and whites. It would give color to the extreme view of Professor Du Bois.

Archdeacon Caswall, in his illuminating paper published recently in our columns, suggested a Missionary Bishopric for the colored race, to be injected into the southern dioceses without their consent, the Missionary Bishop to be suffragan to the Presiding Bishop. Two serious difficulties suggest themselves to us. One is that such invasion of diocesan independence as to detach clergy and missions from the jurisdiction of its Bishop and convention would be so revolutionary as practically to be impossible. No negro Bishop can be intruded into any diocese without its consent, nor can the jurisdiction of any diocesan Bishop be limited without his consent. The other objection is that if the negro Missionary Bishop were introduced into any diocese as suffragan to the Presiding Bishop, it would introduce confusion, since the Presiding Bishop and the diocesan might very easily differ seriously as to the work of the negro Bishop, and three Bishops—the diocesan, the Presiding Bishop, and the negro Bishop—each having some sort of local authority, the last two wholly independent of the first, would make conflict altogether too probable. Neither is it to be supposed that the aged Presiding Bishop could assume personal responsibility over such a Suffragan, with his other cares, diocesan and general. No, we must take chances of future trouble in working out any plan, but we must make the chances considerably less than they would be under that of Archdeacon Caswall.

But a Missionary Bishopric wholly independent of other guidance, such as is suggested in the Whittingham canon asked for by the conference of workers, is also subject to criticism. Very much would depend upon the man chosen to be Missionary Bishop. If he were a paragon of tact and of ability, all would go well. But, he would not have been chosen by the

Bishops within whose dioceses he would be at work, he might be personally objectionable to some of them; his opportunities for making mischief by unwise utterances and actions would be considerable, and he would be in a position of such independence with respect to the diocesan authorities, who would have no control over him, that friction would be only too probable. His "council of advice," devoid of authority, would be of little avail, and it would be easy for a spirit of antagonism between that council and himself to be aroused. In short, unless a really remarkable man should prove to have been selected for that very delicate post, the "race problem" would simple bristle in his every action. And it is fair to say, on the authority of one of the best known of the colored clergy, that the colored priests who have heretofore been selected by white men for positions of authority over work for their own race in the southern dioceses have only too frequently been men who did not command the respect of their associates and who did not prove successful. If the risk in creating so independent a bishopric, to be exercised in a region where the "race problem" has more than once involved serious bloodshed, can be rendered less than it would be by this plan, it is surely our duty to find the way. Moreover, that canon provides only for such an episcopate to be exercised in "contiguous dioceses," on the petition of their Bishops, though it would seem as though the consent of their conventions should be required to a plan that would very likely require changes in diocesan canons; and if, e.g., Georgia should refuse her assent to the plan, the dioceses north and those west of her would not be contiguous, and could not be served by the same negro Bishop. Dioceses geographically situated as are Georgia and Southern Virginia could, by assuming a negative position, break contiguity between the dioceses to the north and those to the south of them, as Alabama could between those east and those west of her.

There is one way in which a special Missionary Bishopric might be created that would be free from much of the anomaly attending a non-territorial district.

If the diocese of Washington would cede to the national Church, jurisdiction over that amount of territory embraced within the property of King Hall (now defunct); or if Tennessee would similarly cede jurisdiction over the territory included in Hoffman Hall; or again, if Southern Virginia would do the same for Lawrenceville; or if some small amount of territory suitable for the purpose be found within the limits of the missionary district of Asheville or of Southern Florida, whose consent need not be asked, that small territory contained in either of these might be created into a separate Missionary District, whose Bishop should be vested, in addition, with jurisdiction over the negroes within any diocese or missionary district whose Bishop and convention should agree to such transfer. That plan would seem more workable than one by which a Missionary Bishop should be appointed with no territorial district. The position of such a Missionary Bishop would be less anomalous than would it be if he had no territorial rights. The English bishopric of Gibraltar is founded on substantially that plan. That Bishop has technically a diocese consisting of the rock and city of Gibraltar, in which, we think, there is but one English church; but the Bishop is also charged with the spiritual care of Englishmen resident or travelling in all parts of southern Europe and northern Africa, and has nearly a hundred clergy serving under him at such posts and at chapels under his license. The territory comprised within the negro institution in Washington, Nashville, Lawrenceville, or elsewhere, might similarly be made the see of a Missionary District, whose Bishop, having there a home and a modest Cathedral, might have extra-territorial jurisdiction over the negro work in any diocese which should cede that jurisdiction to him. Any action of General Convention toward putting this plan into operation would of course be contingent upon the cession of such territory to the national Church by the diocese immediately concerned, unless it were taken from a missionary district, and also upon the consent of a reasonable number of dioceses to place their negro work under such Bishop when he should be consecrated; but the contingent legislation could be taken by the coming General Convention, and at a subsequent meeting of the House of Bishops a Missionary Bishop for that see could be chosen.

Yet, though we submit the foregoing plan as, in our judgment, much superior to that suggested by the negro conference, we still believe, as we have heretofore indicated, that a more feasible one would be an adaptation of the English suffragan system. If a general canon authorizing the creation of Suffragan Bishops should be enacted, as heretofore suggested, or if a

canon be drawn up for this purpose alone, provision should be made whereby the general Board of Missions should be charged with the support of any such Suffragan Bishops chosen for work in two or more dioceses on substantially the following conditions.

When any diocese may desire to give autonomy *within the diocese* to its colored work, and to obtain the services of a Suffragan Bishop for that work, it should, by resolution, so notify the Presiding Bishop. When not less than three (or five?) such notifications shall have been received by the Presiding Bishop, he shall notify the Bishops of those dioceses to confer together and nominate one person to be consecrated as Suffragan jointly to each of them. When their nomination (which should be unanimous) shall be received, he shall call a meeting of the House of Bishops for the purpose of electing such a Suffragan Bishop on that nomination. The House would then have the opportunity of declining to do so if, in its judgment, the dioceses desiring to place their negro work under such a Bishop were not sufficiently representative or contiguous to ensure a probability of success. But even though some of the southern dioceses on the Atlantic seaboard should desire to continue their present system, it would be sufficient if the dioceses in most of the Gulf states, which at present are doing almost nothing for the evangelization of the negroes, would give the opportunity to such a joint Suffragan Bishop to build up some work in the Black Belt. To be suffragan at one time to several Bishops would not be impossible under the circumstances, each of the diocesans having concurred in his nomination. One English Bishop is assistant, at the present time, jointly to the two Bishops of Gloucester and Bristol.

The advantages of this system over the others enumerated would be these: (a) Diocesan unity would be preserved, the negro Churchmen would be members of their natural dioceses, organized in each diocese separately into an autonomous, self-governing convocation under a Bishop of their own race, but with the diocesan as still their Bishop, counselling the Suffragan Bishop, in friendly coöperation with him, and, in his person, binding together the diocesan work into real unity. There might also be an inter-diocesan union of all the workers under the Suffragan Bishop. Ultimately there may be Suffragans for such work in single dioceses, when its extent shall justify it. (b) The negro Bishop would have been selected only with the consent, and on the nomination, of the Bishop of each diocese in which he must work, and so would be *persona grata* to him; (c) The negro Bishop would be under the friendly guidance of the white Bishops, though free to pursue his own methods within reasonable limitations. The diocesan would himself determine such difficult questions as would grow out of the relation of the negro Bishop to missions in charge of a white clergyman, rector of a parish, each case being thus susceptible of determination according to its own conditions. (d) There would be less probability of friction than there would be if a Missionary Bishop, owing no diocesan allegiance and wholly independent of the diocesan, were free to enter the limits of any diocese in pursuance of his episcopal duty; (e) We believe the negroes, especially the clergy, would themselves prefer a system whereby there might be an appeal to a white Bishop in the event of any injustice or unwisdom on the part of the Bishop of their own race. The dependence of the negro clergy upon the favor of the one Bishop of their own race would otherwise be very complete.

One objection that may be raised to this plan is that it provides for no representation of negro clergy and laity either in diocesan or in General Convention. But in place of the former they would be organized into their own legislative body, entirely independent of the diocesan convention, and not bound by it; while the latter difficulty would partly be obviated through the presence of their Bishop in the House of Bishops, through whom they would have a point of contact with the Church at large. Might not that be deemed sufficient, at least until the work is very much stronger?

CAN THE DIVERSE views that have been expressed be harmonized into any of these plans? We invite answers to this question, particularly from those who are familiar with conditions in the South. Let us sum up the policies from which we may choose, if it be necessary to arrange for negro Bishops, as follows:

1. We may appoint a non-territorial Missionary Bishop for negro work; but he can have no jurisdiction until it is first ceded to him, and would have no vested rights in any fixed spot anywhere. He would be chosen by the House of Bishops.
2. We may create a small territorial missionary district

and consecrate a Missionary Bishop over it, giving him additional jurisdiction over negro work in any diocese which should delegate it to him. He would have vested rights and a home in his territorial district, however small it might be. He would be chosen by the House of Bishops.

3. We may authorize the consecration of a joint Suffragan Bishop to work in such dioceses as shall first ask for his election, or may later invite him to assume such a position. He would have a canonical position in such dioceses, the negroes would continue to be reckoned as of the diocese and would be organized into a diocesan convocation apart from those in any other diocese served by the same Suffragan Bishop and would also have part in an inter-diocesan gathering of workers under him. He would serve under the white Bishops but with guaranteed freedom of initiative under proper conditions. He would be chosen by the House of Bishops on the joint nomination of the Bishops to whom he would be suffragan.

Which plan shall we select? Or shall we try further the system of autonomous, self-governing convocations of negro clergy and laity in the several dioceses, under colored Archdeacons, subject to the Bishop of the diocese?

ONE of the benefits of such quasi-provinces as we have in the "Missionary Departments" is seen in the systematic presentation of the needs of the Church in the Far West as a result of the Boise conference of last May.

Before that system was devised, it was impossible for any section of the Church to give expression to its desires. Individual voices might be raised, but they could obtain no representative character. When a distinct Provincial System shall be put into operation, this local voice will become more authoritative, because more fully representative, and in many ways the Provinces will be able to help themselves.

The Church in the Far West—the seventh missionary department—gave careful consideration, at its conference last May, to the needs of the Church in that section. The result of the consideration was the determination that the best interests of the Church could be served only by sending three more Bishops to that section, and by following state lines in the formation of missionary districts. In the five states of Wyoming, Nevada, Utah, Idaho, and (western) Colorado, together with northern California and western Nebraska, we now have four Bishops; we should, according to this plan, have seven. But Oregon asks that the eastern portion of that state be created into a missionary district, and certainly as much can be said for that expansion as for any of the missionary districts heretofore created out of portions of organized dioceses. Certainly if it is wise for the Church to maintain two missionary districts in Washington state, it could not be unwise to assume the support of one in Oregon, the national Church being already relieved of the support of the bishopric of Oregon.

But the expense of creating missionary districts is not alone in the stipend of the Bishop, but in the amount that must be given him to work with. Added to these requests for four Bishops comes a fifth from the Conference of Colored Workers. This we have already considered on its merits, but in treating of possible expansion of our missionary work, the five requests must be considered together with respect to the humdrum question of ways and means.

Is the Church, then, in position to support five new missionary districts? Certainly the expansion is a needed one. Yet needful appropriations, at home and abroad, are refused almost monthly by the Board of Missions, simply because the Church does not adequately support the work on the scale we are now carrying it on.

If all this scheme cannot be carried out, might not western Nebraska be annexed to the missionary district of Salina, which it adjoins on the south? The *relative* needs of episcopal supervision in the western portions of those two states hardly require two Bishops, in any more serious sense than two Bishops are required in many instances where one Bishop alone is provided to-day. With the western sections of Kansas and Nebraska in charge of the present Bishop of Salina, the Bishop of Laramie might have charge of the entire state of Wyoming. One Bishop would thus be provided for this scheme with no increase of present expense. If Bishop Spalding were given Utah and Bishop Funsten Idaho, we should then require new Bishops only for Western Colorado and for Nevada, reducing Bishop Wells' jurisdiction by cutting northern Idaho from it, and Bishop Moreland's by cutting western Nevada, leaving to the former eastern Washington and to the latter northern California.

Two new Bishops would then suffice here, leaving the claims of eastern Oregon to be considered for a third. One at least of those two seems absolutely required, the present district of Salt Lake, extending from the Rockies to the Sierras, being altogether unreasonable in its extent of territory. As for Oregon, it might, if necessary, be better to consolidate the two present bishoprics in Washington than to deny the request. The Church in a state that supports one Bishop locally, ought to have some reward as compared with a state that does not.

Will the Church support this degree of expansion? Is it, relatively to pressing needs for increase of missionary work in many places, at home and abroad, the most needed form of expansion? It is difficult to say, though certainly a part of it seems to be imperative.

One thing is certain. Our missionary work seriously needs more money. It would be an act of criminal folly to lose in the Far West the opportunity our fathers threw away in the Middle West. But legislation alone cannot supply the deficiency.

The support of every Churchman—man, woman, and child—alone can enable the Church to perform her whole duty.

FIND it impossible to pay my account because I cannot collect money due me. In one case, parties owing me \$600, live in style in M——, but do not pay their bills except such as are absolutely necessary. I secured a judgment against them, but there are a number of others ahead of mine, and it seems doubtful whether I ever get anything."

What a commentary upon our civilization and upon our Christianity is the foregoing quotation from a private letter!

The Christian duty of debt-paying is one of the most fundamental in all those practices that go to make up the Christian life. No greater evidence of hypocrisy can be found than that involved in the praying Christian who wantonly buys what he cannot pay for, or neglects to pay his debts after they are justly due. No punishment seems quite severe enough for him. He is robbing a brother man, and doing it in more cowardly fashion than that by which the burglar acts. He is destroying confidence in human nature—that nature which is builded in the image of God. He is doing what he can to undermine the system of credit based upon human honor, upon which modern business is erected. He is trampling upon his own honor, perjuring his own soul, and laughing at the man who assumed that he possessed that sense of honor that he repudiates. When to all that he adds the hypocrisy of pretending to be pious, he repels men from Christianity, disgusts them with pious professions, and counteracts much of the good that the Church might do in his community.

And yet if one asks the grocer, the butcher, the baker, the drygoods merchant, he will find that these have no inconsiderable number of "religious" people upon their lists of "dead-beats." And even those tradesmen who deal in luxuries—booksellers, jewelers, confectioners, and men of every other trade—will be found to give the same answer.

The enquirer will see fine ladies drive by, gowned in silks and satins that are unpaid for; automobiles carrying laughing patrons to the theatre, who have brought distress to some poor seamstress by leaving her unpaid; prosperous looking gentlemen, smoking expensive cigars, drinking, perhaps, expensive wines, who owe for groceries of years gone by.

One not having access to commercial ledgers does not realize how widespread is this contemptible form of stealing. The thieves are about us constantly, in the best society. They would not snatch my watch from me; but they will "buy" a watch from the jeweler and never pay him for it. Why, the midnight burglar, who at least does not steal under false pretences, is a model of respectability and a pattern of honor compared to these people.

The honest man, having in good faith incurred some debt which he finds himself unable to meet, goes at once to his creditor and tells him of his difficulty. But the man who receives bill after bill, statement after statement, letter after letter requesting payment, and *makes no answer to it*, is a criminal in the sight of God and a thing to be loathed in the eyes of those of his fellow-men who know his infamy.

"Let us pray," is a frequent Prayer Book invitation. "Let us pay," is a variation that the condition of to-day seems to demand.

Do the clergy sufficiently press upon their people the Christian duty of paying debts? Do they always, indeed, set them a good example?

ANSWERS TO CORRESPONDENTS.

G. L. R.—The opinion given as a probable one by a number of theologians is, that while the character given in Baptism can never be lost, the sanctifying grace may be. We can judge of no one, but it is possible for one so to sin as to forfeit this grace.

THE READING OF THE GOSPELS IN ITALY

Society of St. Jerome.

[FROM OUR EUROPEAN CORRESPONDENT.]

THIS PURPOSE to devote this letter to one of the happiest and most hopeful recent events in Italy—the production and the wide circulation of a translation of the Gospels and the Acts by the Società S. Girolamo.

It is easy to be unfair to the mediæval Church for her slowness in putting the Bible into the hands of her people. When the art of reading was confined to a very few, mostly familiar with Latin, a popular version would have found few students. And in Italy, where the new language grew insensibly out of the old, it was easier than in the north for those who desired to read the Gospel to master the phrases of the Vulgate. That a considerable familiarity with the Scriptures prevailed is shown by popular sermons, such as those of St. Bernardine of Siena (1380-1444). It must be borne in mind that many years had to elapse before the Romance tongues rose out of the position of dialects to the dignity of languages; so that even in Dante's time there were many who thought the vulgar speech unfit to be the vehicle of a great poem. To these, a version into Italian would have seemed no less improper than would a version into "pidgin-English" to-day. Yet it must be confessed that long after this prejudice had passed away, and versions of the classics rushed into the light, translations from the Bible lagged far behind, to the great impoverishment of intelligent religion. We see evidence of this in the rarity with which the great painters depict our Lord save as an Infant or as dead: the events of His ministry, the suggestions of His parables, seldom appealed to their art, or perhaps to the interest of their customers.

The first complete Italian version of the Bible was, I believe, that published in 1603 by Giovanni Diodati, a member of the Lucchese family, who was born and lived at Geneva and adopted the Calvinism taught in that city. I have not sufficient acquaintance with his version to pass judgment on it; but it bears the reputation of being a work of imperfect scholarship, it is often a paraphrase rather than a translation, and in its original form it labored under a burden of Calvinistic notes. It is the version used among Italian Protestants, and it is reprinted by the British and Foreign Bible Society, though, by the happy rule of the Society, the notes are omitted.

That a version with this history was forbidden by the Roman Church can cause no just surprise; but unhappily no one supplied the place of the dangerous food by a Catholic version. Difficulties were raised by the Council of Trent, which ascribed authenticity to the admirable but by no means inerrant Vulgate, and by the rule that no version should be used without the safeguard of notes. In 1769-1776, Antonio Martini, Archbishop of Florence, attempted the necessary task. His work is that of a mediocre scholar, and is said to be so lacking in grace of style that it has never won its way to general affection; but it is still reprinted, and may be found with considerable frequency on bookstalls. I will not spend time upon such versions as that of Padre Curci, a Jesuit, which won popularity through the friendship of the late Pope for its author, but which has long fallen into the oblivion which it deserves; nor on the very scholarly version of the Gospels by Professor Salvatore Minocchi, the price of which (4 lire—80 cts.) has restricted its circulation in a country where few read and few can afford to buy books.

I borrow much of what follows from a lecture by Padre Giuseppe Valdambri, of the Mission of the Sacred Heart, to which I am grateful to be able to add information most kindly given to me by promoters of the movement. "The Gospel was almost unknown; the people, who should have drawn from it above all things the rule of their own faith and conduct, knew it only through the short and imperfect expositions of the parish priest—expositions, we must add, given by most of them with great negligence." A society was formed to meet the want, under the name of St. Jerome, the prince of translators, and under the patronage of two Cardinals and of the Master of the Sacred Palace; some of its meetings were held in the Vatican; and in 1902 a version of the Gospels and Acts

appeared, and received the affectionate blessing of Pope Pius X.

The translation, which is necessarily based on the Vulgate, but with free reference to the Greek text, is the work of an excellent scholar, Don G. Clementi. The text is arranged in paragraphs, with the verses noted in the margin, as in our Revised Version. A variety of type is used to distinguish the headlines introduced into the text, the quotations from the Old Testament, and certain passages of special doctrinal and moral importance. An admirable preface by Padre Semeria, a learned Barnabite, deprecates the placing of the Bible in anti-thesis to the Church, and asserts the value of the Gospels as a manual of history, of doctrine, and of edification; and practical instructions as to the use of the Scriptures are quoted from the *Imitation* and from other sources. Inserted in the text are a map of Palestine and a few illustrations; and the volume ends with a list of references to the liturgical Scriptures in the Roman and the Ambrosian rites, and with an index, due to the diligence of Padre Valdambrini.

The volume, containing some 520 pages 16mo, is sold at 20 *centesimi* (5 cents, or two-pence), in paper covers, and twice that price bound in cloth. No doubt something might be desired as to quality of paper and sharpness of type; but the work is a marvel of cheapness, and I know in no language an edition of the Gospels so completely furnished at so low a price. The Gospels of St. Matthew and St. Luke are sold separately at 5 *centesimi* each. The reception of the work is no less wonderful. More than 200 Italian Bishops, out of a total number of about 260, welcomed it; agencies have been established, and more than half a million copies have been issued.

What has, no doubt, contributed most to the circulation is the warm commendation of the Pope. In an address to the Society in 1903, His Holiness told the story of a Jesuit who, conducting a retreat for the clergy, simply related the life of our Lord with appropriate remarks, to the great advantage of his hearers; and he ended by giving the promoters not only his blessing but his thanks. Many of my readers have heard how Pius has gathered the Roman people in a court of the Vatican to read and explain to them a chapter of the Gospel. I do not know whether he has used for the purpose the St. Jerome version; nor am I aware whether he continues these apostolic meetings. Possibly his growing infirmities may have caused him to cease, and it is said that his admirable design has partly failed because the recipients of tickets of admission have sold them to sight-seers. But at all events he has shown by his example the value he sets upon Bible-reading, and has stopped the mouth of those who would oppose it.

To us who are not Italians and not members of the Roman obedience, this version of the Gospels offers an opportunity and a duty. While we carefully abstain from any attempt to proselytise our Roman brethren, we cannot, as Christians, be content to live among our fellow-believers without an attempt at spiritual communion. From the fellowship of the sacraments we may be debarred, but not from the fellowship of Christ. Many occasions will present themselves on which the gift of the Gospels to a person in distress, or to a child making his first Communion, may bring untold blessing. I may mention the case of a poor seamstress, in great sorrow after the death of her child, to whom we offered a copy of the Gospels. At first she hesitated to accept it lest she should disobey her priest; but when she was shown on the fly-leaf the authorization of the Master of the Sacred Palace, she took it gladly, and she and her husband read it daily with the delight of those who never knew the gracious record before. I do not say a word against the editions of the Gospels issued by the Bible Society; but if one of these had been offered, it would have been declined, or would have been read with an unsettling sense that reading it was an act of disobedience. I am allowed to instance the case of an Anglican lady who offered a copy of the St. Jerome Gospels to the excellent priest of the village where she was spending the summer. He not only received it with joy, but asked her if she could supply more copies for his people; and one Sunday evening, after Vespers and Benediction, a table was prepared in church, and, after an address by the priest, a number of copies were distributed. From that parish the movement spread to others; and up to this date the lady has been able to circulate no less than 115,190 copies, besides many copies of other good books published by the same society.

It would, no doubt, be satisfactory if the copies were not given away, but purchased by the people themselves or by the clergy. But it should be remembered that the people are

usually very poor, and that they have not acquired the habit of buying books, and that the clergy are generally no richer than their flocks. One good result from this poverty is that the copy of the Gospels is often the one book in the house and is not overlooked amid a heap of literature. Another advantage is that, the parents, being often illiterate, a child is set to read a chapter of the Gospel to the assembled family. I say with deep conviction that American or English visitors to this country cannot do a more valuable service to Italy than that of circulating this admirable volume or providing funds to help its circulation.

HERBERT H. JEAFFRESON.
Fiesole.

THE FORTHCOMING CANADIAN HYMNAL.

THE hymnal of the Church of England in Canada, to be known as the Book of Common Praise (to be in keeping as regards title with the Book of Common Prayer), is now assuming final shape. The committee which has been working steadily on the hymnal for two years, has just completed a ten days' session at Gananoque, settling a great many points. There was a large representation of the committee present from all over Canada, including Bishop Hamilton of Ottawa, chairman; Bishop Williams of Huron, vice-chairman; Archdeacon Fortin of Winnipeg, Rev. Canon Crawford of Halifax, Rev. Professor Clark, Rev. Canon Welch, Rev. F. G. Plummer, and Rev. A. G. Hamilton-Decker of Toronto, Rev. Frederick George Scott, Quebec, and Rev. Dyson Hague, London. The laymen present included J. Edmund Jones, Toronto, secretary of the committee, and Charles Jenkins, Petrolia, W. B. Carroll, Gananoque, and W. M. Jarvis, St. John, N. B. Two active members were unable to be present: J. L. Jennison of New Glasgow, and E. G. Henderson of Windsor, Ontario.

The heaviest work of the session was deciding which of the several "readings" of a hymn should be used. The laborious task was greatly facilitated by lists of several readings prepared by the secretary, and they had also the advantage of the notes of the Rev. James Mearns, one of the most experienced hymnologists of the present day. The publishers, the Oxford Press, also supplied the committee with copies showing the words in full of the hymns so far selected. The third draft was revised and corrected, and the present (fourth) draft cannot be altered except by a two-thirds' vote of the committee at its final meeting in St. Luke's schoolhouse, Toronto, beginning January 7th, 1908.

As compared with all previous hymnals, this one will be particularly strong in hymns for missions, for children, and for Lent, and parochial missions.

It is impossible to note more than a few of the many enrichments of this hymnal. Among processional hymns are found Baden-Powell's fine setting of *Salva Festa Dies*, and among hymns on the Passion the five hymns from Stainer's "Crucifixion." There are forty-five Lenten hymns. Among the children's hymns are a number of carols, including "Carol, Sweetly Carol," "Good Christian Men Rejoice," "In the Fields with their Flocks Abiding," "See Amid the Winter's Snow," "Like Silver Lamps," "Sleep, Holy Babe," "Stars All Bright are Beaming," "Holy Night," "Come to the Manger," etc. The last is an air by a Canadian musician. The cream of "Gospel Hymns" is contained in the section on parochial missions. It is expected the children's section will be full enough to permit of the hymnal being used exclusively in the Sunday schools. Mrs. Carey Brock's Children's Hymnal has been largely drawn upon for this section. The number of processional hymns has also been greatly increased. Special occasions have been provided for by hymns for friendly societies, flower services, anniversary services, retreats, men's meetings, temperance societies, women's meetings, etc. Among the original hymns are "Keep Thyself Pure," by Mrs. Plumptree, wife of Rev. H. P. Plumptree of St. George's, Montreal, and "The Temple of God's Holy Spirit," by Rev. R. M. Milman of Toronto. All original contributions were considered anonymously, and when not accepted, the envelope containing the name of the contributor was destroyed unopened. The person signing himself "X. Y. X.," who sent a beautiful setting of "Crossing the Bar," did not send his name. The committee desire this, as the tune has been accepted. A hymn for those travelling by land has been added to those for persons travelling by water.

At present it looks as if the Book of Common Praise would contain when complete about 785 hymns, as compared with over 900 in the Canadian Methodist Hymnal, and 754 in the Canadian Presbyterian Book of Praise.

ENGAGEMENTS FOR BISHOPS WHO ATTEND THE LAMBETH CONFERENCE

Many Invitations Await them

BISHOP OF LONDON WILL BE ACCOMPANIED TO AMERICA BY TWO FRIENDS

Scottish Church Considers the English Declaration on Simony

BISHOP GORE ON LABOR INTERESTS AND THE CHURCH.

The Living Church News Bureau
London, August 30, 1907

THE Bishops attending the Pan-Anglican Congress in London next year from abroad will likely find their time very fully and pleasantly occupied apart from the work of the Congress. It is understood that they are being invited by the Dean and Chapter of Winchester to a special service in the Cathedral; and by the Lord Lieutenant of Hampshire (on behalf of the Pageant Committee) to the first performance of the Pageant on June 25, 1908. They are also being invited to a garden party at Farnham Castle, the official residence of the Bishop of Winchester, on the previous afternoon.

The Bishop of London, on his forthcoming tour to Canada and the United States, will be accompanied by the Rev. E. P. Anderson, vicar of St. John the Evangelist's, Paddington, W., who will act as his chaplain, and by Mr. Stanley Christopherson, an old personal friend. They sail by the Allan Line *Victorian* on August 30th.

The Archbishop of York, in reply to the resolution passed at the annual meeting of the Bishops Suffragan, Archdeacons, and Rural Deans of the Diocese of Ripon, recently held under the presidency of the Bishop of Ripon, has written to the vicar of Leeds to the effect that if all be well when he returns home, he will gladly meet those interested in the subdivision of the Diocese of Ripon, but that he proposes to convene first, early in October, the committee of Convocation appointed to consider the question of the Increase of the Episcopate throughout the whole of the Northern Province, as his Grace thinks it well that this committee should meet before any conference is held with the Ripon Churchmen.

The Ven. C. F. J. Bourke, Archdeacon of Buckingham, has been elected Warden of the Sisters of the Community of the Epiphany, Truro, in the place of the deceased Bishop Webb, Dean of Salisbury, and the election has been confirmed by the Bishop of the diocese, as Visitor of the Community.

It appears from the Scottish correspondence in the *Church Times* that the new canonically established Consultative Council in the Scottish Church has recently been engaged in a most important deliberation, in the matter of the proposed new section to Canon XII. Under this section it is proposed to add to the subscriptions required of the clergy a declaration on the lines of the English and Irish declarations against simony. The terms of the declaration, which would be obliged to be made by every one (Bishop, priest, and deacon) if carried, are as follows:

"I, A. B., have not made by myself or by any other person on my behalf, nor have I knowledge of any other person having made any payment, contract, or promise of any kind whatsoever (save those canonically authorized), touching or concerning the obtaining of (the sacred order of — or the office of — each to be specified in each case); nor will I at any time hereafter perform or satisfy in whole or in part any payment, contract, or promise made by any person without my knowledge or consent."

The Dean of Edinburgh moved that the recommendation of the committee be accepted. The Bishop of Moray seconded the motion, and ably contended for the proposed addition to the canon. Unless they had a clause of this kind, "there was a grave danger of vestries exacting promises from incumbents before they were instituted which they had no right to exact." The Bishop of Edinburgh scouted the idea that simony could exist in Scotland. Dr. Beveridge (a layman) strongly supported the proposal of the committee. The Bishop of Argyll said that the Bishop of Edinburgh had spoken of laying "traps for consciences," but the proposed Canon was made for the relief of consciences. Ultimately the matter was referred back to the Committee for further consideration.

There are instances, I believe, in some English Dioceses (e. g., Manchester) in which clergy have been called upon to perjure themselves by promising conformity to the Lincoln Judgment or the Lambeth Opinions. Gibson, in his *Codex Juris Ecclesiastici Anglicani*, in a Note on Canon XL. of 1603, observes that a person becomes guilty of perjury if he takes the

oath against Simony at Institutions, "after any Promise of what kind soever."

The Bishop of Birmingham, speaking at a C. S. U. meeting in the hall of Exeter College, Oxford, on the afternoon of Sunday week, said that he had seen it stated recently that the Christian Social Union was an attempt—doomed to failure on the part of the Church—to get hold of the Labor Party. Of course he wished the labor of the country was inside the Church; of course he believed that the Church ought to be the true home of labor; and yet he fancied if they were so foolish as to have that desire of capturing the Labor Party, the labor movement would be quite strong enough to resist it. And very wisely! For his own part he was quite sure that labor had got to work out its own problem, and make its own mistakes, and exert its own power, on the basis of its own needs, which it ought to understand better than anyone else. So he was quite sure he was speaking the truth when he said their object was to lead Churchmen to know their own position and their own duty; they had neither the object nor the desire of capturing anyone else.

They were also told that they were going about to flatter the working classes. There, again, he trusted they would do nothing of the kind. The Church was always false to its mission and its principles—any body of men, any society, was—if they went about to flatter any other body of men, especially a body of men in power. The Church had suffered greatly in the past by making itself subservient to forms of political power. The Church and the Labor Party must always act on the whole largely and mainly by different means, "because the main business of the Church was to work through character and always to keep prominently before people's minds that not the best and most excellent of political agencies would ever produce the good which, in their abstract nature, they were intended to produce, unless there was continually going on a transformation of human characters."

The Bishop of Birmingham has been speaking out, I am glad to see, against the demand in a certain section of the community for the legalization of unholy union with a deceased wife's sister. He regards the proposed legislation as a very serious matter. There was undoubtedly in the present time "a marked straining at many points against the Christian law of marriage, though it rested on the quite intelligible principle that a wife's relations became her husband's relations." If the marriage law were broken down at this point, there was no saying how much further the breach might be carried. The duty of Christians would be unaffected by the proposed alteration.

The Government having provided special facilities for the further stages of the Deceased Wife's Sister Bill in the House of Commons, the House took the Bill in hand on Wednesday, and after an all-night sitting, the Bill passed its third reading. Lord Robert Cecil took the lead in opposing the obnoxious measure. One material change has been made in the Bill, and that gives a priest of the Church of England the right to refuse to have anything to do with the formation of such an incestuous union. When the Bill comes before the House of Lords to-day for second reading, the Earl of Shaftesbury will propose its rejection. [That the Bill was finally enacted is already known to Americans through the daily papers and through THE LIVING CHURCH of last week.—EDITOR L. C.] J. G. HALL.

IS ST. PAUL'S IN DANGER?

THE following cablegram was published in a number of daily papers last week:

"LONDON, August 30.—The committee of architects which was appointed to inquire into the condition of St. Paul's Cathedral has issued a report which declares that while the Cathedral is in no immediate danger, great precautions are necessary to preserve it from disaster.

"The Cathedral has been sinking for two centuries, and the expert committee recommends that the condition of the subsoil and the state of the water level be periodically recorded, as there lie the chief possibilities of future danger. The committee recommends that the large amount of structural work required in repairing the fabric be proceeded with at once."

HE ONLY who, in the vale of obscurity, can brave adversity, who, without friends to encourage, acquaintances to pity, or even without hope to alleviate his distresses, can behave with tranquility and indifference, is truly great: whether peasant or courtier, he deserves admiration, and should be held up for our imitation and respect.—*Goldsmith.*

JESUIT TAKES A PROTESTANT SCHOLARSHIP

Unique Outcome of a Foundation Prize Bequeathed by an English Evangelical

GLASTONBURY PSALTER IS DISCOVERED

[FROM AN OCCASIONAL CORRESPONDENT.]

THE two items below may prove interesting reading to those of your readers who may see them for the first time.

Cyril Martindale, S.J., of Pope's Hall, Oxford, has lately crowned an academic career of almost unexampled brilliancy by carrying off no less a prize than the Ellerton theological scholarship! Mr. Martindale is a member of the Society of Jesus, which established a hall at Oxford, as the Benedictines also have done, a few years ago. The Ellerton prize was founded by a clergyman of extreme Evangelical views, who wrote a famous, but now forgotten, invective against Tractarianism in 1845, and it is a curious sign of the times that a young Jesuit should now win a prize which its founder suggested should be awarded for an essay on some such theme as "the difference between the Protestant and Romish Churches."

A few months ago, the Rt. Rev. Dom Gasquet, Abbot-President of the English Benedictines, was on a visit to Mr. Turville Petre, of the historic old Bosworth Hall, Husband's-Bosworth, Leicestershire, and a member of the illustrious Roman Catholic family whose head is Lord Petre. There, in the library, he found a Psalter, which dates back to A. D. 970 and bears the stamp of Glastonbury Abbey, where no doubt it was made. The Abbot's joy at the find has been shared by other competent authorities, who on seeing the beautiful manuscript, have expressed their surprise that so valuable a literary treasure has remained hidden in a private library unknown to scholars for so many years.

SCANNELL O'NEILL.

NOBLE WORK OF THE NEW YORK CITY MISSION

How all the Church's Means of Grace are Successfully Applied to the Social Problem

TOUCHING INCIDENTS OF WORK AT BELLEVUE HOSPITAL

Churches Resuming their Full Order of Services

RETURN OF SEVERAL OF THE CLERGY

*The Living Church News Bureau
New York, Sept. 3, 1907*

ONE of the most useful and instructive branches of the work of the City Mission is being carried on at Bellevue Hospital by the chaplain, the Rev. H. C. Dyer. Bellevue is the great city hospital to which the flotsam and jetsam of this seething flood of humanity are continually drifting. The Church has become distinctly the recognized and necessary factor in the effort to help these poor, mutilated waifs. And this has come to pass because the whole machinery of the Church is used. Sin in all its unlovely, naked brutality is here to be handled with no soft compromises, and so the full penitential system of the Church, with the simple, straightforward teaching of the Gospel of Divine Love is brought into use. Night and day, with no cessation of watchfulness on the part of the chaplain, the means of grace are available. Every morning the Holy Eucharist is pleaded at the altar of the chapel, and with the knowledge and consent of the authorities, the sacrament is always reserved for the immediate use of the sick and dying.

The cases that come into the experience of the chaplain are, as may be supposed, of the most varied character. An Arkansas farmer suddenly becomes convinced that he is the recipient of a new revelation and must go forth to convert the world to his faith. He can hardly read and cannot write. He sells his farm, and with the proceeds carries off his family, crosses the ocean, and essays the conversion of England. Soon undeceived, he struggles back with his poor family, gets to New York, and is stranded at Bellevue. The chaplain cares for them all spiritually, tells them of the simple faith of the Church, and gets them work again on a farm until they can go home to the West.

Or again: in the alcoholic ward a young woman has gotten almost beyond the control of the doctors and nurses, fighting and scratching them. The chaplain hears of her and goes. He

is warned, but comes to the girl, who begins by railing him and his religion, and, covering up her head, refuses to listen. But before the priest has gone half through the Lord's Prayer the coverings are withdrawn, the voice is hushed, and the evil spirit is gone. Then follows confession, baptism, the anointing with oil in the Name of the Lord, and a peaceful death.

"What did you do to her?" ask the nurses.

So it goes on all the time. A denominational minister nearly spoils a patient for an operation by his loud and exciting exhortations. Meanwhile the surgeons wait impatiently. The chaplain is sent for, and having an official position, takes the place of the minister. "What's on your mind?" he says to the patient. Out comes the torrent of penitence, and in a few moments she is ready for the table.

Of the 961 baptisms reported for the City Mission last year, 480 were administered by the chaplain at Bellevue. Of the 2,762 celebrations of the Holy Communion, 1,513 were in Bellevue. Besides the ministrations to the sick and dying there are innumerable opportunities for bringing people—doctors and nurses as well as patients—to the knowledge of the Church and her Faith.

A man was suffering in the psychopathic ward. His wife asked that he should be baptized.

"Are you baptized yourself?"

"No."

"Then, will you promise to go and be instructed by the priest to whom I send you?"

"Yes."

"Very well, then, I will baptize your husband."

The woman is now one of the most faithful communicants and earnest helpers in a well-known city parish.

The programme for the day is as follows: 8 A. M., Holy Communion; then Communions or other sacraments to those to be operated upon. Then breakfast—when possible—then, continuation of visits in wards until about noon; after that, lunch. After that, until next morning, the chaplain answers all calls sent in, sometimes ten during the night. In the afternoon patients are given instruction.

The work in this great institution thus carried on, is an admirable illustration of what the Church can do and does for the dregs of society, who only need the touch of the Saviour as He reaches out His hand to them through the Church with her objective sacramental means of grace. One thing is badly needed. The chaplain would be most grateful either for a small fund upon which he could draw to supply plain books of Church instruction, or he would be glad for the books themselves, used or unused, to be sent to him.

The Rev. A. W. Griffin leaves New York this month for his new charge in Chicago, where he becomes rector of St. Peter's. Mr. Griffin has worked for fourteen years as assistant in Trinity parish, having immediate charge of the downtown mission work.

The regular services at Calvary Church, with full choir, were resumed after the summer vacation on Sunday, September 1st. Dr. Lewis Parks, the rector, returns shortly.

The Rev. Messrs. Wm. M. Grosvenor, rector of the Incarnation Church, Hugh Birkhead of St. George's, and John F. Nichols of Lenox, arrived in New York on the 29th on the *Kaiser Wilhelm II.*

AT THE CROSS.

"O Father, thou mighty art to save,
Incline thine ear, for I am sore distressed
By heavy sense of sin and gullt oppressed
That sweeps my soul with overwhelming wave,
And I Thy great compassion sorely crave,
For memory haunts each hour with deepest pain;
I seek for peace, but still I seek in vain,
And shall I find no rest but at the grave?"

"O Child," the loving, tender accents fall,
"Lift up Thy heart, for one has died for Thee,
And lo, Thy sin He bore on Calvary.
Believe and live! His blood was shed for all;
And now the burden of Thy sin and dross
Shall pass, not at the grave but at the Cross."

MEBETHYTH WOODWARD ANSHUTZ.

TURN to the virtues! Formed to connect, to blend, to associate, and to cooperate; bearing the same course, with kindred energies and harmonious sympathy, each perfect in its own lovely sphere, each moving in its wider or more contracted orbit, with different but concentrating powers, guided by the same influence of reason, and endeavoring at the same blessed end—the happiness of the individual, the harmony of the species, and the glory of the Creator.—*Sheridan.*

CHICAGO CLERGY RETURNING

September Brings Them Back to Their Posts

UNIQUE SOLIDARITY EXISTING AMONG THE CLERGY OF CHICAGO.

The Living Church News Bureau
Chicago, Sept. 2, 1907

WITH the return of September nearly all the clergy are once more at their respective posts, ready for the full resumption of parish work. The Sunday schools will resume their regular sessions on the first Sunday of September, and in many parishes the great majority of the people return from their summer vacations during the last week in August or the first week in September. Most of the weekly parochial guilds and other organizations, however, defer the re-opening of their regular meetings until the first week in October. Thus the clergy usually find September an unusually advantageous month for general pastoral calling.

The August edition of *The Diocese*, published several very interesting columns of personal data concerning a number of the newer clergy of the diocese, including the Rev. Frederick O. Grammiss, priest-in-charge of Trinity, Wheaton, and of St. Mark's, Glen Ellyn; the Rev. J. K. Brennan, rector of the Church of the Mediator, Morgan Park; the Rev. Stuart L. Tyson, the new Professor of New Testament Exegesis and of Patristics at the Western Theological Seminary; the Rev. Julian E. Ramsdell, priest-in-charge of St. Augustine's, Wilmette; the Rev. Harry L. Taylor, deacon-in-charge of St. Edmund's mission, Washington Park, now leaving Chicago for Cambridge; the Rev. Joseph W. Fogarty, rector of the Church of the Good Shepherd, Lawndale, and the Rev. J. C. Hathaway, assistant at Grace Church, Oak Park. These newcomers were thus introduced to the large circle of readers of *The Diocese*, by apt personal sketches, giving in outline the record of their work from graduation days until their arrival in Chicago. The diocese of Chicago is noted for the warm spirit of unity and fellowship which has for nearly a generation prevailed among the clergy, and which is, if anything, increasing in depth and scope as the diocese grows in numbers. There are some differences in Churchmanship of course, among more than 100 clergy, but the clergy as a body are strong in their loyalty to the fundamental truths of Catholic Faith and Practice. The new clergy who come into Chicago's diocesan atmosphere, almost always express their gratification and their surprise at the reality of Chicago's spirit of unity and fellowship. This solidarity was originally due to Bishop McLaren's unwearied efforts, and to the subtle but penetrating influence of the annual retreat for the clergy which he established early in his episcopate, and it has been strengthened, and, if anything, widened, by the leadership of Bishop Anderson. Within the past two years additional effort has been put forth among the prominent laymen of the diocese to develop a similar spirit of diocesan oneness among the laity, as well as to increase the opportunities for acquaintance and coöperation between the clergy and the laity. The results of all this foresight and planning have been readily discernible at such focal occasions as the diocesan conventions, and the conferences, "Round Tables," and deanery meetings among the clergy.

The next meeting of the Northeastern Deanery, to which the clergy of Chicago and her suburbs belong, will be held on Tuesday, September 10th, at Trinity Church and parish house, Wheaton. The programme will include a discussion on "Open Doors for the Church in Chicago," led by the Rev. E. M. Frank, assistant at Grace Church, Chicago, and the recently organized "Committee on Civic Affairs" will provide a speaker on the subject of "Child Labor."

The Rev. J. H. Edwards, rector of the Church of Our Saviour, returned from his vacation at Jamestown, New York City, and Asbury Park, N. J., during the latter part of August. While he was absent the parish was in charge of the Rev. Arnold Sutton, priest-in-charge at Dundee, and formerly assistant at the Church of Our Saviour. The parish choir camped at Pine Lake, Indiana, early in the summer.

The Rev. Dr. D. S. Phillips, who, as the editor of the diocesan paper, *The Diocese*, is making this monthly publication an unusual success, and bringing it into the fore-front of the Church's diocesan organs, attended the Vacation Conference at North Adams, Massachusetts, which was held under the direction of the Seabury Society early in the summer, and began a graphic account of the various sessions in the August number of his paper, which was read with interest by several thousands of Chicago Church people.

TERTIUS.

MISSIONARY ARRANGEMENTS IN CONNECTION WITH GENERAL CONVENTION.

UNDER the missionary canon adopted at Boston in 1904, there will be no meeting during General Convention of the body known for several years as the Board of Missions. What is now known as the Board of Missions was formerly known as the Board of Managers. All matters of missionary concern requiring legislative action are to come before the two Houses of the Convention separately, in just the same way as all other business comes before them. For the purpose, however, of receiving reports from the Board of Missions and from the missionary leaders of the Church at home and abroad, the canon provides for joint sessions of the two Houses. At the Boston Convention a committee of two Bishops, two other clergymen, and two laymen was appointed to act with the officers of the Board of Missions in preparing a programme for such joint meetings of the House of Bishops and the House of Deputies, and to arrange for the holding of public missionary mass meetings during the three weeks of the Convention session. The plans made by the committee for the joint session of the two houses are subject to modification when the committee presents its report in Richmond.

While detailed information is not available at this time, it may be said in general that the committee is planning to follow the plans which proved so satisfactory at the Boston Convention. In addition to the one missionary day provided for by canon, and falling this year on Friday, October 4th, the General Convention will be asked to set apart four other afternoon sessions. At these times it is proposed to lay before the Convention, so far as may be possible, a full statement of the needs, conditions, and opportunities for Church extension throughout the field. On the morning of the first day, in accordance with long-established custom, the Board of Missions will present its triennial report. The treasurer will review the financial aspects of the work and present his report for the last fiscal year. The deputation to the missions abroad will also be heard at this time. During the afternoon it is expected that the attention of the Convention will be directed to the responsibility of the Church for an aggressive policy in this country. Addresses are planned for upon the Church's duty to the American people in the Northwest, the Middle West, the great prairie states, and the Southern mountains. On October 8th, if the General Convention adopts the plans of the committee, three of the Bishops from the Asiatic field will be asked to answer the question: "What is the Definite Responsibility of the American Church to the Far East?" The afternoon of Thursday, October 10th, it is planned to give to a consideration of "The Church in other American Republics." On October 14th the Church's work on behalf of the Indians, the Negroes in America, and the West Africans is to be considered. The last afternoon session will hear of "The Church's Work in the Arctic and the Tropics."

The first missionary mass meeting is scheduled for the evening of October 7th. The Bishop of Virginia is to be in the chair. Among the addresses planned for are "The Church's Work in the Land of the Midnight Sun," by Archdeacon Stuck; "China's Call to the West," by Bishop Roots; "What Christian Missions are Doing in Japan," by Bishop Partridge, and "Home Missions on the Threshold of Asia," by Bishop Brent. The second mass meeting, on the evening of October 17th, will have Bishop Tuttle as its presiding officer, with addresses by Bishop Spalding on "The Church's Work in Mormon Communities and Mining Camps"; by the Bishop of St. Albans on "The Present Work of the Church of England in Foreign Lands"; by Bishop Restarick on "Where East and West Meet at the Crossroads of the Pacific," and by the Rev. Dr. Brown on "The Church's Contribution to a South American Republic."

Bishop Kinsolving of Southern Brazil has accepted the committee's invitation to preach the triennial sermon before the Board of Missions at St. Paul's Church on the evening of Sunday, October 6th.

O LET NOT your foot slip, or your eye be false, or your ear dull, or your attention flagging! Be not dispirited; be not afraid; keep a good heart; be bold; draw not back;—you will be carried through. Whatever troubles come on you, of mind, body, or estate; from within or from without, from chance or from intent; from friends or foes; whatever your trouble be, though you be lonely, O children of a heavenly Father, be not afraid! quit you like men in your day; and when it is over, Christ will receive you to Himself, and your heart shall rejoice, and your joy no man can take from you.—*Revelation.*

THE NEED FOR MORE BISHOPS IN THE FAR WEST.

BY THE RT. REV. F. S. SPALDING, D.D.,
Missionary Bishop of Salt Lake.

AT the meeting of the Seventh Missionary Conference at Boise, Idaho, on May 2nd, 1907, a memorial to General Convention was unanimously passed, asking for the appointment of three Missionary Bishops, so that Wyoming, Nevada, Utah, Idaho, and Western Colorado might each be administered by its own Bishop. At the request of Bishop Wells, the chairman of the Memorial committee, this statement is printed.

In October, 1869, Ozi William Whitaker was consecrated Bishop of Nevada. In that year Nevada had a population of 42,491. There were in the state but 660 miles of railroad, and it was distinctively a mining district, with vast bodies of silver and lead ores. To-day Nevada has a population of at least 95,000 people, and there are 1,543 miles of railroad. The mines of silver and lead ore, owing to more economical processes of reduction and better railroad facilities, are likely to equal the gold output. It cost on an average \$35 per ton to treat ore in the old times at Eureka, Nevada; now it can be smelted in Salt Lake City for \$4, with a charge of \$6 for transportation. Gold and copper are found in Nevada to-day and in quantities which cannot be exhausted for at least fifty years. Nevada is not only a mining state. The United States has spent already \$1,750,000 to irrigate 50,000 acres, and the plan of the Reclamation Service contemplates an expenditure of \$7,000,000 more and the redemption of \$375,000 acres of fertile soil.

If the Church felt that a Bishop was needed in 1869, is the present protest of the West against Nevada being administered by non-resident Bishops, unreasonable, and the request of the Boise memorial that she have a Bishop of her own unfair?

In January, 1893, Bishop Barker was sent to Western Colorado. It had then a population of 51,325. It was a mining district, with agriculture just beginning in the lower valleys. To-day the population is at least 120,000. New gold discoveries have been made in Summit and La Plata counties, but it is not mining that has doubled the population. Western Colorado has become one of the richest farming districts in the West. In 1908, the Uncompahgre Irrigation project of the United States, involving an expenditure of \$2,500,000, will be completed and 120,000 acres "under water." "Colorado," says Wm. E. Smythe, in his book *The Conquest of Arid America*, "has a number of promising projects. On the Grand River, near the city of Grand Junction, 60,000 acres are to be reclaimed. The White River project involves 90,000 acres in Rio Blanco and Routt counties, near the town of Meeker." Private enterprise is spending \$700,000 irrigating the Montezuma Valley, all in Western Colorado. The new railroad being built from Denver to Salt Lake through northern Colorado, will open to settlement a district as large as Massachusetts.

The religious problem of Western Colorado is no more like that of Utah than it is like that of Japan. Is it therefore hard to understand why the people should object to a Bishop who lives four hundred miles away, and to be called the district of Salt Lake, with its suggestion of Mormonism? The Boise memorial asks the Church to do for Western Colorado what she did fifteen years ago, when there was but half the need.

In 1880, Bishop Brewer was sent to Montana, and Bishop Tuttle left in charge of Idaho and Utah. The combined population of these territories was 286,573. To-day Utah alone has a population of 335,000 and is increasing as rapidly as any state in the Union. The majority of these people are Mormons, and Mormonism is a unique problem, needing special study and exclusive attention. This cannot be given by a Bishop who must spend a third of his time four hundred miles east of Utah, and another third as far west. There are to-day two hundred Mormon communities in which nothing but Mormonism has ever been preached, and since the abandonment of our day schools, no longer necessary after a good system of public instruction was inaugurated, outside the indirect influence of St. Mark's Hospital and Rowland Hall we can hardly be said to have had any policy. The revived work at Provo and Logan, important educational centers, promises well; but are we to do nothing for the 200,000 other Mormons in over 60,000 square miles?

The Boise memorial, asking that Utah have a Bishop who shall give that state his whole time and thought, is not unreasonable.

Others can speak more authoritatively of the needs of

Wyoming and Idaho. In 1885 when Wyoming was separated from Colorado and given, with Idaho, to Bishop Talbot, its population was possibly 35,000. To-day it is at least 120,000. Then it was a grazing land. Now it promises to be one of the most prosperous and thickly settled agricultural states in the West. The U. S. Reclamation Service, in what is known as the Shoshone project, is reclaiming 160,000 acres of land in Big Horn county, and in the Big Bend of the Wind River Mountains there are 230,000 acres more which are soon to be reclaimed. In few western states has there been more railroad extension in the last ten years. Its coal deposits are unlimited and its high grade petroleum is now being refined.

Idaho, when Bishop Talbot was in charge, had a population of not over 50,000. Now the special census of the Labor Bureau of Statistics gives the population in 1907 as 300,000. Settlers are crowding into Idaho. The sixteen southern counties have a total of 3,577 miles of irrigating canals and ditches, costing nearly \$10,000,000, and covering 2,108,095 acres, of which 835,115 are cultivated, and the Minidoka and Boise-Payette projects of the U. S. Reclamation Service will render productive 529,000 more. Besides this, Idaho's mineral wealth is steadily increasing. If Bishop Funsten be no longer required to travel 600 miles into Wyoming, he will have enough to keep him busy in Idaho.

The testimony of her Bishops ought to be of value. The Boise memorial is a deliberate judgment of men who know the West, that the Church is failing in her duty to a great and growing section of the country, that she is not keeping pace with the development in the Seventh Missionary District, that she is asking her Bishops to do what they simply cannot do, and that unless she corrects her policy, she will make the same mistake which she made in the early part of the last century, and, fifty years from now, be as weak in the Far West as she is to-day in the Middle West.

INCOMES OF AMERICAN BISHOPS.

AN interesting item relating to the American Church is found in recent issues of the *Church Times* and *The Guardian*, both of London.

The Rev. E. H. Firth, rector of Houghton, Hampshire, has received some information from the Bishop of Massachusetts relating to Episcopal incomes in the Church in the United States. The following notes from the Bishop's communication are printed by permission both in the *Guardian* and *Church Times*:

"Our Missionary Bishops are paid about \$3,000 and their travelling expenses. Some of them may have allowance for rent.

"Our Diocesan Bishops are paid what each diocese can afford. A few, I think, have not more than \$2,000, with perhaps travelling expenses; one or two possibly less. The average Bishop, I should say, might have \$4,000 and travelling expenses, with or without a house. My salary is about \$6,500, with a house, but without travelling expenses. This diocese will have to pay the next Bishop a larger salary. Having property of my own, I do not need more.

"The highest salary, that of the Bishop of New York, is, I think, about \$12,000 and a house. The diocese also pays the salary of the Bishop Coadjutor. There is no tradition that the Bishops should head subscription papers and give largely. Without doubt, every Bishop gives largely as compared with his income. As to the funds put at the disposal of the Bishop, in this diocese there is \$100,000, the income of which is subject to the direction of the trustees, who usually turn to the Bishop for advice in its expenditure. Some Bishops take an offering at their visitation for expenditure by themselves in diocesan and charitable purposes. There is, probably, no obligation on the part of the Bishop to give an account of such offerings; but no doubt most Bishops do, either at the diocesan convention or in some semi-public way.

"As a matter of fact, our dioceses have so few parishes and missions, as compared with the English dioceses (for instance, New York, the largest, has only 257 churches and chapels, and they run from that down to only 30 or 40), most Bishops make a visitation of every parish or mission every year, and at some parishes, perhaps, twice a year.

"Our system of having every clergyman canonically connected with some diocese enables each Bishop to know every one of his clergy and their characteristics. Each man is responsible to his Bishop, and no one can move from the diocese to another without a letter dimissory. Such a thing, therefore, as a roving clergyman without diocesan connection is impossible. In this way each man has the protection as well as the personal oversight of his Bishop."

ONE OF THE most severe trials to which the head and heart of man can be put is great rapid elevation.—*Macaulay.*

MISSIONARY OPPORTUNITIES IN THE EASTERN STATES, AND MISSIONARY RESPONSIBILITIES IN THE WEST.

BY THE REV. H. W. STARR.

Rector of St. Paul's Church, Council Bluffs, Iowa.

WE Westerners have been so deeply impressed with the needs and opportunities of the Church in the West, where new territory is constantly being opened and towns already established are rapidly increasing in population, that many of us have come to regard the West as almost exclusively the field for missionary effort.

We need not underestimate the importance of the West in this respect, and at the same time a visitor to the East can hardly fail to be impressed by the fact that there, too, almost if not quite equally important needs and opportunities characterize the work of Church Extension. If towns and cities are rapidly growing in the West, it is no less true that population is also increasing with equal rapidity in the towns and cities of the East.

Changes of population of tremendous significance in Church work are taking place all over New England. People are moving from the country to the towns, where those who have been reared under the comparatively healthful, and morally helpful, conditions of farm-life are now working in the shops and factories and living in crowded quarters, where many of the moral and religious helps they once enjoyed are entirely lacking, and where many new and subtle forms of temptation assail them on every side.

Another important element, which tends to affect the character of the population, is found in the vast tide of foreign immigration which breaks upon the shores of New England, and, sweeping inland, loses most of its force before it has reached the middle western states. Upon the New England towns and villages falls the burden of receiving this alien element, with its foreign languages, its old-world conceptions, its poverty, and its ignorance, and upon them chiefly falls the duty of assimilating this heterogeneous mass of humanity, of educating it in American ideals, and of training it for the duties and privileges of free American citizenship.

Old residents of many New England towns, who have this summer returned during the many Home Week excursions, which have been held in dozens of places in New England, have found these towns so completely transformed by this great infusion of foreign peoples that they have felt themselves as strangers in the very streets, churches, schools, and other public places of their nativity and early training. In Roxbury, the part of Boston which I made my headquarters during July and August, Jews and Italians now occupy whole sections where a generation ago were the homes of native-born Americans; and in the North End of Boston, in the vicinity of old Christ Church, the visitor finds it hard to realize that he is in America at all, so overwhelming is the number of foreign-born people who fill the shops and streets.

Another change of great significance is the rapid increase of immense flats, or apartment houses, which have taken the place of thousands of earlier homes. These immense structures are to be seen in every part of the city, are in fact one of the most conspicuous features of present-day Boston. The work of tearing down or removing old homesteads and supplanting them with modern apartment houses is going on with significant rapidity, and it is really depressing to one who loves the beautiful, and who cherishes the influences of the isolated family life, to see the "For Sale" sign conspicuously posted on the great majority of the old family estates still left.

The modern apartment houses offer many attractions to small families of moderate means; they help, no doubt, to solve the problem in a day when the increase of salaries has not, as a rule, kept pace with the increased cost of food and clothing and other necessities of life. But they bring with them a distinct loss of the privacy of family life, the freedom of the children's play, and the power of parental influence and neighborly association; and they add another complication to the already complex conditions of our American social life.

The old native-born families, driven out by the invasion of the apartment house population, are moving either into the more fashionable quarters of the city, where the very cost of living itself provides a protection against the encroachment of an undesirable class of neighbors, or else into the neighboring suburbs and country places, where the tide of the city emigration is not yet felt.

All of these changes have produced new problems for the Church to solve. The character of membership in many parishes has been as completely transformed as has been the citizenship in towns and cities. Former members who contributed generously have moved away and their places have been supplied, for the most part, by people of less means, and often by transients and strangers. New missions or parishes are constantly being made necessary in the outlying districts and the suburbs; and new methods of work are being forced upon the parishes in order to minister effectively to the changed needs of the people within their limits.

All of this means missionary work of the truest kind. The Church, if it is not to be disloyal to its Founder, if it is still to feed the members of Christ's flock, wherever they may wander, must follow the people who move from the farm to the town; it must try to hold under its spiritual influence and teaching those who abandon their ancestral homes and move to the suburbs and country places, and those who have become temporary residents of apartment houses and flats; and, above all, it must endeavor with all its power to reach and influence, to educate and reform, the people of foreign birth and training, who are flocking to this country, at the rate of more than a million a year, a large proportion of whom are poor and ignorant, steeped in prejudice, often of criminal instinct, and generally propagators of a lower standard of living than can safely be tolerated in a land where, theoretically at least, every man is his own master, and where, practically, every man exerts an influence for good or ill upon all with whom he comes into contact, and so, proportionately, upon the nation at large.

Here is a tremendous work for the Church in the East to do; and, while it is not always doing it either as wisely or as efficiently as its wisest leaders wish, and while it is greatly handicapped by lack of both men and means, there is great encouragement in the fact that these problems are clearly recognized and are becoming every day better understood, more adequately supported, and more effectively handled; and there is also great inspiration in the fact that, in spite of the pressing importance of these "home problems," the Church in the East is not unmindful of her obligations to minister as she is able, both of her men and of her means, to the needs of other communities than her own.

In civil life, the "national idea" or the conception of the unity of this nation as a whole, seems to be stronger here than in either the West or the South. So in the life and thought of the Church in the East, there seems to be a clearer conception of the organic unity of the Church in America, and of the relation of mutual dependence which exists between its different parts. As a result we find that, in spite of all her local needs and problems, the Church in Massachusetts takes high rank among all the dioceses in the proportion of the men and the money she contributes toward the work of the Church extension in the West and the South; and the rendering of this service, so far from weakening the work at home, actually strengthens it, because the inspiration which comes to the home workers from their larger conception of the Church as a whole tends to arouse a greater interest in and a greater enthusiasm for the work at home, which results in larger means for the support of local institutions.

I cannot but feel that here is a lesson which both the West and the South must somehow be made to learn. For the very prosperity of the local work, Southern and Western Churchmen must learn to cease denying their obligations to contribute toward the extension of the Church outside their own community; they must learn to stop excusing their failure to do so on the ground of the pressing demands of their own local needs; they must learn that the time, the thought, the prayers, the men, and the means, which they contribute to the work of Church extension elsewhere is capital well invested, from which they draw a perpetual interest in the enthusiasm aroused and the additional support secured for their own parochial institutions. It is true that the East possesses a larger share, both of men and of means, and ought to be expected to give a larger amount of both, than the West or the South. But there is no reason why it should be expected to give more in proportion to its wealth and membership than the West or the South, for the reason (and this is the main point of all that I have said, and is the one thing which Southerners and Westerners very generally overlook or ignore), that missionary needs and opportunities are apparently as great in the East as in the West. No parish in the South or the West can have a clear conscience in this matter, so long as it contributes nothing toward its apportionment for general missions, or even so long as it contributes a merely trivial amount in proportion to that which it spends

for the support of its local institutions. The Church in the West and South can with self-respect receive aid in its own missionary work from the East only when it is itself, with equal unselfishness and with an equally clear grasp of the unity of the field as a whole, giving its proportionate share towards the strengthening and extending of the Church of God, not merely in Iowa, or Texas, or Tennessee, or Illinois, but in *America*, and all its dependencies, for which as citizens and as Christians we, each and all, have a mutual responsibility.

VITAL FORCES.

BY THE REV. W. E. GLANVILLE, PH.D.

RELIGION means life. Doctrine, ritual, and sacraments may be unquestionably correct, but they are valueless if we fail to discern that their function is to be nourishers of life.

Faith, Hope, Love, are three of the mightiest words in our language because they represent vital, spiritual forces. They constitute a trinity of power, a triple force, which accomplishes all the good the world can ever know. In the life of our Lord they shone with uniform strength and lustre and reached the maximum of perfection. And the Christian becomes Christ-like in the measure in which he possesses, incarnates, and utilizes these vital forces. They are as natural to the healthy soul as breathing, assimilation, muscle-building, and the distribution of nerve energy is to the healthy body.

1. *Faith*.—Faith springs from knowledge and leads to further knowledge. Knowledge is revealed by God and acquired by man. We believe because we know and in order to know more. As the basis of faith we have God, Christ, and the Holy Spirit. Science and philosophy demand a Great First Cause, no less transcendent than immanent. What science and philosophy demand, Religion declares: God is!

Christ is the revelation of God. He reveals the divine attitude toward man: God is Father. He reveals further the divine requirements of man. To live aright man must live as the child of God. In the life of our Lord we behold a concrete example of the true life lived perfectly. In the teaching of our Lord we learn those truths and principles of living which, incorporated into our own lives, will bring us into right relationship with God and our fellow-men.

The Holy Spirit is the Giver of life evermore in the world and in the heart of man, to renew, strengthen, and purify the life, and, by taking of the things of Christ and showing them unto us, to build us up in the ways of that wisdom which can never be outdated.

To believe in God, in Christ, in the Holy Spirit, to believe strongly, deeply, convincingly, and conscientiously until the whole life comes under the energizing influence of such faith, is to possess one of the vital forces that issue in royal manhood and womanhood. We are justified by faith.

2. *Hope*.—We hear of pessimists and of optimists. The pessimist is without hope. He sees no good in the world—or if he see any it is so weak and insignificant that it is doomed to extinction before the avalanche of desolation and disaster he always sees impending. He seems positively to love darkness rather than light. He becomes a chronic scold, grumbler, and fault-finder, eloquent in his denunciations and fearsome horoscopes. Change of scene and change of clime change him not. He is the same discontented, lugubrious personality anywhere. He is a bugbear in any home of which, alas, he may be a member and is zealously avoided as a pestilential influence by his neighbors. His self-will, oracular omniscience, wooden-headed judgment, and unruly tongue do no end of mischief and produce no end of misery.

The optimist is hopeful-hearted. He neither minimizes the evil nor the good. He is thankful for the good he sees and enjoys, and as for the evil, he means to do his best to conquer it and banish it. He is not so intellectually dense as to expect an impossible world. He takes the world as it is and resolves to have his share in clearing away some of the moral and social iniquities that disfigure it. And while he works he sings, for he knows he is doing good and he is convinced that good will triumph over evil, right over wrong, and truth over error. He foresees the coming day when "the wilderness shall rejoice and blossom as the rose."

And so he goes through life transforming Marahs into Elims by his cheerful, hopeful presence. This is a vital force indispensable to efficiency in life. In any sphere of endeavor, commercial or ecclesiastical, scholastic or domestic, it is the hopeful soul that wins, that creates success out of seemingly

overwhelming odds. As a nourisher of hope our religion is unsurpassed. "We are saved by hope."

3. *Love*.—To love St. Paul gives the palm as the central, regnant force in the Christian life. For love includes faith and hope. Love "believeth all things" and "hopeth all things." That is, all things worthy of faith, love believes, and all things worthy of hope, love hopes for.

Love is the heart of Christianity. The cross symbolizes the redeeming love of God in Christ.

"Believe it, 'tis the mass of men He loves,
And, where there is most sorrow and most want,
There most is He, for there is He
Most needed."

The life of love is better than the love of life. For love is not content with mere sentiment and good wishes. Love is an all-consuming passion for sacrificial service, for helpful fellowship. Love magnifies good works and is eager to multiply them for the blessing of the world.

To be assured of the love of God in Christ, to carry with us nothing but good will for our fellows, and by countenance, speech, and deeds to prove our love, this is a perennial inspiration for the life which is life indeed. We are glorified by love.

Faith, Hope, Love, are the three vital forces of the inner life. Cultivating them as we may by prayer, resolve, and practice, by the means of grace provided by the Church, and by the helpful communion of others like-minded, we shall find ourselves falling in line with the "shining ones" of all ages whose lives have enriched the world and to whom the world owes full meed of praise for its uplift Godward.

"And the greatest of these is Love," because love includes faith and hope, and without love faith runs to cruel fanaticism and hope is flickering and transient.

THE GOOD SHEPHERD.

O Jesus, loving Shepherd,
Who for Thy flock dost seek
Upon the plains and highways
And on the mountains bleak;
Thou goest forth at morning
Nor findest any rest
Till Thou hast brought Thy lost ones
Back to Thy shelter blest.

Thy sheep are ever straying
O'er deserts wild and cold,
They do not heed Thy warnings,
They do not seek Thy fold;
So Thou, O loving Shepherd,
For them in search dost go
To bring them to the pastures
Where living waters flow.

Thy voice is ever pleading
With such as go astray:
"Come unto Me, My loved one,
I am the one true Way,
I am the Door to enter,
True rest is found in Me,
I am the faithful Shepherd,
I gave My life for Thee."

O Jesus, loving Shepherd,
Our sins have caused Thy pain,
But in Thine arms of mercy
Bear Thou us home again,
Where verdant pastures flourish,
Where peace secure is found,
And after this life's exile
Where toll with rest is crowned.

In Thy dear love so boundless
Grant us that rest to share
And feed beside still waters
In heavenly pastures there;
While basking in the sunshine
Which comes of Thy free grace
May we in life eternal
Behold Thy glorious face.

WILLIAM EDGAR ENMAN.

WHO CAN TELL, whether learning may not even weaken invention in a man that has great advantages from nature and birth; whether the weight and number of so many other men's thoughts and notions may not suppress his own, or hinder the motion and agitation of them, from which all invention arises? as heaping on wood, or too many sticks, extinguishes a little spark that would otherwise have grown up to a noble flame. The strength of mind, as well as of body, grows more from the warmth of exercise than of clothes; nay, too much of this foreign heat rather makes men faint, and their constitutions tender or weaker than they would be without them.—*Temple*.

SERMONS TO HIMSELF.

BY AN UP-TO-DATE PARSON.

VI.—ON ESTHETICISM AND AFFECTATION.

IT is wonderful how I have succeeded in brightening up the services of St. Jude's by the introduction of more or less ritual. Somebody said that there was no reason why the Devil should have all the good tunes, and I say there is no reason why the advanced men and Rome should have all the beautiful services and symbolic ritual. Of course there was an awful lot of trouble when I first put candles on the altar, but I never allow myself to be controlled by the vulgar prejudices of ignorant people, and when I explained to the congregation that our candles did not mean anything in particular, but merely added to the esthetic beauty of the worship, they did not seem to care much about it one way or the other; and now we have eucharistic vestments, and most of the "six points." We used a lovely turquoise-blue new altar cloth for the first time last Sunday. You see, turquoise-blue is my favorite color, and the embroidery class remembered it; wasn't it thoughtful of them to consider my taste in the matter? The choir boys' cassocks are blue, too; so much more cheerful and becoming than black, you know. I wish my college would give me an S.T.D., so I could wear the purple and yellow hood in the chancel. I don't approve of colored chasubles yet; but the colored hood is purely a personal matter, symbolizing my literary attainments, and so no one could object to it, when I wear it in the worship of Almighty God.

You see, to speak confidentially, lots of our young people were going off to St. Alban's, that dreadfully high church where they teach such advanced doctrine; and so I said to myself, What really attracts them is the ritual; then why not beat the Devil with his own weapons, and have the ritual without the dangerous doctrines, and so keep the young people at St. Jude's where they belong? Wasn't that clever of me! It is part of my broad-mindedness to be willing to adopt any popular customs or methods, though of course I don't pretend to believe some of the doctrines the ritual symbolizes. The Church ought to be broad enough to take in anything or anybody, provided only people are sincere in their belief.

Mrs. Wardwell-Johnson says she likes it awfully as long as you don't insist that it means anything in particular; and she told me last Sunday that I had such a lovely musical voice; it was so sympathetic, soothing, and restful that she was afraid that she almost lost herself occasionally when I was preaching one of my delightful sermons. She said she loved to hear me preach, and never lost an opportunity of so doing, even though her doctor did object to the habitual use of hypnotics. I wonder what she meant! I never said anything about hypnotics, and I certainly do not approve of them. I wish people would not say enigmatical things to me. It annoys me.

Now there really must be something attractive about my preaching, humble as my own estimate of my ability is.

Mrs. Bergen-Slaughter told me that she considered one sermon I preached in Advent to be remarkably eloquent. Of course I was pleased, and asked her what it was about; and she said that she could not remember, but there was a gesture in it representing the flight of a bird which was wonderfully graceful and telling. She remembered *that* most distinctly. It is so curious that people should find my sermons so "helpful," when they cannot remember a single word I said. I suppose that I must have a lot of personal magnetism, psychic power, or whatever you call it; but I really wish that my congregation would "carry away something with them," if it is only the text. I wonder if it is the fault of my preaching?

And now, William, my friend, since you brought up the questions of ritual, let me ask you a very plain question in place of a text. You know that the historic ritual of the Church has by universal consent and adoption for many centuries been used to symbolize and teach certain definite sacramental truths, certain great dogmatic Christian verities of the Faith; and you know that you cannot alter its meaning, or emasculate it of its true symbolism by any word or act of yours, any more than you can change the meaning of words in the English language to suit yourself, and hope to be understood. Hence if you do not believe the truths your ritual represents, do you think it honest to adopt the symbols which make it appear as if you did, and your congregation did?

Mere estheticism is child's play, or something much worse when the ancient ritual of the Church is used as a masquerade

of unbelief, a decoy to attract the unwary. If your ritual "does not mean anything in particular," it is most distinctly out of place in God's House. It is a false profession in God's awful Presence. Ritual is a symbol of faith in the most solemn supernatural mysteries of which the mind of man can conceive; and a thousand times better have the faith without the ritual, than the ritual without the faith, if you cannot have both together. In the first case you are at least an honest man; in the second you are an arrant hypocrite.

Moreover, when you adopt new points of ritual because you happen to fancy them, why do you copy the vulgar mannerisms of an alien system, and read and intone the service at a break-neck speed, and mutter and drawl in an utterly unintelligible and artificial way? Why should you think it necessary to be unnatural and incoherent at the altar, when you feel that you must make yourself understood in the pulpit? Do you imagine that God loves affectation of any sort? Moreover, speaking of the pulpit, why do you roar and gesticulate violently, when there is nothing whatever in what you say to call for such antics? Are you trying to make up for lack of thought by noise and demonstration, or is that your idea of eloquence?

Why in the name of common sense cannot you talk to your people in a simple, natural, earnest way; say what you have to say and then stop, and omit all frills and padding, and self-conscious mannerisms? In the pulpit your personality should sink out of sight as much as possible. You are nothing but God's messenger, sent to speak very simply and very earnestly to men who are sorely tempted, often sorrowful with doubt, ignorant of the truth; and if you know the truth, and have worked your own way through any of the dreadful perplexities of life, and have found the light, then tell your people how you did it, or how it can be done with the help of the Church, and they will listen to you with an almost painful interest. Nobody wants to listen to advanced theories or speculative opinions about matters with which you are not competent to deal. They want to know what to believe and how to live; and you will command respect and carry conviction with your words by being just your natural self, and talking to men as if it was your last chance to help someone you loved, someone who needed help very much indeed. Drop your clerical mannerisms in the pulpit, or else keep out of it.

If you really feel that your preaching is not appreciated or very effective, it may be for one or both of two reasons: Possibly your own personal spiritual life is very shallow; and if it is, depend upon it your people have found it out, and will discount your preaching accordingly.

The power of the pulpit is very largely a personal power, and that which carries conviction is not your words, but you. A layman's faith depends enormously on the faith of his spiritual leader; and you will persuade men when, and only when, they see and believe that it is a matter of life and death with you to make them believe as you do. If your own heart is cold, and preaching has come to be merely a necessary mechanical requirement of your office, if your convictions are wavering and shallow, and you merely utter conventional platitudes in a lifeless, heartless way, you only create unbelief instead of faith. You can reach and help no one. What the layman demands in you first of all is genuine moral and spiritual earnestness, old-fashioned piety; and this is born not of any mere orthodoxy, or literary or rhetorical style, but of much prayer, firm, clear-cut convictions, many Communion, much self-denial, and absolute personal consecration to God.

Then possibly the difficulty with your preaching is that you don't know any systematic theology, the divine science; you have no positive message to deliver, you cannot teach with authority in a clear-cut, positive way that which the Church puts in your mouth for the salvation of souls. Rhetorical fog, plus vapid platitudes, plus a little German rationalism, finished off with a little sentimental gush as a windup, never helped anybody, William, though it sometimes passes for eloquence and religion with the empty-headed.

Moreover, William, you are proud of your ability to speak "*ex tempore*," without notes. But you repeat yourself frequently, you are slipshod in your use of language, and you say much which means little. Write out your sermons frequently, and get someone to read them to you so that you can see just how they sound. The universal craze for preaching always without notes, has proved the ruin of many a priest who aspired to be eloquent.

Now, William, try to be natural, be earnest, be simple, and remember that you are a priest of God sent to teach the Cath-

olic Faith; and that you are not a pious orator, or the apostle of a meaningless estheticism.

Well, you know I begin to have a suspicion that I know why Mrs. Wardwell-Johnson compared listening to my sermons to the habitual use of hypnotics. It was clever of her, but it was mean, just the same. It didn't occur to me when she said it. It is so curious how many things do not occur to me until I begin preaching to myself. I cannot understand it. I seem to preach so differently in my pulpit to my congregation from what I do to myself in my study. Can it be possible that all these years I have been conforming to some merely conventional standard of preaching which is out of date, and which men will no longer tolerate? Well, it is rather disheartening, and, as for the ritual business, it really never occurred to me before that I am marching under false colors, even if it was turquoise-blue. I think I'll have to read up a bit about ritual, and do some hard work in dogmatic theology after Lent. But I really must be careful about it, because if I should actually come to believe what my ritual is supposed to teach, then I'd be a "ritualist," and that would be dreadful. Maybe I'd have to resign. Think of it!

Helps on the **Sunday School Lessons**

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

AARON, THE HIGH PRIEST.

FOR THE SIXTEENTH SUNDAY AFTER TRINITY.

Catechism: XII. The Lord's Prayer. Text: Heb. v. 4.
Scripture: Lev. xvi. 1-17.

THE Holy Communion furnishes us the only analogy to the Day of Atonement and the sacrifices mentioned in the lesson which comes within the plane of experience of the pupils. In the Holy Communion we have a memorial of the great Sacrifice made once for all on the cross. By our obedient participation in that Sacrament we feed on the Body and Blood of Jesus Christ, the Lamb slain for us. The sacrament gets all its virtue and power from the sacrifice made on the cross. Without that sacrifice it would have no meaning; so with the old sacrifices of the Jewish Church. They were divinely ordained, but they too derived their significance from that same cross of Calvary. Without the great sacrifice there made, these sacrifices would have had no power. For they were signs and figures and symbols of what that sacrifice was to accomplish. The sacrifices had virtue, because those who offered them thereby showed their obedience. Without understanding what they were doing, they were blessed in the doing of it because they had been commanded to do it. There is still something of that same blessing to be attained by us. We do not and cannot understand all that the sacrifice of Christ means for us, or all that our participation in the Holy Communion means, but the blessing is not denied us because of our inability to understand these mysteries. We need have no better reason for observing them than the fact that we are commanded by the Saviour to do so.

When the Day of Atonement was first appointed both Aaron and the people must have felt the need of some such provision for the removal of sins. The two sons of Aaron had just lost their lives because of their offering strange fire upon the altar, probably when under the influence of wine (Lev. x. 9). Certainly Aaron, and his two sons yet alive, must have been impressed with the great danger of ministering in the Tabernacle before the Lord unless some provision were made for the forgiving of their sins. The death of Nadab and Abihu served to impress the people with a sense of the need of At-one-ment.

Sacrifices and offerings were made every day of the year. There were sacrifices which were offered daily for all the people. Provision was also made for the offering of special sacrifices in cases of special need. There were sin and trespass offerings to be offered by those who had sinned. There were whole burnt offerings to be offered as symbolical of the consecration of the offerer. There were meat offerings to be given in thanksgiving. Provision was made for the poor man as well as for the rich

man. The man who could not give an ox or a lamb, was permitted to bring birds which cost but little, or which could be snared. And yet after all these sacrifices had been offered, there was still need of atonement: there were still sins which stood between the people and the holy God. The Day of Atonement taught the people the need of holiness.

The special sacrifices of the day were designed to make that day the most impressive of the whole year. It was on that day only that the high priest entered the Holy of Holies. The approach to the Glory there enshrined could be made only after solemn and significant preparation. All the people kept a strict fast for the twenty-four hours from sundown to sundown. The high priest had but little food for an entire week before the day, and the night before was spent by him in reading and expounding the scriptures. When the ceremonies of the day began he put aside the rich ornaments and gorgeous robes used by him at other times and after thorough bathing, appeared in simple linen garments of pure white. Even his mitre was to be of white. He was required to make offerings for his own sins first of all. Then he could offer for the people. All this set forth the need of having every vestige of sin removed before the presence of God could be entered. This was still further emphasized by the cloud of incense which he caused to arise between himself and the Mercy Seat as if to shield him from the brightness and purity of the Glory there.

The author of the Epistle to the Hebrews points out that the fact that the Holy of Holies could be entered but once a year was a declaration that the way to God was not yet perfect. The sacrifices offered during the year had failed to cleanse. There was One coming who would enter "the holy place, having obtained eternal redemption for us." Read Hebrews ix. and x.

The unique sacrifice of the Day of Atonement was that of the two goats. We have said that the sacrifices took their meaning and significance from the sacrifice on the cross. It was not possible for any one sacrifice to represent all that that great Sacrifice meant. It was necessary therefore that there should be many sacrifices, each setting forth some view or aspect of the great truth to be symbolized. The truth set forth by this sacrifice could not be symbolized by a single animal. For how could the great truth that the Saviour was to die for our sins and yet live to carry them away be so set forth? Two goats were therefore used to set forth the truth. One was slain and offered as a sacrifice. It was unlike the ordinary sacrifice in that the blood of this animal was sprinkled even upon the Mercy Seat which enshrined the glory of God. Thus once a year it was set forth that the sacrifice needed to completely remove sins involved even the throne of God. It was not understood then, but we who know that from that throne there came the Son of God to give His life a ransom for many can see something of what was meant by the symbol. And even after the goat was slain there still remained as part of the same sacrifice the live goat to carry away the sins confessed upon its head.

The choosing of this goat was an interesting ceremony. The two goats were brought before the high priest. Two lots were brought to him in a vessel. After it had been shaken he put in both hands, drawing out a lot in each. One was marked "Lashshem"; for the Name; the other "Laazazel," for Azazel. That in his right hand fell upon the goat to his right. The one "for the Name" was sacrificed. The other became the "scapegoat." Upon his head were confessed sins of the people, and he was sent away into the wilderness "to Azazel." "Azazel" seems to be a name for the prince of darkness and the author of sin. The sins had already been symbolically cancelled by the sacrifice of the other goat, but now they were to be sent away entirely from the presence of the people, out of the land in which they lived to the wilderness and to the evil spirit to whom they belonged. Cf. Lev. xiv. 49-53.

The rabbis say that a scarlet ribbon used to be tied to the horn of the scapegoat, and that this scarlet ribbon would turn white when the ceremony was complete (cf. Isa. i. 18). They also declare that this miracle ceased about forty years before the destruction of Jerusalem. This would, of course, coincide with the date of the crucifixion, by which Sacrifice, the typical one was no longer needed; a remarkable fact.

In all the directions given for the performance of the sacrifices under the old covenant, we are struck with the careful directions and the minute care with which they were carried out. If these old-time symbols were of such importance, we cannot suppose that it is a matter of unconcern whether or not we are obedient to the simpler and easier conditions under which the Saviour's redemption is offered us. Read Hebrews x. 19-31.

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.

AS TO BOY CHOIRS.

To the Editor of *The Living Church*:

IN your issue of the 24th August there appears, under the above heading, a letter from O. H. Hawley in which he advocates women in the choirs, because "there is the place where she should reign almost supreme"; and he further states that "the whole value of our grand music is largely lost when sung by boy choirs."

Will he kindly state the data and experience from which he arrives at this conclusion?

At the Roman Pro-Cathedral in London they had for many years some of the finest women voices assisting the choir; and the music there has been and is very fine; but never to equal the boy choirs at the Temple or St. Paul's or even Westminster Abbey.

Again, in Oxford there are churches with women aiding the choirs, but the music produced cannot for a moment be compared with the choirs of Magdalen, New, or Christ Church Colleges. A man would hardly be able to take his Oxford degree as Mus.Doc. without a very considerable experience in women's voices as well as with boy choirs; but did anyone ever hear of a man who had taken his degree in music at Oxford, who would favor women's voices in a choir in preference to boys?

There is a man singing alto now in the Temple Church, London, that it is a rare treat to listen to, even to those who have dwelling in their recollections the power and soul-stirring pathos with which the late Madam Patey would render such a passage as "He was despised."

In New York, thirty-seven years ago, there was a very fine "double quartette," at old St. Paul's Church; and as they paid high prices they obtained high-class music; but they could not render "our grand music" in the grand manner or with the quality or precision with which it was rendered at Trinity or even at another Trinity Chapel, old St. John's Church, on Varick Street, situated in a neighborhood the most unpromising for obtaining a boy choir.

At the Church of St. Mary the Virgin, on 46th Street, where there is a very devout service, they have women in the choir, and this is surprising in a service otherwise so correct; they have also the assistance of stringed and wired instruments, that so greatly aid a fine service; but because of the women's voices the rendering of the music there is not nearly so effective or Churchly as at Trinity Church and several other churches where there are only men and boys.

It used to be said of one choirmaster in New York, who had taken his degree at Oxford, that if he was put down in a remote country village in England or America he would soon get together the country lads and have them trained into a most musical choir; and even though they could not speak without a nasal twang he would have them sing without it.

But whether women's voices are or are not better than boys' in a choir is of small moment in comparison with the weighty and controlling fact—which must govern us in the premises—that a council of the Catholic Church, of which we are very members incorporate, before the division between the Eastern and Western branches, decided against the admission of women into the choir.

Though a digression from the subject of the heading, it may interest to recall the circumstances and time when the question came before a council.

When Paul of Samosata was made Bishop of Antioch, he introduced innovations, and among them women in the choir; whereupon a council was convened in his city of Antioch in the year 264. The practice of having women in the choir was discussed and condemned and Paul was thereupon "admonished"; but five years later his conduct again led to another council, in his own city, and after hearing him, he was deposed as a Bishop of the Church, his views being found to be heretical in that he denied the Divinity of our Saviour.

Being upheld by Queen Zenobia he founded a sect of his own—which did not, however, long survive him.

He would do as a patron saint (?) for modern Unitarians; as his heresy was the same as theirs and they also like to have women in their choirs.

It is said of him that he had great riches at the time of his death though he had not derived any by inheritance or done anything during his life to earn any.

Adverting again to boy choirs, or rather to women in the choirs—how can anyone say in the creed, that they believe in "The Holy Catholic Church," and consider themselves members of the Church, and yet not yield obedience to its decisions?

If we view the question from still another point—as an innovation—and question where and how innovations may lead us if once permitted, we open too wide a field for discussion in this letter.

I am

Faithfully yours,

August 28th, 1907.

H. F. RUSSELL-HOWLAND.

To the Editor of *The Living Church*:

IN reply to at least one point raised in your edition of August 24th, by Mr. Oscar Hatch Hawley, the president of the Missouri State Music Teachers' Association, concerning the abolishing of boy choirs, I would courteously refer him to the following facts. He states that "boys never can learn to read notes." A volunteer choir of men and boys in Chicago, last year, sang during the year about sixty standard anthems, three full settings of the Holy Communion service, about twenty-five different settings of the morning and evening canticles, at least ten different cantatas, some of them an hour long, besides learning one entire opera for their camp-out entertainment. This work was accomplished with two rehearsals a week, during most of the year, occasionally increased to three for the boys. I ask your correspondent, as a musician, whether he thinks that any set of boys, girls, men, or women on earth could prepare such an amount of work within one year unless they could read notes with unusual rapidity? As a matter of fact, the bright boys in a well-trained choir usually learn to read so much more rapidly than the average adult chorus singers, either male or female, that many of the best choirs find it necessary to accept as tenors and basses men who have formerly been choir boys, simply because the majority of other men cannot read rapidly enough to keep pace with the boys already in the choir.

Part of what your correspondent says, in his advocacy of abolishing boy choirs, about the difficulty of disciplining boys, will find an echo in some choirmasters' and rectors' hearts; but surely, such splendid religious earnestness as that which the boys and young men of the Church are showing everywhere, in Brotherhood work and as acolytes as well as in choirs, contradicts his statement that "boys and young men, even up to the age of thirty years, as a rule have seldom any deep religious convictions." The parochial experience of a great many priests will bear out the statement that, if the age of thirty arrives for most young men without establishment of religious convictions, it is more than likely that such men will never rise to the nobility of a truly religious life.

No choir is without its problems, but there are usually fewer problems connected with a well-managed choir of men and boys than with almost any other combination of singers. Certainly the general influence among the men of any community exerted by a parish which for a term of years has sturdily maintained a choir of men and boys will be much more widespread than that of a similar parish which for an equal period will recruit its sopranos and altos entirely from among the women.

Most forms of parish work commend themselves to women much more readily than to men. Without the women (God bless them!) the Church, humanly speaking, would largely disappear from many a community. It is a wise provision of the Church's life to enlist the boys and men in every possible form of Church work; and the work demanded from the Church's choirs is so possible for boys, and is so important that it should be given to them by all means at every available opportunity.

JOHN HENRY HOPKINS.

To the Editor of *The Living Church*:

IRATHER expected there would be an immediate explosion among many Churchmen on reading my letter in your issue of the 24th inst. My attitude, however, is not in the least changed by the letters on the subject of boy choirs in your issue of the 31st inst.

It would certainly mean a revolution in sentiment in the

Church to make the change which I suggested; but it has got to come, and Churchmen should come to a realizing sense of the fact. Mr. Morrison says I should listen to certain choirs in certain cities of the East, and your other correspondents from Albany and Chicago also seem to be under the impression that my musical education has been gained in the "wild and woolly West." To disabuse their minds of that impression I need only say that for ten years I was a resident of New York City, and my residence in Missouri has now reached the extent of eighteen months. I have had opportunity to hear, and have heard, the best choirs, both boy and mixed, in the world, and that does not in the least alter my opinion with regard to the question. The choir is not a place in which boys are to be placed under good influences—that is to say, that is not the province of the choir. The choir is an adjunct to the holy priesthood and is solely for the purpose of worshipping God Almighty. Boy choirs are an inspiring sight—in my letter I said they were beautiful to look upon. But the inspiring sight and the beauty is not the sole thing in worship. The choir is fundamentally for music, and to produce music you must have people who have sense enough to grasp the meaning of the words and the emotional import of the music. Men and women are able to do this, but not boys.

Now, what I said with regard to boys and girls being in the choir for the purpose of training them, has been misunderstood. I meant that the little boys and girls should still remain in the choir, but that we should not look to those youngsters for the leaders in singing, as is necessary in boy choirs. The processional should remain as now—with the young children leading and the older ones following, so that a "sight" of the choir would be fully as inspiring as any boy choir could possibly be, and the music would be one thousand per cent better.

I have no prejudice against boys. The idea is preposterous! I have a boy of my own, just the right age for the choir, but he does not want to sing in it. In our choir here we have two boys, and neither one cares to sing nor can sing very much. In large cities where there is an unlimited supply of boys, it is possible to have a few good boy choirs. But the vast majority of choirs the country over must get along without them. There are not enough boys in single parishes in this country to form choirs, except in the largest cities, and in those largest cities they have a few good choirs, and that is the end of the boy choir business. The country over has to depend on the women for filling the choirs, and it is high time we were coming to a realization of this fact and giving them the credit which is their due.

Of course women are very fussy and have a great deal to say and to talk about, but no more so than boys, and then, when the women do get to singing, they put their whole heart and soul into the work.

Mr. Nelson says that the strongest factor in influencing non-communicants to attend the services of the Church has been, unquestionably, the singing of the boy choirs. He loses sight of the fact that people should not go to church to hear good singing but to worship God. It is not a question of how many non-communicants attend the services of the Church. That is not what we are working for. It is only a question of how devotional the services can be made, so that all those who enter the sacred edifice may reap the benefit of the devotional atmosphere which should pervade the place.

There are many more things to be said on this subject, but I fear I am taking up too much space. Permit me only to add that the realm of archaic institutions is not so fantastic as Mr. Van Der Volgen would lead us to believe. Every day things are being relegated to that realm, and were it not so, we would still be in the darkness of primeval conditions. If we would progress we must accept, and gladly, the changing order of things in all phases of existence. The attempt continually made to live by precedent and to guide ourselves by rules made for the governing of an altogether different race and type of people is the thing which has continually created discord in the Church. That has been the cause of the numerous reforms, splits, and schisms that have rent the Church from time to time for the past thousand years, and will continue to rend it until we come to a realizing sense of our condition and try to live as we should in the present—not as we would like to live in the past.

Very truly yours,

Macon, Mo., August 30, 1907. OSCAR H. HAWLEY.

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

A LAMBETH TRIBUNAL OF REFERENCE.

To the Editor of *The Living Church*:

IN your last issue you publish a letter from the Archbishop of Canterbury, giving a list of subjects for consideration by the approaching Lambeth Conference. I presume that these subjects were selected by the Archbishop and a few of the dignitaries of the English Church. The American Church probably had little, if anything, to do with it. In the sixth subdivision, we have, *inter alia*, the following: "Organization within the Anglican Communion; A Central Consultative Body; a Tribunal of Reference," etc.

It seems to me that one can easily see in these subjects for consideration, germs of something approaching Papacy in the Anglican communion. It is certain that at present the English Church, or its Primate, has no authority whatever over the American Church. All will admit this. But is there not here evidence of a reaching out to obtain authority? It seems to me there is; and every American Bishop should refuse absolutely to consider the matters mentioned in said subdivision six. One of the early General Councils unwisely voted a primacy of honor to the Bishop of Rome on the expressed ground that "Rome was the Imperial City," and the whole structure of the Papacy was the ultimate result of this ill-advised concession. The Church of England at the Reformation substituted the king and parliament for the Papacy as the power to domineer over the Church; and parliament is now made up very largely of enemies of the Church. The king and parliament largely control the Church. The wish of some in England seems to be to make a sort of pope of the Archbishop of Canterbury and to erect around him "A Central Consultative Body, a Tribunal of Reference," to dominate the whole Anglican Communion. Our General Convention should pass strong resolutions refusing to have anything to do with this scheme. The English Bishops will control the Lambeth Conference, as the Italian Cardinals control elections of Popes, "by the attrition of numbers," and that consultative body, if created, will be governed by the English Church, and the English Church is governed by the king and parliament of England. We want no tribunal controlled by a king or parliament to any extent. This tribunal would be largely under the influence of the English king and his Nonconformist parliament. I believe that one of the English Articles of Religion declares that Church Councils can be convened only *by princes*.

I write from memory, not having the article before me. I would have no more love for a Papacy at Lambeth than for the one on the Tiber.

WM. M. RAMSEY.

La Grande, Oregon, August 24, 1907.

THE CRUCIFIX AT ROMSEY ABBEY.

To the Editor of *The Living Church*:

IN your "Answers to Correspondents" (LIVING CHURCH, August 10th) you express the hope that some reader may be able to recall the poem relating to the crucifix at Romsey Abbey. It was my privilege to serve that Abbey thirty years ago as senior curate during the episcopates of Samuel Wilberforce and Harold Browne, and it is with pleasure therefore that I venture to send you a few lines about the very ancient crucifix to be seen at the Abbey which has recently commemorated the thousandth anniversary of its founding.

Close to the doorway, at the junction of the south transept and nave, and on the western exterior side of the south transept, is a very remarkable representation of the holy rood: the figure of our Lord, in relief, is extended on the cross; His arms occupying two slabs, which are placed in the wall horizontally; His Body, which is partly covered with a short vest, pendent from the middle, is attached to a long perpendicularly shaped stone having a rudely-carved hand extended from the clouds, and pointing to our Saviour beneath. The figure, which is above five feet and a half high, has suffered little from the ravages of time or demolition, if we except the loss of the right fore-arm and shoulder. Immediately on the left is a square recess in the wall, with small holes in the upper part to carry off the smoke from the lamps or tapers which burn day and night. This figure is exceedingly ancient, and is an inestimable relic, and before it has many a high-born maiden, ere she passed through the richly ornamented doorway, bent the knee in reverent adoration. Romsey Abbey is very justly considered as one of the largest and most interesting monuments in England, and a magnificent proof of the piety of the earlier ages.

The poem relating to the crucifix is by the author of the

Schonberg Cotta Family. I am sending you a copy in the hope that you may find space for it in your valued paper, for I am sure it will be interesting to your many readers. As it is the only copy I possess, I should be much obliged by your returning it to me. [The poem, which a number of correspondents very kindly forwarded, was printed in THE LIVING CHURCH of August 17th.—EDITOR L. C.] ERASMUS J. H. VAN DEERLIN.
Oceanside, Cal.

INVITATION TO DEPUTIES TO GENERAL CONVENTION.

To the Editor of The Living Church:

ALL deputies, lay and clerical, whose convenience brings them through Alabama *en route* to the General Convention in Richmond, are cordially urged to break their journey at Birmingham and spend a few days in the city as the guests of the vestry of the Church of the Advent. Trains will be met upon notification. Address all communications to

ROBERT H. PEARSON, *Senior Warden.*
Birmingham, Alabama.

SHALL WE HAVE FURTHER LEGISLATION WITH REGARD TO DIVORCED PERSONS?

To the Editor of The Living Church:

IN 1901 at San Francisco, and again in 1904 at Boston, two distinct parties joined together, in an effort to pass a canon prohibiting the clergy from solemnizing the marriage of divorced persons.

One party believed in the absolute indissolubility of marriage, the other believed in the one exception, but for reasons not now necessary to repeat, favored the proposed legislation as a matter of expediency.

The stringent canon failed to pass, the present canon was enacted, and the solemnization of these marriages by the clergy of this Church has practically ceased.

What then is to be gained by re-opening this subject at Richmond? Absolutely nothing, save to emphasize a theory of marriage which, whatever else it may be, is not the theory of the Protestant Episcopal Church.

If nothing is to be gained by the course of action suggested, on the other hand a great deal may be lost.

Those who, like myself, voted for the stringent canon in order to stop these marriages by our clergy, have succeeded in what they set out to do, and presumably are satisfied. If this matter is pressed again, it will be beaten out of sight in the House of Deputies, and then it will be said that this Church is weakening in its position on the Divorce question and the vote would be pointed to as proof of the fact. Is this wise? I think not. To me it would seem little short of a calamity. I am willing at any time to aid in securing legislation against real evils, but when the evil has been removed, I, for one, am satisfied.

FRANCIS A. LEWIS.

Philadelphia, August 28th, 1907.

To the Editor of The Living Church:

I HAVE been always heartily in favor of legislation that would absolutely forbid our clergy to perform the marriage service in any case when either of the proposing parties has a divorced husband or wife living.

But it is at best doubtful whether such legislation can be carried through the House of Deputies—it is certain that any attempt to do so would result in a protracted debate, consuming much valuable time—for it is certain that a very large proportion, if not a majority, of American Churchmen hold to the view that the “innocent party” has the right of re-marriage.

The present canon is certainly a compromise, but I cannot see that it is either illogical or unreasonable.

It recognizes the right of “the innocent party” to re-marry, and I think in so doing it reflects the view of a majority of American Churchmen. But as divorce is not to be favored but to be strongly discouraged, the canon places on the party claiming to be “the innocent party” the burden of proof.

And has not the practical working of the canon been fairly satisfactory? Since its passage, has not our Church been clear of scandalous re-marriages?

It would be interesting to know just how many marriages of divorced persons have been performed by our clergy under this canon. I fancy very few. And if it has had the result of

preventing the scandalous re-marriages that formerly occurred, and has made the re-marriage of divorced persons rare exceptions to a general rule to the contrary, have we not achieved a *modus vivendi* that it would be well to hold to until Churchmen shall be educated up to absolute prohibition?

The coming General Convention will have to give consideration to several matters of great importance which demand immediate attention. Among these are the negro question, the reduction of membership in the General Convention, and the constitution of Courts of Appeal. It is to be hoped also at least a start will be made toward the constitution of a Provincial System.

With all these matters of pressing and practical importance on our hands, can we afford to let the Divorce question rest for three years more?

ROWLAND EVANS.

Beach Haven, N. J., August 30, 1907.

ANNIVERSARY OF A. P. U. C.

To the Editor of The Living Church:

WILL you kindly permit me through your columns to call attention to the fact that next Sunday, September 8th, by the kalendar of the English Prayer Book, the Feast of the Nativity of the Blessed Virgin Mary, is the fiftieth anniversary of the founding of the Association for the Promotion of the Unity of Christendom?

Fifty years ago, September 8th, 1857, a few devout members of the Anglican, the Roman, and the Eastern Orthodox (unhappily separated) portions of the Church united in forming this Association with no other pledge or bond than each to use the prayer for Unity, and, if priests, to celebrate four times each year with this intention.

A circular issued from the London office of the Association calls attention to the approaching anniversary next Sunday, and has been sent to the local secretaries that it be made known as far as possible to others.

Realizing the impossibility, in so short a time, of personal communication with the American members of the Association (numbering some eight or nine hundred), yet believing that many would be glad in some way to observe the festival, I beg the courtesy of your columns, believing—and certainly hoping—that most of the members are your constant readers.

The following suggestion is contained in the circular:

“In past years on some occasions after the close of divine service, but before the congregation has dispersed, the clergyman who took duty has, before leaving, knelt before the altar, and has said the collect used by this Association (or the collect for Unity from the Accession service) and the Lord’s Prayer, so that any or all might have the opportunity to join in a special prayer for peace and good will.”

It may be well to explain that the Prayer of the Accession Office is that now contained in the American Prayer Book “For the Unity of God’s People,” and that the collect of the Association is as follows:

“O Lord Jesu Christ, who saidst unto Thine Apostles, ‘Peace I leave with you, My peace I give unto you’; regard not my sins but the faith of Thy Church; and grant her that Peace and Unity which are agreeable to Thy will, who livest and reignest God for ever and ever. Amen. Our Father.”

CALBRAITH B. PERRY,

General Secretary of the A. P. U. C. for the United States.
St. Luke’s Rectory, Cambridge, N. Y.

AN APOSTOLIC WARNING.

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”—COLOSSIANS II. 8.

Beware, the world is just the same—
The warning just as needed in our day,
As when the great Apostle pleaded: Hear him say
To Christians now as in that time of old, “Beware.”

He saw the wondrous vision and obeyed.
The mystery hid from ages until now—
All was to him complete in Jesus Christ:
He gave up all for Him and was content.

The faith is still the same for us and him,
As when he walked upon the Appian Way:
He knew beyond all others what it was
To persecute the Christ:
And to be blinded ere he led astray
Another soul.
And this is he who cautions now “Beware!”

LITERARY

PROF. HALL'S "INTRODUCTION."

Introduction to Dogmatic Theology. By the Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the Western Theological Seminary, Chicago, Illinois. New York, London, Bombay, and Calcutta: Longmans. 1907. Price, \$1.50 net.

Dr. Hall is already well known in the Church as a learned, orthodox, and painstaking theologian, through his *Theological Outlines* and *The Kenotic Theory*. The book now before us is the first of a contemplated series of ten volumes intended to form a connected treatise on Dogmatic Theology covering the whole ground. The present instalment of the work is the introduction to the treatise, and comprises some discussion of the science of theology, the natural and the supernatural, data and sources, faith and reason, faith and knowledge, some principles of study, provincialism, passing thought, theology practical and spiritual, and the literature of dogmatic theology. It exhibits the qualities which previous books have led us to expect from Dr. Hall, the severely restrained language, the careful accuracy of statement, the equitable judgment, and the background of knowledge. The standpoint also does not differ from that of his earlier writings. While there are abundant signs of the careful study of modern books, the idea of the Christian religion which is accepted is that of a revealed religion possessing a deposit of dogmatic truth which is declared in the authentic and authorized tradition of the Church. Great pains are taken to emphasize both the obligation of accepting the decisions of the Universal Church and the authority of different parts of the Church in particular matters and within a limited sphere. On this question, being, as it is, one of the most pressing questions of the day, Dr. Hall has evidently thought deeply, and has written with care and clearness and good sense. An earnest endeavor is made to be loyal at once to what is ecumenical and to what is provincial, and to avoid the dangers alike of provincialism and of the undue disregard of limitations. Indeed, it is this success which Dr. Hall has attained in reconciling loyalty to Anglican authority with loyalty to the greater authority of the Catholic Church, that may perhaps be said to give his book its greatest measure of value. We have suffered undoubtedly in past years in that our theological writers have too frequently exaggerated either of these two claims to the exclusion of its complement. The result of this difficulty is, that we are not infrequently confronted on the one hand with Churchmen, particularly clergymen, both in America and in England, who go to the utmost limit of fulfilling such obligations as they find in ecumenical law, while totally disregarding the authority of their own Bishop and of their own national Church; and on the other hand and even worse, an abundance of clergymen whose sole idea of loyalty is bound up in conformity to the direct enactments of their own national Church or of their province. The need of the day would seem to be an harmony between these two divergent tendencies among Anglican theologians, and to supply that harmony Dr. Hall's present volume, and the series of which it is the beginning, will undoubtedly be an important agent.

It is of course true that the primary importance of this present volume has reference to the series of which it is but the beginning. Its title is not a happy one as applying to the really valuable papers which it contains. It presupposes the entire series, but gives abundant promise of the author's competency to supply that series. When completed, the series will, undoubtedly, be a monumental addition to Anglican and indeed to Catholic theology. It may, indeed, in time be recognized as holding such a place in Anglican theology as is held by the *Summa* of St. Thomas Aquinas in the Latin communion. Yet the present introductory volume is also of value in itself, and the discussion of the subjects already referred to and of many others will be found helpful to many who may fail to obtain the later volumes.

There are useful and quite extended digests of each chapter in the table of contents, thus affording an opportunity for easy reference to the subject matter of the volume; and in the final chapter, quite complete lists of theological masterpieces from which, however, works by living authors are excluded, no doubt to be included in the fuller bibliography in the later volumes. In the list of American works thus recognized, one might perhaps feel that in the exclusion of some works—as, e.g., Dr. Percival's *Digest*—and in the inclusion of some others of temporary or ephemeral value, the author has not been happy in his perspective. Yet in the realm of dogmatic theology to which alone Dr. Hall's present bibliography applies, American writers have not played distinguished parts. We have not produced Puseys nor Liddons. No doubt an occasional slip may be discovered in this volume, as is inevitable in a first edition of any work of this character, as also an occasional infelicity of style and sometimes a typographical error in names. Such need hardly be cited in detail and we find none of any considerable moment.

We bespeak for Dr. Hall's series as rapidly as they may be issued a careful reading, and, for the author, personal encouragement such as may make it possible for him to complete the work which he has so well begun.

OTHER RELIGIOUS WORKS.

Eucharistic Sacrifice and Intercession for the Departed: Both Consistent with the Teaching of the Book of Common Prayer. A Course of Addresses by H. Mortimer Luckock, D.D., Dean of Lichfield. New York: Thomas Whittaker. Price, \$1.00 net.

This book is intended to provide material for instruction in Christian worship with particular reference to prayers for the dead. The writer, who is well known from his many other books, belongs to that school of devout, refined High Churchmen who are the best representatives of historic Anglicanism. Throughout the book there is the note of a sober and restrained Churchmanship. The statements of doctrine are modestly put forward, and are sustained by considerations calculated to commend them to persons of intelligence. Foreign terminology likely to be misunderstood or to give offence is carefully avoided. And nothing is asserted which may not be justified by the measured language of our formularies or by the writings of the best of our Anglican divines. Although there is nothing specially new in the treatment of the subjects, and some of the positions are rather old-fashioned—e.g., the writer still clings to the idea that "Do this" is equivalent to a command "to celebrate" or "to sacrifice"—yet everything is instructively presented: so that the book will no doubt be found very useful to give to the enquiring layman.

WILLIAM MCGARVEY.

Echoes of the Sanctuary. Devotional Thoughts for Every Day in the Year. Compiled by Gretchen. New York: Hills & Hafely Co. Milwaukee: The Young Churchman Co. Price, \$1.50.

The compiler of this volume is undoubtedly a Churchwoman of devout and pious habits. No one lacking in such attributes could have gained such a knowledge of the world's best devotional literature, and compiled so sympathetically and appropriately the "echoes" for the seasons of the Christian Year. The book is arranged for every day of the year, giving a verse or a short prose selection to mark the day. The seasons are so divided that a subject is given, and all the selections harmonize most beautifully. The book is so enticingly attractive that one cannot content one's self with the selection for the day, but will find the pages are being turned to read more of the beautiful thoughts than are allotted to the daily round. The careful reader will find a pencil convenient, so as to emphasize certain passages by marking.

The book will prove a sweet companion to one whose time is limited; and a never ending treasure house of literary gems to be read at a moment's leisure, either in the early morning or at the close of day.

The publishers appreciated the author's careful work, by placing it in as attractive a form as the art of printing would admit.

A PAMPHLET by the Rev. W. H. van Allen, D.D., rector of the Church of the Advent, Boston, is entitled *The Falsity of "Christian Science" So-Called*, and is reprinted from *Pax*, an English magazine. Consisting only of the matter compressed within a sermon of ordinary length, in which form the author has delivered it in a number of American churches, it does not purport to be a philosophical refutation of the vagaries embodied in Mrs. Eddy's text book. It is rather a criticism of the rationale of the system and of the woman who claims to be its originator, and an appeal to the common sense of hearers and readers to see how absurd are the claims made in behalf of the cult. [Published at Bedford, England, by Brown & Wilson. Milwaukee: The Young Churchman Co. Price, 15 cts.]

BIOGRAPHY.

Coillard of the Zambesi. The Lives of Francois and Christina Coillard, of the Paris Missionary Society, in South and Central Africa. (1858-1904.) By C. W. Mackintosh. The American Tract Society. 1907.

This rather bulky volume tells the story of a French Evangelical missionary and his brave and devoted wife. The book deserves to be read for its human interest. Exciting as a novel, it reveals the power of vital religion; it describes true saintliness and heroism; it pictures the self-sacrifice of a man and his wife, and, incidentally, of many others, who labored and suffered and loved in frequent peril of death, for Christ and humanity. The narrative blends with the history of South Africa for half a century. It covers several wars, and in the midst of the conflicts we are shown how M. Coillard's position and influence among the natives moulded the political outcome in favor of England and the advance of civilization. We get an admirable view of the savage tribes of southern and central Africa, of the task before the Christian missionary, and of the means and methods employed to win the natives to the cross of Christ and the peace of God. Abundant illustrations and an excellent map make the book more useful to the student of history and geography and clearer and of greater interest to the general reader. Its great value lies, however, in the inspiration that breathes through the heroic lives so carefully portrayed. A book like this fully repays its perusal. We need to know more than we do the quality of men, in our own communion and out of it, who are spending their lives to bring the nations and tribes to the world's Redeemer.

MOUNT GABRIEL ON THE HUDSON.

Away from petty cares and strife,
No spot doth sweeter rest afford
Than this domain of hallowed life,
This haven of refuge in the wood.

The sweet-faced sisters of the mount
Assembled in the chapel dim,
On bended knee, while peals the chime,
Adore their Lord and worship Him.

Their life by simple duties bound
Leaves free the heart to do His will;
And in His presence often found,
That Presence lingers near them still.

The sweet-voiced sisters raise their chant,
Like precious incense to the skies;
It blends with choirs invisible
Of saints secure in Paradise.

But if their chant finds no response,
No echo in thy stubborn heart,
You yet may find a solace sweet
In that blest mount, e'er you depart.

Go forth to some sun-glinted rock,
Some moss-grown boulder of the wood,
Some quiet nook where none may knock,
None interrupt thy solitude;

And lo! winged creatures of the air
In vaulted aisles of sun-flecked trees
Ring sweetest chimes in solace there,
And chant melodious symphonies.

That sweet bell-ringer of the glade,
From top-most bough he peals the chime,
To tell his comrades of the wood
Once more has come sweet vesper-time.

And why should'st thou alone be dumb,
When hearts like these but live to praise;
And stubborn silence rule within
Toward Him whose love lights all thy ways?

Then go thou to the chapel dim,
And let some ray of hallowed life
From those who live so close to Him,
Make pure thy heart and end thy strife.

BAYOLL NE TRELE.

WERE YOU EVER A STRANGER?

By RAYMOND McBRIDE.

ONE of the magazines has been running a series of articles dealing with the actual experiences of a young woman in some of the leading churches of the different cities in this country.

To some of the older people, to some of the "pillars," her story will be a revelation, but, alas, to the woman who has been a "stranger," the story is not a new one.

There has been, for a long time, the feeling about this lack of the spirit of friendliness which found vent in the remark to the effect that "if the north pole were ever located it would be found in one of the churches," and the following up of this chance remark into a real test. Yes, good people, a real test. Christ came but once!

What is the trouble, and where does the remedy lie? Let us look at the subject from both sides; there are always two sides, you know.

Here are Mr. and Mrs. Browne, let us take them. They are good, prosperous, middle-aged people who have always been pillars in St. John's.

Have you ever been strangers, Mr. and Mrs. Browne? You were members of St. John's years and years ago when it was over on the corner of the next street, where the drug store stands. You were bride and groom then. There were only a handful of people, and the congregation was not what you would call stylish. This large church and fashionable congregation are the growth of years, and you, the Brownes, have always helped, God bless you!

During the hard times you worked and worried, and—you are only human—criticised, too. Your rector knows he can always depend upon you in case of sickness, or death, or want, or any emergency—and he blesses you for it—you are a good sort, Mr. and Mrs. Browne, and the little Brownes. You have seen different rectors come and go, you have watched the church grow, you have seen old landmarks pass away; no—certainly no—you are not strangers!

That tall, fair girl in the black dress, who sits in the pew

before you, is a stranger. You saw the usher show her in. She is sitting there, listening to the dear old service read by a strange voice; there is not a face in the choir she knows, not a face in the big church she has ever seen before; the familiar words in the little prayer book in her hands are blurred and indistinct, the cords in her throat tighten, and she cannot say "Our Father" with you. She kneels next you at the common table of the dear common Lord, so near her arms touch yours. When the sound of the last amen has died into silence in the choir-room, and you are all moving out, she has to pause a moment beside your pew, because some people have stopped to speak to you. She looks at you, Mrs. Browne, you have a kind, sweet face; she looks at Mr. Browne. He looks big and friendly, but you are too much engrossed in your friends, you do not look, you do not smile—God forgive you—what have you done? As she walks out of the church, past a lot more kind, thoughtless good people like yourselves, and makes her way back to the lonely boarding house—all boarding houses are lonely—the sunshine is not as bright as it was, she cannot hear the birds sing—something has snapped in her heart—a burden has been added—all because you did not remember "the stranger within your gates."

She is no weakling, this girl. Your neglect, your failure will not make her give up the religion she professes, the Church she loves—but—no matter how sunny and bright her disposition is, no matter how much of the Christ-like spirit she has, this experience of being a stranger will harden her.

Your indifference is not intentional, it is only careless and thoughtless. But half the lives which are lost every year in this country are lost through the carelessness of someone, and half the hearts that are broken every day are broken through thoughtlessness.

Ah, I know, Mrs. Browne, and Mr. Browne, and the little Brownes, you have no time to meet all the strangers who come into the large city church. No; but, you know by sight at least those people who sit near you, and you know when a stranger sits in the seat in front, or the seat beside you—your duty is towards that near one, and if every other "pillar" will look after the nearest one, there will soon cease to be a "cold storage" feeling in our churches.

I know, you belong to a conservative church, a church where the ritual, the music, and the inward and spiritual grace mean more than any show of the emotions, and any demonstration. But—you belong to a church, that is the main thing, and it should mean, if it means anything, a feeling of fellowship, humanity, love, that would make you glad to give the word of welcome, the smile of understanding to the stranger.

God made the man in olden times responsible for the stranger within his gates, and God will hold you responsible, "I was a stranger . . . inasmuch as you did it not unto one of the least of these My brethren, ye did it not unto Me."

Were you ever a stranger? Were you?

ARE PEOPLE IGNORANT OF THE BIBLE?

By ROLAND RINGWALT.

DURING the last few years a number of articles, bristling with fact and stinging with force, have pointed out the lack of Biblical knowledge which is only too evident among school-children, collegians, and professional men. Divinity schools could add to the list of frightful examples, and among Sunday school teachers the blunders are distressing. The articles are just and timely, they may seem to be unanswerable, and yet the writer humbly attempts to answer them.

Beyond all doubt, the majority of people know less about the Bible than they ought to know about the Bible. That, no one will dispute. But take ninety-nine people out of a hundred gathered at random, and compare their knowledge of the Bible with their knowledge of grammar, literature, natural history, political economy, American and English history, and their Biblical knowledge, while positively scanty, will be relatively creditable. Note, in general conversation, how many references to the Bible one hears, and compare them with the remarks that have a literary or historical flavor. If, for instance, we say that a man bears his sufferings like Job, somebody in an average group is sure to understand us. How many people would understand an allusion to Prometheus? To say that two friends were like David and Jonathan is to be understood by thousands who never heard of Damon and Pythias. We have heard many sorely-trying mothers say that they followed Solomon's advice, but how many people ever speak of the Draconian

code or even know what it means? The accounts of Joseph and his brethren, of Moses in the bulrushes, of David and Goliath, are tolerably familiar to multitudes who could not name the Presidents of the United States in order, who do not know how Franklin developed his powers of expression, and who never heard of the Articles of Confederation.

A few specialists delight in archaeology for its own sake; but the great mass of those who read the latest word from Assyria or Babylon care for "the campaign of the spade" only so far as it bears on the Scriptural record. They believe or disbelieve the Scriptures, hence they hope or fear that the tablets will confirm the Biblical account of facts. Examine an average country Bible Class on the Old and New Testament, and examine the whole township on Greek and Roman history, and we have little doubt that the Bible class would stand the more severe test. Take the average congregation and ask twenty people at random a few questions about a sermon on one of the prophets or Apostles. The information retained, the interest shown, the logical coherence of statement will compare very favorably with the average citizen's account of the life of any great secular character from Alexander the Great to Alexander Hamilton. We are inclined to think that the number of men who could make a passable or at least an endurable address on a Biblical topic is considerably larger than the number of men who could make a tolerable campaign speech.

Further—and this is of great importance—a large number of people never open an historical or scientific book after they leave school. They may remember a few of the facts they were compelled to memorize, but they do not review their data, far less expand their mental cabinets. Novels and newspapers satisfy their cravings. Yet there is certainty no parson who does not hear pithy remarks about the Bible from people who are far from studious. Some experience recalls a chapter read long ago or brings back a sermon on a text or an exposition of a parable, and the comment made is worth hearing and remembering. It is not unusual for a clergyman, on his parish rounds, to be asked, "What does this mean?" and the questions often show a rational interest in the language and meaning of Holy Writ. If a young child, unable to read, should ask a visitor to explain the pictures in a *Story of the Bible*, there are many visitors who could entertain the querist to some purpose. Let an equal number of persons, even with the best illustrated books at hand, attempt to summarize the history of the United States, and the failures would be numerous. Is it a reckless claim to say that the number of people who have some knowledge of Solomon's temple is much larger than the number of those who ever heard of the mound builders?

The school and college tests of Biblical attainment are sorrowful enough, but are they fair tests? A girl who wishes to be a school-teacher, a boy who seeks to write M.D. after his name, may be far better versed in special studies necessary to the forthcoming professional examination than in the words of the prophets and of Him to whom the prophets bare witness. But set aside the information that must be gained at a definite time and for a prescribed purpose, and the amount of Biblical knowledge is far greater than the amount of knowledge won by those who desire general improvement. Our public schools have ten sessions a week, the average Sunday school has one, yet the number of intelligent answers in Sunday schools is considerably more than ten per cent. of the number of good answers in public schools.

A certain number of facts is beaten into us by the necessities of our calling, and another assortment rubbed into us by our contact with our fellow creatures. The words and teachings of the Bible are studied by people who do not preach or teach, who read simply to become wiser and better. The number of those who read the Bible from a sense of duty is certainly larger than the number of people who study any secular topic from a sense of duty; and the number of those who find comfort in the Scriptures is incomparably greater than the number of those who are comforted by science or literature. The college graduate may talk of Prometheus rather than of Job, but if he passes through a long series of trials he is far more likely to think of Job than of all the mythical heroes put together. Reviewing all the facts, may we not say that the Bible, though less known than it ought to be, is better known than any other book? Secular studies, as a rule, are not pursued from any deep devotion to the intellectual life, but because they pay in a financial sense. But of the men who have opportunities to profit by dishonest means and yet refrain from dishonesty, some at least have read the question, "What shall it profit a man if he gain the whole world and lose his own soul?"

ALAS! LORD CLARENDON.

YOUR Lordship has been a great consolation to many of the clergy. When Puritanic or Latitudinarian views are forcibly expressed in the pulpit or the press, in magazines or on the rostrum, it comforts us to know that you represent sound old Conservative traditions. You did not approve of smashing Cathedral windows, of putting people in jail for going to church on Christmas, or of cutting off kings' heads. Here in America the radical, the Cromwellian, even the Barebones' standpoint is so often praised and upheld, that it is a great satisfaction to turn to your stately history and your even more interesting autobiography. Nobody among the Whigs or Radicals, certainly not Macaulay, even at his best, can equal your splendid character sketches. When we read your descriptions of the men with whom you dined or studied, the men whose speeches you admired or censured, we feel as if we were passing through a noble picture gallery.

Yet there is a fly in the ointment, for while we have a great and increasing respect for you, you, unless your mind has changed since you left the earth, have not much respect for us. In your autobiography you lament that Archbishop Laud had not received timely and friendly cautions which might possibly have saved him from many errors. This may be, but worse remains behind. You go on to say, "But it is the misfortune of most persons of that education (how worthy soever) that they have rarely friendships with men above their own condition, and that their ascent being commonly sudden, from low to high, they have afterwards rather dependants than friends; and are still deceived, by keeping somewhat in reserve to themselves, even from those with whom they seem most openly to communicate; and which is worse, receive for the most part their information and advertisements from clergymen, who understand the least, and take the worst measure of human affairs of all mankind that can write and read."

Is not this, my Lord, a severe judgment? You, the champion of the Church and Crown, must you say this? Dryden was always glad to gird at the clergy; so was Gibbon, so was Hume. We would not have been surprised at this had we found it in Adam Smith, and we might have expected it in Bolingbroke. It might not have been unexpected in Macaulay or in his nephew, but when you say it—alas, alas, we feel it. There is no reckoning now, after two centuries and more, what blunders the clergy of your day may have made. In the ecclesiastical courts, in the disputes of University fellows, in Bishops' palaces, in the quarrels among royal chaplains, in the rows between country parsons and their churchwardens, there must have been many a story well known to you, which later generations have forgotten. To argue with you would be vain. You must have innumerable cases at command, but why did you state your conclusion in terms so painful to our pride?

For more than half of my own life as a clergyman your words have haunted me. Whenever I err in my judgments, underrating or overrating somebody, expecting too much or too little; whenever a deficiency in tact or an excess of vanity gets me into hot water; whenever my stupidity pains my friends or delights my enemies I recall your summary. We of the clergy, so you tell us, are those "who understand the least and take the worst measure of human affairs of all mankind that can write and read." There seems to be no way of retaliating. You were a good Churchman, in fact there are very few persons who served the Church of England so faithfully and effectively as you did. You could appreciate the beauty of the Church's system, and its vast superiority to all the substitutes Puritanism could offer. Yet Gibbon's sneer about "the fat slumbers of the Church" does not annoy one of us where your severe judgment wounds a hundred.

This is not the worst of it. You are not content with making our remorse still more poignant, you dash the cup of joy from our lips. Sometimes I think that I have shown fairly good judgment—for me. Just at this moment your words come to mind, and I suppose that I am taking as bad a measure of human affairs as can be taken by anybody who can write and read. This is unpleasant, wholesome perhaps, but not relishing.

Anything which humbles us, my Lord, is beneficial, but it may be exceedingly painful. Our parish work ought to teach us that we are liable to blunder, and sometimes candid parishioners tell us that we have blundered, or write unflattering letters about us to the Bishop. But rarely, my Lord, do we hear or read anything more caustic than your words.

With much respect, believe me,

Your Lordship's Obedient Servant,
AN AMERICAN PARSON.

Church Kalendar.



- Sept. 1—Fourteenth Sunday after Trinity.
 " 8—Fifteenth Sunday after Trinity.
 " 15—Sixteenth Sunday after Trinity.
 " 18, 20, 21—Ember Days. Fast
 " 21—Saturday. St. Matthew, Evangelist.
 " 22—Seventeenth Sunday after Trinity.
 " 29—Eighteenth Sunday after Trinity. St. Michael and All Angels.

KALENDAR OF COMING EVENTS.

- Sept. 8—Convocation, Laramie.
 " 17—Council, Milwaukee. Conf. Ch. Workers among Colored People, Asbury Park, N. J.
 " 24—Consecration Cathedral, Cleveland.
 " 25-29—International Convention, B. S. A., Washington, D. C.
 " 29—Semi-centennial Ch. of Ascension, Chicago. Laying Corner-stone Cathedral, Washington.
 Oct. 1—Consecration Holy Trinity Church, Richmond, Va.
 " 2—Opening Service of Gen. Conv., Richmond.
 " 3—Opening Service of Woman's Auxiliary, Richmond.
 " 12—Gen. Conv. Excursion to Jamestown.

Personal Mention.

THE REV. CRETUS A. DOWELL, rector of St. Paul's Church, Sistersville, W. Va., has accepted a call to the rectorship of the Church of the Redeemer, Lorain, Ohio.

THE REV. F. M. GARLAND of Sauk Center, Minn., has accepted a call to Northfield, Minn.

AFTER September 1st, the address of the Rev. FREDERICK K. HOWARD will be Hoquiam, Wash., where he will be priest in charge of Trinity parish.

COMMUNICATIONS for the Secretary of the diocese of Newark should be addressed to the Rev. JOHN KELLER, 847 Broad Street, Newark, N. J.

THE REV. JAMES F. KIEB, missionary at West Allis, Wis., has been called to the rectorship of Christ Church, Green Bay, Wis., in the diocese of Fond du Lac.

THE REV. C. R. STETSON of the Church of the Good Shepherd, Washington, D. C., has been invited to become vicar of Trinity Church, New York City.

DIED.

DURYEE.—In Los Angeles, Calif., August 13, 1907, HARVEY HOAG DURYEE, JR., only son of Harvey H. and Grace K. Duryee, in the 10th year of his age.

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.

WANTED—A Choirmaster for a Church school in the Middle West; must be unmarried, and a good disciplinarian. Apply at once, giving references, to X. Y. Z., LIVING CHURCH, Milwaukee.

AN EXPERIENCED TEACHER is wanted as governess for two boys. Country home near Cleveland. Best references required. MRS. JOHN E. NEWELL, West Mentor, Ohio.

POSITIONS WANTED.

POSITION WANTED by English woman as useful companion to elderly lady or invalid; no lifting; or care of one child. In or near Chicago preferred, or would travel. E. S., LIVING CHURCH, Milwaukee.

BUSINESS OPPORTUNITIES.

WANTED—A DOCTOR. Fine opening for a young Churchman of the right sort. No other practitioner within twenty-five miles. Address, with stamp, Rev. W. P. LAW, Great Falls, Montana.

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

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. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

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

COMMUNION WAFERS (round). St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

FOUNDING A RURAL PARISH.

IF YOUR BOY would like a farm, I offer him the opportunity to secure good land—\$12-\$15—in a lake region, convenient to markets. Congenial neighbors and privileges of the Church. Address: ARCHDEACON CHASE, Shell Lake, Wis.

HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in THE LIVING CHURCH since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Reference: THE YOUNG CHURCHMAN CO. Address: PENNOYER SANITARIUM, Kenosha, Wis.

JAMESTOWN EXPOSITION.

[THE LIVING CHURCH inserts ads. under this heading, for those only who name one of our clergy as reference.]

LARGE NEW HOUSE, modern conveniences, excellent table; on car line to Exposition. Bed and breakfast, \$1.50. Parties met on arrival. Reference, Rev. E. W. Cowling. Mrs. ERNEST LANFORD, 118 Main St., Berkley Ward, Norfolk, Va.

FINEST ACCOMMODATIONS to parties of "Four" or "Seven" during the Exposition. Rates—\$1.25 per day, including breakfast. Reference, Rev. Edward Cowling. Mrs. J. J. OTTLEY, 109 Main Street, Berkley Ward, Norfolk, Va.

"SIGN OF THE CROSS."

CHURCHLY MAGAZINE, Church Year and Symbolism special features. Illustrated. 50 cents a year. ANCHOR PRESS, Waterville, Conn.

APPEALS.

MOUNTAIN WORK IN VIRGINIA.

Help urgently needed in the support and extension of our Mission Work among the mountain whites of Virginia. More schools needed. Hospital to be supported. Three more clergy required, twenty missionaries now employed. FREDERICK W. NEVE, Ivy, Va. Archdeacon of the Blue Ridge.

TO THE ASSOCIATES AND FRIENDS OF THE SISTERS OF THE HOLY NATIVITY.

The associates of this Sisterhood have recently purchased for the use of the Sisters working in Providence, a valuable property directly

opposite St. Stephen's Church. The price was \$9,000, of which \$2,000 has been paid by gifts, and the remaining \$7,000 has been placed in a mortgage, which it is hoped may be gradually reduced. As this is a matter of far more than local or parochial concern, this appeal is made to all friends of the Community for aid in securing this property, which will become the eastern headquarters of the Sisterhood.

The house is large and commodious, and it is hoped to make it available as a house for Retreats and other devotional purposes, and also as a Guest House, to which ladies may resort for rest in intervals of work.

The fund has been started by the associates of the Sisterhood of the Holy Nativity, of which Mrs. HOWARD HOPPIN, 86 Brown Street, Providence, R. I., has been appointed treasurer, and to her all subscriptions and contributions may be sent.

NOTICES.

More than 1,100 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent

THE BOARD OF MISSIONS

for all or a part of their stipends.

Full particulars about the Church's Mission can be had from

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ALFRED J. P. McCLURE, Assistant Treasurer,
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INFORMATION AND PURCHASING BUREAU.

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

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

Our Information Bureau would be pleased to be of service to you.

JUST OUT.

THE CRUCIAL RACE QUESTION; OR, HOW AND WHERE SHALL THE COLOR LINE BE DRAWN?" An exhaustive treatment of this great American Race Problem from the Social, Political, and Religious Points of View. By Bishop Brown of Arkansas. Pages, 275; chap-

ters, 18; good print. Price, cloth, \$1.00; paper, 75 cts. THE ARKANSAS CHURCHMAN'S PUBLISHING COMPANY, Little Rock, Arkansas.

CLEARANCE SALE.

BIBLES, PRAYER BOOKS, HYMNALS AND Testaments. In making up our Fall Catalogue, we have dropped many numbers from our Bibles, Single Prayer Books and Hymnals, Combination Sets of Prayer Books and Hymnals, and Testaments. We have too few of each number to catalogue, and cannot get more of them, as the greater portion were made by the late firm of E. & J. B. Young & Co., and are out of print. The prices for Clearance Sale are very low. The quantity is small of each number. We will send a marked list to anyone applying. Buy now for Christmas presents. Address: THE YOUNG CHURCHMAN CO., Milwaukee.

BOOKS RECEIVED.

IMPORTED BY CHARLES SCRIBNER'S SONS. New York.

Israel's Golden Age. The Story of the United Kingdom. By J. Dick Fleming, B.D., Pro-

fessor of Systematic Theology and Apologetics, Manitoba College, Winnipeg. Price, 45 cts.

FROM THE AUTHOR.

The Snow Bride and Other Poems. By Daniel Hugh Verder, M.A. Price, \$1.00.

HENRY FROWDE. Oxford University Press. London.

The Palestine Pictorial Bible. *The Holy Bible.* (Authorized Version.) With 116 Engravings and Colored Pictures from Drawings made in Bible Lands, by James Clark, R.I., and the late H. A. Harper for The Scripture Gift Mission, 15 Strand, London. In three editions: (a) containing 32 engravings, with text in pearl, ruby, or minion, including pearl edition with references, prices 55 to 95 cts.; (b) containing 32 chromographs, same sizes, prices 95 cts. to \$1.75; (c) containing 116 chromographs and engravings, minion only, \$2.00 to \$4.50.

The Four Gospels. Vest Pocket edition. Minion type, 75 cts. and \$1.75. Same with Book of Psalms, in one vol., \$1.00 and \$2.00. Book of Psalms only, 60 cts. and \$1.50.

THE CHURCH AT WORK

CANADIAN BISHOP MARRIED.

THE WEDDING took place at an early hour, August 28th, at St. James' Cathedral, Toronto, of Bishop Reeve, formerly Bishop of Mackenzie River, the newly appointed Assistant Bishop of Toronto, to Mrs. Alice Grindley. The wedding was very quiet, although a large number of the personal friends of the bride and groom assembled in the Cathedral. The bride was given away by her brother-in-law, Mr. H. S. Grindley of Montreal. The bridegroom was attended by Canon O'Meara. The ceremony was performed by Archbishop Sweatman, who wore his scarlet robes, assisted by the Rev. L. W. B. Broughall. The Bishop and Mrs. Reeve left for Maplehurst, Muskoka, where their honeymoon is to be spent.

NEW PARISH IN THE DIOCESE OF MARQUETTE.

ST. ALBAN'S MISSION, Manistique, Mich., quietly and amicably resolved itself into a parish at a meeting held on August 26th. Messrs. Wm. F. Crane, Arthur S. Putnam, John B. Louis, Louis Mallette, and H. J. Robertson were chosen as the first vestrymen. The rector of the new parish will be the Rev. H. J. Ellis of Detour, Mich., who will take charge in September. The work at St. Alban's has been for the summer in charge of Mr. Robert S. Gill, a candidate for orders, of the same diocese.

CHURCH DEDICATED AT PLYMOUTH, INDIANA.

THE MOST NOTABLE event in the annals of the diocese of Michigan City was the dedication of the new church at Plymouth on St. Bartholomew's day, August 24th. The rector and vestry of this parish undertook to build an expensive and most beautiful church, and have wisely taken three years to accomplish their task, thus securing a well built edifice and enabling the congregation to pay nearly the entire cost.

A congregation that completely filled the old church was present for the last service in it, Friday evening, August 23d. The Rev. W. W. Raymond, a former rector, read a retrospective paper, the rector, Rev. W. S. Howard, held a short meditation, and the Bishop conducted the impressive ceremonies of deconsecration. The gloom and sorrow of this service were followed by the celebration of the Holy Communion at 7:30 A. M., the next morning, which, with the following Sun-

day, proved to be ideal days of dedication. Over one hundred were present at this first service as communicants, including twelve clergymen.

At 10:30 A. M. occurred the chief service of the dedication, which was a choral celebration, with the Rev. Dr. J. H. Mackenzie of Howe School as celebrant, and the Rev. E. W. Averill of Trinity Church, Ft. Wayne, Ind., as preacher. The Rev. L. W. Applegate read the epistle, the Rev. H. R. Neely the Gospel, and Rev. W. W. Daup was Bishop's chaplain. Preceding the celebration, the Bishop, properly vested in cope and mitre, blessed the many beautiful memorials, which included a massive carved altar and reredos, six office lights, new vases, a canopied credence-shelf, altar rails, rector's sedilia, Bishop's sedilia, rector's stall and prayer desk in the choir, hymn boards, pulpit, lectern, litany desk, an usually dignified and rich rood screen, and the graceful gothic tower. All the furniture, including the pews, was made from special designs, and is of unusually fine workmanship, done in quartered oak and finished in dark golden oak, with rubbed wax finish.

A very sweet-toned pipe organ, made by the Pilcher Co., was installed and used for the first time at the dedication. The instrument has two manuals and pedals, and has fourteen speaking stops. It is run by water motor.

Woodward's setting of the Communion service was used. To Miss Hoham, the talented organist who had devoted the summer to the training of a choir of forty voices, is due the credit for the beautiful music. The service was followed by a luncheon served to all the guests of the parish in the old church, henceforth to be known as the parish house. In the evening a reception was tendered the Bishop at the home of the senior warden, Mr. John Blain, which was largely attended by the citizens of Plymouth.

The services were continued on Sunday the 25th, when the people of the city generally could more easily attend. A large number were out to the early celebration, when the Bishop was the celebrant; while the pews could not hold the number present at 10:30 A. M., at which service the Bishop preached.

At 3 P. M. a unique service of congratulation was held, at which the ministers of various denominations and prominent laymen were the speakers. Fine music, the addresses, and the intense interest of the entire city kept a congregation of over four hundred in-

terested and present for two hours. In the evening at 7:30 P. M., the largest congregation of all was assembled. Over five hundred people were packed into the church with many standing in the tower, vestibule, and in the corridor of the parish house. The rector preached at this service and presented a supplementary class of seven.

The edifice itself has a nave 66x33, a choir 33x16, and a sanctuary 24x14, making a total length, exclusive of the tower of 96 feet inside measurement. The tower is 13 feet square inside. The ceiling is vaulted and paneled in Georgia pine, the floor is of hard maple, both being finished in natural wood. The wainscoting is in oak, as are also the doors, and are finished to match the furniture. The walls are decorated in olive green. The exterior is of Bedford buff stone with red tile roof, and has an unusually fine appearance due to the tower and fine gothic lines of the entire edifice. It was quite generally conceded that in the new St. Thomas' Church the diocese possesses its finest, most complete, and most beautiful church. Congratulations were freely offered that only a debt of \$4,000 remained to be liquidated.

NEW ORGAN FOR ST. PAUL'S, RICHMOND, VIRGINIA.

ST. PAUL'S CHURCH, Richmond, Va., an historic edifice, will shortly possess a new organ. The instrument is described as a three-manual and electro-pneumatic pipe organ. It will be not only one of the finest organs in the South, but will be built to meet all the requirements of the rich interior architecture of the church. It will be finished by September 1st, and will be dedicated at a special, formal service held during General Convention. The exterior of the church has been changed in recent years owing to the removal of its lofty spire at the lantern, a work necessitated by the discovery of a weakness at its base. This has been the only noticeable change in the architecture since its erection in 1845.

TRAGEDY AT ST. MATTHEW'S MILITARY ACADEMY.

AN APPALLING tragedy occurred at St. Matthew's Military Academy, Burlingame, California, on August 15th, which resulted in the death of two of the teachers and one of the cadets. On the afternoon of the opening day of the school, two of the teachers, Mr. George W. Smith and Mr. John T.

Brooke, the latter a son of the Bishop of Oklahoma, went to the beach on the shore of the bay of San Francisco with a number of cadets for a swim. Clarence Dell, one of the boys, became exhausted when returning from the raft to the pier, and with his companion, Earl Askam, called for help. Mr. Smith and Mr. Brooke, throwing aside their shoes and outer clothing, went quickly to their aid. Mr. Brooke succeeded in bringing Earl Askam to the pier and then turned back to render further help. In the meantime Mr. Smith was seized with a cramp, and the high tide that was running prevented further efforts and resulted in the drowning of all three.

Mr. Smith had been an instructor at the school for two years, and Mr. Brooke had arrived in California only three or four days before to take up his duties as instructor in English. He was a graduate of Kenyon College of the class of 1907, and was a scholar of marked ability. Bishop Nichols held brief services in San Mateo over the body of Mr. Brooke before it was sent on to Gambier, Ohio.

The splendid courage of these two men has been recognized by the friends of the school, and steps have already been taken to commemorate their heroism by a suitable memorial. During the school's entire existence of forty-one years, this is the first fatality that has ever occurred.

NARROW ESCAPE FOR BISHOP AND PRIEST.

THE RT. REV. ROBERT ATKINSON GIBSON, D.D., Bishop of Virginia, and Rev. Thomas Carter Page, rector of Calvary Church, Front Royal, barely escaped serious accident while driving at White Post, Va. Their horse became frightened at an automobile and in attempting to quiet it, both clergymen were thrown violently against a stone wall. Bishop Gibson escaped with only a bad shaking up, but Mr. Page was severely cut and bruised.

DEATH OF MOTHER OF BISHOP PARTRIDGE.

AT STAMFORD, Conn., on August 26th, Mrs. Helen D. Partridge, mother of the Rt. Rev. Sidney C. Partridge, Bishop of Kyoto, Japan, passed to her eternal rest. Bishop Partridge was present when the end came.

LAYMEN ACTIVE IN ALASKA.

THE MEN of St. Matthew's mission, Fairbanks, Alaska, have taken a step which is altogether unique in the history of the Church's work in Alaska. On the evening of Sunday, July 28th, after the evening service, they met in the "Rector's Study," and having first heard of the lack of workers in the Alaskan field, resolved themselves into the Church Club of St. Matthew's Church, with a primary purpose of doing everything in their power to aid in the work of the Church on the Alaskan frontier.

At the request of the priest in charge, they elected a Church treasurer and assumed all the responsibilities of the work of St. Matthew's mission. The work of the club will combine the duties of a vestry or an advisory board with those of a general organization, and it is the express intention of the men to do what is asked of them. There were fifteen present at the initial meeting, and others will be admitted from time to time.

During the recent visitation of the Bishop, he licensed a lay reader to assist in the work of the mission, and it is the object of the club to see that during any enforced absence of the priest in charge, the work and services of the Church go on without any break.

An organization of this sort can be of the utmost assistance in a mission where there are so many miles of territory to be covered

and the moral support which comes from the substantial aid of a body of men such as this, is bound to be of aid to the Church in her ministry.

At the initial meeting, the secretary was instructed to write to Bishop Rowe of their regret at the lack of workers and of their resolve to do all in their power to assist him in his work by endeavoring to push forward the work in this section of the country as much as possible. Major John P. Clum, who has for many years been prominent in the postal service of the United States, was instructed to convey the sentiments of the meeting to the Bishop, whom he expected to meet in Nome.

ASSOCIATION OF THE PUTNAM FAMILY.

THE ANNUAL MEETING of the Daniel Putnam Association was held recently at Brooklyn. The president is the Rev. George I. Brown of Harrisburg, Pa. A brief service was conducted by him at the old Church of Trinity parish, erected in 1771. The Association contemplates the endowment of a pew in the church at Valley Forge, in memory of Colonel Putnam, who was a devoted son of the Church. Among those admitted to membership at the meeting, was the Rev. George Brinley Morgan, D.D., of New Haven.

BISHOP GILLESPIE IN CORRECTION WORK.

BISHOP GILLESPIE, who some time ago announced his resignation as a member of the State Board of Corrections and Charities, has now retired, and has received copies of complimentary resolutions which have been passed by various state institutions as well as from the Board itself. Governor Warner has written a personal letter with kindest reference to the long and faithful service rendered by the Bishop in this capacity; and many of the papers of the state have printed appreciative notices of the great work he has done during his thirty years' connection with the Board, most of the time as president. The *Detroit Free Press*, the oldest paper in the state, thus speaks of his work:

"In official Michigan his name is associated with this office as intimately as, among the members of his own communion and the clergy generally, it is associated with his episcopal office. In a period during whose space men have been born, have attained to man's estate and become factors in the destinies of the state, this just, kindly, upright, wise old gentleman has been going about the multitudinous duties of this state department, acquiring new stores of charity and forbearance through the distress and misfortune with which he came in contact, and inspiring the thousands with whom in his long time he has been associated in various ways with respect and affection."

MICHIGAN SUMMER RESORTS.

BISHOP MCCORMICK has recently made a missionary tour through the north of the diocese, visiting most of the summer resorts and holding services there, besides visiting the established parishes and missions of this general locality. One of the generous acts of the resorters last year was to guarantee enough money to place a missionary in a new field at Harbor Springs. The Rev. Thomas F. Harrowell accordingly was stationed at Harbor Springs; and this summer the pledges have been generally renewed. Now Mr. Harrowell will add to his labors at Harbor Springs by giving each alternate Sunday to Charlevoix. During the summer the resorters have held a bazaar at Harbor Springs, and donated \$250 to the fund for a new organ for the mission there.

Several of the Bishops of the American Church have spent the summer in the north

portion of the diocese and held services each Sunday. Bishop Tuttle has officiated at Wequetonsing, and given one Sunday to Charlevoix, one Sunday to Harbor Springs, and one Sunday to Petoskey. Bishop Woodcock has been holding services at Nehtawanta, and Bishop Atwell at Northport. Various clergymen have been giving services at Pentwater, Saugatuck, and other points; while the Rev. Charles Donahue of Grand Rapids has spent his vacation at the vacant parish of Ludington and has given the people regular Sunday services. During his missionary tour Bishop McCormick held services at Harbor Springs, Wequetonsing, and Charlevoix. He also spent one Sunday at Klinger Lake in the southern part of the diocese, preaching in the public hall to a large congregation of summer people.

GREEK SERVICE IN OMAHA.

ST. MARTIN'S CHURCH, South Omaha, was placed at the disposal of members of the Greek Church on a recent morning when the Greek eucharistic service was rendered by the Rev. Amorosios Mendoloris, priest of the Greek Church in Chicago. He was assisted by the Rev. S. J. Hedelmund, assistant at St. Martin's Church. Plans are under way for the erection of a Greek church in that city, some \$1,400 having already been contributed. At the present time the Greeks in South Omaha, of whom there are a large colony, are under the pastoral care of the clergy of St. Martin's by direction of their authorities.

CONSECRATION OF DR. GUERRY.

IT IS INFORMALLY stated that the consecration of the Rev. Dr. Guerry to be Bishop Coadjutor of South Carolina will take place at Trinity Church, Columbia, S. C., on Sunday September 15th.

DR. TREW'S FORTIETH ANNIVERSARY.

THE FORTIETH anniversary of the ordination of the Rev. Dr. A. G. L. Trew, one of the most widely-known clergymen in southern California, was the occasion of an impressive service and of a notable social reception at Highland Park, Los Angeles, late in August.

At 10:30 o'clock, Saturday forenoon, August 24th, in All Saints' Church at Highland park, there was a celebration of the Holy Eucharist as an offering of thanks and prayer to God. Bishop Johnson officiated, assisted by the Rev. W. H. Dyer and the Rev. Dr. Trew. Twenty-five of the clergy of the city and elsewhere were present, and at 12:30 o'clock, the number of the clergy having been increased by the arrival of several from Hemet, Ventura, and more distant points, they were entertained at luncheon at the home of Dr. Trew. Members of the Woman's Guild of All Saints' Church were the hostesses. During the afternoon Dr. Trew's residence and beautiful grounds were filled with throngs of friends from Highland Park and all over the city, and from many parts of southern California. About 400 friends gathered to greet Dr. and Mrs. Trew during the afternoon. Bishop and Mrs. Johnson received the guests with Dr. and Mrs. Trew.

During the afternoon, Bishop Johnson, standing in the midst of the shady lawn, called for the attention of those present, and after a glowing tribute to Dr. Trew, presented to him, in behalf of his brother clergymen of the diocese, their warmest expression of loving regard, and a purse of gold. Then, in behalf of Dr. Trew's friends from all over southern California, from Mexico to San Luis Obispo county, Bishop Johnson handed to him an address and checks, representing, with the gift from the clergy, an aggregate of over \$1,300. The Bishop added, as he handed the envelope to Dr. Trew, that the returns were

not yet complete, and that some districts were still to be heard from.

Dr. Trew was deeply affected by this expression of esteem, and he could only respond in a few broken sentences.

After many years of work in the Episcopal churches of California, Dr. Trew will now retire from the active ministry, but he will continue to make his home in Highland Park, where his last and remarkably successful work in church and parish building has been accomplished. During his forty years as a clergyman, Dr. Trew has held many important positions in the Church, and for a long period was Archdeacon of the diocese.

MICHIGAN RECTOR BEGINS IN EARNEST.

THE NEWLY chosen rector of St. Paul's Church, Lansing, Mich., announces to the people of his new charge that he will begin his rectorship on the second Sunday in September, and—Phillips Brooks-like—says:

"At the beginning of my rectorate, I would with all earnestness endeavor to make you feel most of all your relation to universal Christianity, and to impress this fact more firmly and strongly upon your minds, I purpose on the first Sunday I am with you, taking up an offering for the work of general missions, which, I hope, will be the largest offering St. Paul's Church has ever made.

"After months of enforced inactivity in your Church life, and the acceptance of added burdens for the support and growth of your parish work, it is possible that some will think it strange I should on the first Sunday ask for an offering for foreign missions; but there is no incongruity here, and if I can enlist your enthusiasm and support in the work which unfortunately seems farthest away from us, I shall have no fears about local support and affairs."

ANNIVERSARY OF OLD ST. DAVID'S, RADNOR.

Old St. David's Church, Radnor, Pa. (the Rev. James H. Lamb, rector), celebrated on September 1st its 192nd anniversary with special services. The ancient building, covered with moss and other evidences of its great age, was the house of worship for General Anthony Wayne and many other men and families famous before and during the Revolution, and the present congregation contains many descendants of the original Welshmen who built the church. The poet Longfellow, when on a pilgrimage here some years ago, was so impressed with the restful beauty of the spot that he dedicated to it a poem, of which the following is an extract:

"What an image of peace and rest,
Is this little church among its graves!
All is so quiet; the troubled breast,
The wounded spirit, the heart oppressed,
Here may find the repose it craves."

The Rev. John Chubb was St. David's first rector. He was buried in the churchyard, where also lies the body of "Mad Anthony" Wayne and many other distinguished men of the olden days. In the old parish register, under date of November 7, 1731, appears the following entry:

"Certain sums of money shall be devoted for the use of Mr. Backhouse, who pretends, with God's assistance, to officiate here once a month."

Just before the outbreak of the Revolutionary War, the Rev. Wm. Currie was rector of St. David's, and when war was declared against England, he retired, saying he could not conscientiously pray for the success of American arms and draw his salary at the same time from the S. P. G. After the war he again, however, became rector. He is also buried in the yard just beyond the chancel, and his great granddaughter, Mrs. Yarrow, still worships in the church.

SOME BOSTON IMPROVEMENTS.

A HANDSOME four-foot cross of shining gold-plate has been presented to the Church of St. John the Evangelist, Boston, by a generous friend, and it has been placed over the porch. Still another, eight feet high, has been presented by this same friend and has been placed on the top of the church tower, where it can be seen for quite a distance up the hill.

The basement of Trinity Church, Boston, has been undergoing some changes this summer, and a new choir room, better suited to the needs of the men and boys has been installed. It has a waterproof floor, the lack of which in the old choir room made it rather damp. The Rev. Dr. Mann, who has been spending the summer at South Paris, Maine, is expected home the third Sunday in September.

A FLORIDA CLUB.

THE ITEM printed last week with reference to the Church Club of Jacksonville inadvertently neglected to state which of the many Jacksonvilles in the United States was referred to. The club belongs to Jacksonville, Florida.

ALBANY.

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

Gifts at Oneonta—Otego.

THE PARISHIONERS of St. James' Church, Oneonta, at the suggestion of their new rector, the Rev. Edward S. Barkdull, recently contributed a collection of old silver to the value of about \$100 as a memorial to the late rector of this parish, the Rev. James Robert Lacey. It was made into a beautiful chalice and paten by the Gorham Co. of New York, and will be blessed by the Bishop Coadjutor when he next visits the parish. On the base of the chalice and paten were engraved these words:

IN MEMORIAM
JAMES ROBERT LACEY, PRIEST
Rector St. James' Church, Oneonta, N. Y.
1904—1907.
R. I. P.

On the last Sunday in August a special full choral service was held in St. James' Church, at which prizes of value were distributed to the choristers who excelled in attendance and in the special examination in the music study class. This has been conducted by Miss S. C. Very of New York City, the organist for the summer, who conducted

CLEARANCE SALE

We have but a few packages of the Silver Text Cards left in stock, and these we will close out at 5 cents per box for the 15 cent list, and 10 cents per box for the 25 cent list. No. 510 in this list are all sold out.

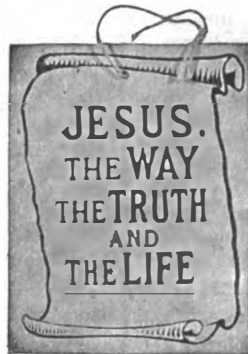
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BLOCKED SILVER LETTERS ON RICH ENAMELED CARDS WITH A SILK CORD TO EACH. Each style is put up in assortments of twelve in a box, there being four different texts or designs in each box.

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No. 509.



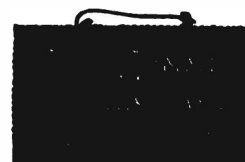
No. 508.



No. 507.



No. 502.



No. 503.

These average about 4 x 5 inches. Silver letters on Enamel Cards of different colors. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

the choir in a course on the history of Church music. At this service a brief review of the sacred music from the time of Gregory, the seventh century, to the present, was sung by the choir. It was inspiring and instructive. All the services have been kept up continuously all summer with very large attendance, the capacity of the church having been taxed at nearly every service.

AT IMMANUEL CHURCH, Otego, the services have been made unusually interesting by the presence of the Rev. L. C. Rich of Corpus Christi Church, New York, and the Rev. A. Elmendorf of the Holy Cross, Jersey City, who have been spending their vacations in Otego. On the first Sunday in September they had a rousing missionary service in which they were assisted by the Rev. E. J. Cooper of Hasbrouck Heights, New Jersey, and the Rev. E. S. Barkdull of Oneonta.

CONNECTICUT.

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

Bequest for Portland.

THE WILL of the late Abigail G. Gleason, widow of William Trowbridge Gleason of Portland, contains a bequest to Trinity parish (the Rev. Oliver H. Raftery, rector). This consists of \$5,000, to be known as the "Gleason Fund," the income to apply on the rector's salary. The dwelling house and lot of Mrs. Gleason, on Main Street, Portland, are also left to the parish. The Domestic and Foreign Missionary Society of the Church is made residuary legatee of the estate, in case certain heirs leave no children at the time of death.

DELAWARE.

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

Bishop Becomes a Rector—Wilmington Clergy Returning—Rehoboth.

FOR THE PURPOSE of completing its parish organization, that a tract of real estate might be transferred by Grace Church, Brandywine Hundred, the vestry has elected Bishop Coleman rector. The services at Grace Church are conducted by Mr. William Homewood, lay reader and postulant for deacon's orders.

MOST OF THE Wilmington clergy are home from their vacations, including Archdeacon Hall of St. John's, the Rev. Frederick M. Kirkus, rector of Trinity parish, the Rev. Joseph Russell Peckham, the new rector of Calvary Church, the Rev. C. Morton Murray of St. Michael's. The Rev. Hubert W. Wells of St. Andrew's is expected home from Japan via Liverpool, by October 1st. The Rev. Frederick A. Heisley, rector-elect of Corry, Pa., is temporarily conducting the services at Old Swede's Church until his departure on September 12th, for his new field of labor.

THE SUMMER'S work at All Saints' Church, Rehoboth, has been maintained partly by Bishop Coleman in person, and partly by clergy from the diocese who have spent their vacations wholly or in part at this delightful seaside resort. Abundant encouragement has come from this season's efforts, and Rehoboth was never before so prosperous.

INDIANAPOLIS.

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

New Albany Notes.

THE RECTOR of St. Paul's Church, New Albany, the Rev. E. A. Neville, has maintained the full order of services both on Sundays and on week-days during the entire summer, and the attendance has been phenomenal, particularly on Sunday evenings, although a large part of the regular congregation of the parish has been away from the city.

On Sunday evening, September 1st, the trade and labor unions of the city were invited to attend and take part in the ser-

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"With my knowledge of the faithful and painstaking labor of the Commission, and of the results that have been already accomplished, I commend this Course of Instruction, and pray for God's blessing on it that it may be instrumental in bringing many souls to Him and in grounding and confirming them in the Faith once for all delivered." *JOSEPH M. FRANCIS, Bishop of Indianapolis.*

"Sept. 16, 1906.

Bishop of Indianapolis."

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The Course is not arranged to fit the Church's Year. It can be introduced at any time and followed as the ability of the teachers and pupils may permit, without regard to the Seasons.

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vices, the rector preaching an appropriate sermon.

A chapter of the Brotherhood of St. Andrew has recently been formed in this parish, and on the second Sunday evening in September will be formally organized.

On Sunday morning, September 15th, a special service for children, their parents, and teachers, will be held, this service immediately following the reopening of the public schools of the city. It is the intention of the rector to have a Harvest Home festival service on the fourth Sunday of this month, when the church will be suitably decorated and appropriate music rendered.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Memorial Window at Cohasset.

IN HONOR of their patron saint, St. Augustine, Bishop of Hippo, the people of St. Augustine's Church in the west end of Boston, held a largely attended festival on August 28th, and the services were conducted by Fr. Field and other of the S. S. J. E. clergy.

MR. CHARLES A. WELCH, 93 years of age, the oldest living graduate of Harvard College, unveiled a memorial window at St. Stephen's Church, Cohasset, at the morning service on Sunday, August 25th. The window is in memory of his son, Ralston E. Welch, who died at the age of thirteen. The window is a most artistic creation in four panels, which represent "The Good Samaritan," "Lazarus and the Rich Man," "The Pharisee and the Publican," and "The Good Shepherd." On a previous occasion Mr. Welch presented a window to this same church as a memorial to his wife and another to Trinity Church, Boston, also to her memory.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Diocesan Notes.

THE BISHOP is holding services regularly at All Saints' chapel, at his summer home at Vawter Park, Lake Wawasee, Ind.

TRINITY CHURCH, Peru, after an interim of several months, will have a new rector in the person of the Rev. W. E. Morgan, who has resigned at Vincennes, Ind., and assumes his new duties September 1st. He has a worthy task before him in the erection of a new church, the old one being already torn down.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Dr. Marshall Bereaved.

THE REV. DR. M. M. MARSHALL, rector of Christ Church, Raleigh, has been greatly bereaved in the death of his son, Mr. Joseph K. Marshall, a much esteemed young business man of Raleigh.

PENNSYLVANIA.

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

The Journal—Parish Building for Franklinville—Clergy Returning—Bishop Coadjutor in Japan—Two Deaths.

THE 123D JOURNAL of the Convention of the diocese has just been issued and is now being sent out to the different parishes. It contains 436 pages, and is a volume of considerable useful and interesting information. There are 286 clergy connected with and residing in the diocese, 69 lay readers, 13 postulants, and 15 deaconesses.

WORK has been started upon the new parish building at Christ Church, Franklinville, owing to the efforts of the energetic minister in charge, the Rev. Dr. John G. Bawn, who has been in charge of this important and

growing work scarcely a year. The building will consist of two stories and basement, the second floor being capable of seating 600 scholars in main room and class rooms. The whole is to be completed December 15th, and the total cost will be \$10,000.

MOST of the clergy, with but few exceptions, have returned to their parishes and officiated at the services of Sunday, September 1st. Labor day, the first Monday in September, being a legal holiday and very generally observed in this section, induces many of the laity to prolong their vacations until after that date.

ADVICES received the past week from Bishop Mackay-Smith in Japan, stated that he was about leaving for Shanghai, China, and would return across the continent by way of the Russian-Siberian railway, and would reach Philadelphia about October 10th.

THE DEATH and burial last week of Mrs. Samuel Grant removes an old and influential parishioner of St. Andrew's Church, and one who was deeply interested in the many charitable organizations of the parish. Mrs. Grant was 82 years of age.

MRS. MATILDA ELKIN, widow of the late Lewis Elkin, founder of the \$1,000,000 pension fund for women school teachers, also entered into rest the past week. Mrs. Elkin was a parishioner of Holy Trinity Church and had been in poor health for nearly two years. She was 64 years old, and gave largely to charity. The extensive library left by her husband will now pass to the Athæneum, of which he was a devoted member.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

A Generous Parish.

AT A RECENT meeting of the vestry of St. Luke's, Marietta, the members of the vestry, in recognition of work done by their rector, the Rev. George Davidson, presented him with a purse to defray his expenses to General Convention at Richmond, and the Jamestown Exposition.

FRESH AT NIGHT

If One Uses the Right Kind of Food.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher of Media, Kan., says in this connection: "I commenced the use of Grape-Nuts food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion. I tried various remedies without good results, then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerve centres.

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"I gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

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We have just placed in stock a new package of Scripture Reward Cards for Sunday School use. The package contains 60 cards, copies of the best paintings, from the favorite subjects of the Old and New Testaments, with the scripture narrative printed on the back. The cards are printed in colors. Size of card, 3 x 4 inches, and sold at 40 cents per package of 60 cards (no two cards alike), postpaid.

We also carry a large line of other cards in stock, a list of which will be sent on application.

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WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

Litany Desk for South Haven.

A HANDSOME litany desk has been presented to the Church of the Epiphany, South Haven (the Rev. Dr. Wilkinson, rector). This is a memorial given by Dr. Herman Haupt, Jr., in memory of his mother. The work at this point is prospering greatly since the coming of the new rector. In addition to his duties here, Dr. Wilkinson looks after the Church services at Paw Paw, where the people have recently evinced their renewed interest by giving their church edifice a thorough renovation.

CANADA.

News of the Dioceses.

Diocese of Quebec.

AN INTERESTING service was held on Sunday, August 25th, when Bishop Dunn consecrated the little church at Métis, St. George's. The Bishop began the service at the church door. He was attended by the chaplain in charge of the church, the Rev. Dr. Parrock, who is also the Bishop's private chaplain, bearing the crozier, preceded by members of the vestry, the warden, etc. Dr. Parrock having read the copy of the deed of purchase of the land in 1903, the procession moved up the church while the choir sang the twenty-fourth psalm. The Bishop then read the act of consecration and gave the name of St. George's to the church. After the gospel and epistle, the hymn for the dedication of a church was sung. The Bishop preached, and briefly reviewed the history of the church, expressing his gratification that in three years only, the congregation, consisting entirely of summer visitors, had wiped out the building debt. The valuable gifts for the church furnishing were mentioned, the reading desk, chancel lamp, the Communion set and fair linen, the alms basin, and, that very morning, a handsome altar service book. The Bishop said that the services of Dr. Parrock, during the three years of the church's existence, had largely contributed to its success.

Diocese of Montreal.

CHRIST CHURCH CATHEDRAL, Montreal, has been closed for internal repairs, during the last week in August and the beginning of September. It is thought that it will be ready for use about the middle of the month.—ON SUNDAY, August 25th, Bishop Carmichael performed the ceremony of induction for the Rev. J. A. Elliott as rector of All Saints' Church, Montreal. The Rev. Canon Baylis, D.D., read the lesson and the second part of the service was taken by Archdeacon Norton. The Bishop, in the course of his sermon, said it would be well if the members of the Church studied their Prayer Book, with its creed and articles, more intelligently than some of them did. They might know the devotional side of the book perfectly well, but it contained a great deal more than devotions. The Bishop commended Mr. Elliott to the congregation. The church was made vacant by the resignation of the Rev. Day Baldwin, son of the late Bishop of Huron, who retires from clerical work to take up a secular business life.—BISHOP CARMICHAEL has been actively at work since his return from Europe, having visited sixty-two congregations in four deaneries, between the second week in June and the middle of August.

Diocese of Toronto.

THE FONT of Indiana limestone, recently placed by the congregation in the Church of the Messiah, Toronto, as a memorial to the late rector, the Rev. John Gillespie, first rector of the church, was unveiled August 6th. The font will be formally dedicated in the autumn by Archbishop Sweatman.

Diocese of Ontario.

THE VERY REV. DR. FARTHING, Dean of Ontario, conducted the service at the opening of St. Thomas' Church, Morven.—BISHOP MILLS is to preach in the Church of St. Mary Magdalene, Picton, at the Harvest thanksgiving service, September 17th, by which time the congregation expects to complete the payment of the debt on the church.

Diocese of Selkirk.

BISHOP STRINGER has returned from England. On his way home he preached in St. Matthew's Church, Winnipeg, August 11th, and at Holy Trinity in the evening.

Diocese of Niagara.

THE OPEN-AIR services, under the auspices of St. Andrew's Brotherhood, in Hamilton, have met with much favor during the summer. One on the lawn of Christ Church Cathedral, Hamilton, was particularly well attended. An illustrated address on the life of Christ was given and the Cathedral choir led the singing.

The Magazines

BLACKWOOD'S EDINBURGH MAGAZINE for August contains the usual matter which specially interests the British public. "A Subaltern of Horse" is continued, and there is a rather good short story by Lydia Miller Mackay, called "A Lady of the Old Rebellion." America comes in for its usual share of abuse in the discussion of Mark Twain's recent visit to England. *Blackwood's* seldom or never has a good word for American scenery, politics, literature, or anything connected with this country.

AN ADMIRABLE magazine is the September *Atlantic*, varied, brilliant, and readable as ever. An historical sketch, "Earl Percy's Dinner-Table," by Harold Murdock, is of unusual interest to students of the American

FEET OUT

She Had Curious Habits.

When a person has to keep the feet out from under cover during the coldest nights in winter because of heat and prickly sensation, it is time that coffee, which causes the trouble, be left off.

There is no end to the nervous conditions that coffee will produce. It shows in one way in one person and in another way in another. In this case the lady lived in S. Dak. She says:

"I have had to lie awake half the night with my feet and limbs out of the bed on the coldest nights, and felt afraid to sleep for fear of catching cold. I had been troubled for years with twitching and jerking of the lower limbs, and for most of the time I have been unable to go to church or to lectures because of that awful feeling that I must keep on the move.

"When it was brought to my attention that coffee caused so many nervous diseases, I concluded to drop coffee and take Postum Food Coffee to see if my trouble was caused by coffee drinking.

"I only drank one cup of coffee for breakfast but that was enough to do the business for me. When I quit it my troubles disappeared in an almost miraculous way. Now I have no more of the jerking and twitching and can sleep with any amount of bedding over me and sleep all night, in sound, peaceful rest.

"Postum Food Coffee is absolutely worth its weight in gold to me." "There's a Reason." Read the little health classic, "The Road to Wellville," in pkgs.

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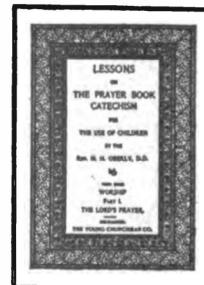
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This admirable series is written by the Rev. H. H. Oberly, D.D. The prefaces to the First and Second Series are contributed by the Bishop



of New Jersey, and that to the Third Series by the Bishop of Springfield. The course is admirable as covering the "Chief Things which a Christian Ought to Know and Believe."

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The Catechist's Handbook (Method of St. Sulpice).

By the Rev. J. Newland-Smith, M.A., assistant diocesan inspector of schools for the Diocese of London. Cloth, \$1.20; postage 7 cts.

Chapter heads: The Officers of the Great Catechism, Place and Plan of the Great Catechism, The General Scheme of the Catechism, The Questioning, The Introduction and the Analysis, The Gospel, Homily, and Secondary Exercises, Quarterly Festivals and Prizes, The Enrolment of Members and Keeping of Registers, The Little Catechism, The Relation of the Catechism to the Sunday School, The Organization of Sunday School in Parishes where a Catechism is deemed impractical, Discipline, The Catechism of Perseverance, Clubs and Week-Day Catechisms. Appendices: Schemes of Instruction, Books Useful to the Catechist, Illustrations: Ground Plan of a Church, Catechist's Plan, Facsimile of Blackboard Picture.

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MILWAUKEE, WIS.

Revolution. Edward A. Ross in this issue adds "The Rules of the Game" to his series of popular essays on business ethics, and Frances A. Kellor contributes some striking pages on "The Immigrant Woman."

Lovers of literature will be glad to see Brander Matthews' important paper, entitled "Fenimore Cooper," as well as Arthur Symons' study of "Shelley," both essays of permanent value. "The Anglo-American School of Polite Unlearning" is the whimsical and inclusive title of a contribution by Dr. S. M. Crothers, another of his delightful and individual talks. Edward Dowden, the English scholar, writes a paper of remarkable interest, entitled "Elizabethan Psychology."

May Sinclair's novel, "The Helpmate," is concluded in this number. A story of Pennsylvania farming people, "When Town and Country Meet," by Elsie Singmaster, is of exceptionally fine quality.

An eleven-page narrative poem, "Mary Armistead," by Edward William Thomson, occupies an important place in the September *Atlantic*. It is the story of an incident in the Civil War told in poetry of very great

power and charm—altogether a new departure in magazine literature.

A review of important recent books is contributed by M. A. DeW. Howe, under the title "Personality in Journalism."

Short poems by James E. Richardson, John Vance Cheney, and R. Valentine Heckscher also appear. The Contributors' Club, full to the brim of blithe and witty wisdom, concludes the number.

HUMILITY.

SURELY we are apt to be very inconsistent in the view we take of our place and purpose in the world; in some ways vastly exaggerating our importance, and in others failing of the reverence we owe to ourselves. Sometimes a man seems to think of the whole world as revolving round his life, and measures everything with reference to his own wishes and opinions; and sometimes he is content to drift along as though he had no distinct power of choice and will. Sometimes he seems unable to imagine that the lives, the feelings, the convictions of others, can possibly mean as much

to them as his do to him; and sometimes he hardly seems to have a conviction in him, but yields to any pressure that is on him, and calls himself the victim of circumstances. Sometimes he speaks as though his knowledge were certain, and his decisions infallible; sometimes as though he could know nothing at all of that on which all knowledge depends. Sometimes he seems to himself exempt from the defects he sees in others, and incapable of their blunders and misdoings; at other times he takes the poorest view of his own endowments; he thinks that it is of no use for him to aim high, or to attempt a noble life; that he may make himself easy on a low level or a down grade; that there are temptations he cannot withstand, and sins he will never overcome; that people must take him as he is, and not expect too much of him.—*Francis Paget.*

ASK GOD to fill you with Himself, and then calmly look up and go on. Go up to Jerusalem expecting all things that are written concerning you to be fulfilled.—*Bishop Phillips Brooks.*

One of the Important Duties of Physicians and the Well-Informed of the World

is to learn as to the relative standing and reliability of the leading manufacturers of medicinal agents, as the most eminent physicians are the most careful as to the uniform quality and perfect purity of remedies prescribed by them, and it is well known to physicians and the Well-Informed generally that the California Fig Syrup Co., by reason of its correct methods and perfect equipment and the ethical character of its product has attained to the high standing in scientific and commercial circles which is accorded to successful and reliable houses only, and, therefore, that the name of the Company has become a guarantee of the excellence of its remedy.

TRUTH AND QUALITY

appeal to the Well-Informed in every walk of life and are essential to permanent success and creditable standing, therefore we wish to call the attention of all who would enjoy good health, with its blessings, to the fact that it involves the question of right living with all the term implies. With proper knowledge of what is best each hour of recreation, of enjoyment, of contemplation and of effort may be made to contribute to that end and the use of medicines dispensed with generally to great advantage, but as in many instances a simple, wholesome remedy may be invaluable if taken at the proper time, the California Fig Syrup Co. feels that it is alike important to present truthfully the subject and to supply the one perfect laxative remedy which has won the approval of physicians and the world-wide acceptance of the Well-Informed because of the excellence of the combination, known to all, and the original method of manufacture, which is known to the California Fig Syrup Co. only.

This valuable remedy has been long and favorably known under the name of—Syrup of Figs—and has attained to world-wide acceptance as the most excellent of family laxatives, and as its pure laxative principles, obtained from Senna, are well known to physicians and the Well-Informed of the world to be the best of natural laxatives, we have adopted the more elaborate name of—Syrup of Figs and Elixir of Senna—as more fully descriptive of the remedy, but doubtless it will always be called for by the shorter name of Syrup of Figs—and to get its beneficial effects always note, when purchasing, the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package, whether you simply call for—Syrup of Figs—or by the full name—Syrup of Figs and Elixir of Senna—as—Syrup of Figs and Elixir of Senna—is the one laxative remedy manufactured by the California Fig Syrup Co. and the same heretofore known by the name—Syrup of Figs—which has given satisfaction to millions. The genuine is for sale by all leading druggists throughout the United States in original packages of one size only, the regular price of which is fifty cents per bottle.

Every bottle is sold under the general guarantee of the Company, filed with the Secretary of Agriculture, at Washington, D. C., that the remedy is not adulterated or misbranded within the meaning of the Food and Drugs Act, June 30th, 1906.

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Music

Editor, G. EDWARD STUBBS Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel,
221 West 91st St., New York.]

To the Music Editor of The Living Church:

Will you kindly answer the following question in your column in THE LIVING CHURCH?

Is it the practice of the leading choir-masters to train their choristers to keep step in marching to processional hymns, choosing tunes which are particularly suitable from a rhythmical standpoint? I know that there is a difference of opinion on this question, and I would like to know what the custom is in cathedral and other first class choirs.

Yours truly,

W. R. BLACHFORD.

"Keeping step" in processional hymns is an Americanism. As far as we know the practice does not exist in England. In the English cathedrals and prominent parish churches processional hymns are not sung, excepting on special occasions.

The custom is for the organist to play an organ prelude, of a strictly ecclesiastical type, while the choristers walk from the vestry to their places in the choir. At the close of the service there is no "recessional" hymn. There is another organ voluntary, generally of a quiet and dignified character, during which the choristers return to the vestry. Then after a prayer, and a choral *Amen*, the organ postlude is played.

In this country it is almost universally the custom to sing processional and "recessional" hymns, and in many churches choristers "keep step" like soldiers marching in the streets.

The object is to prevent singing out of time, and to enable the boys at the head of the line to keep with the tenors and basses at the other end of the procession—sometimes at a distance of seventy-five feet, or more.

However effective this plan may be, it takes away from the ease and spontaneity of the singers. We have often seen choir boys sway from side to side, and almost stamp their feet in their efforts to "march" in strict time. There is a labored and stilted effect, and the deadly precision with which the intervening measure is "paced" between the verses, adds to the machine-like character of the whole proceeding. In certain church buildings processional hymns give a good deal of trouble, owing to architectural peculiarities, and to the distance of the organ from the singers at the beginning of the procession. Various plans are tried in different churches. A first-class choir will keep the pitch for several verses, and the organist need not accompany until the choristers are near the organ. The first verse may be started with the assistance of a small reed instrument in the vestry, tuned to the large organ in the church. During the unaccompanied verses the choristers should listen attentively to each other, and thus keep time with their ears, and not with their feet. They should walk quite naturally, without keeping step to the music. This is a mere matter of practice, and there is no great difficulty in it. Tunes of all kinds may thus be sung, and the necessity of selecting only those that are adapted to "marching" can be avoided.

A still better plan is to dispense with the organ entirely, the hymn being sung unaccompanied from beginning to end.

This, however, is rather a severe test of a choir's ability, and should not be rashly attempted.

MOURNERS understand each other without uttering a word, like tired wanderers who, climbing a steep mountain, overtake other wanderers, pause, and then go on again, knowing that they all hope to see the same glorious sunset high above.—*Sel.*

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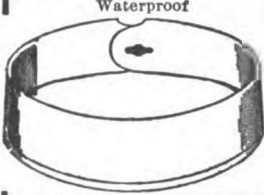
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If You Are Deaf—Read This

That "truth is stranger than fiction" is most forcibly illustrated in the case of Mr. Geo. P. Way, for many years the electrical engineer of the Detroit Y. M. C. A., in the accidental discovery he made of a scientific principle, through the application of which his lost hearing was completely restored.

For 25 years Mr. Way was a deaf man, unable to hear his wife's voice across the table, unable to enjoy an active part in social life. For him, as for every deaf person, life was a gloomy, individual matter. He was so deaf he could scarcely hear the roar of his engines and dynamos. For ten years he carried an ear trumpet and had tried every device known; had almost constantly been under medical treatment in the vain effort to get back his hearing. To-day he hears perfectly; yet when he removes two tiny devices from his ears, he is quite as badly off as before—he is again deaf. The story of his discovery, which restored his hearing, is remarkable.

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It was Before the Day of . . .

SAPOLIO

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