



# The Living Church

VOL. XLI.

MILWAUKEE, WISCONSIN.—OCTOBER 9, 1909.

NO. 24

416 LAFAYETTE ST., NEW YORK

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

153 LA SALLE ST., CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ Communications for all to be addressed to Milwaukee, Wis.

### THE YOUNG CHURCHMAN

An illustrated paper for the Children of the Church, and for Sunday Schools.

**WEEKLY:** 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

**MONTHLY:** 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

### THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

**WEEKLY:** 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

**MONTHLY:** 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

### THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, 2.50 per year. To the Clergy, \$2.00 per year.

#### CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.30 per year.

#### ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.10 per year.  
THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at The Church Times office. Price \$2.50 per year. Single copies 25 cents.

### THE LIVING CHURCH ANNUAL

AND  
WHITTAKER'S  
CHURCHMAN'S ALMANAC  
(Consolidated)

A Church Cyclopedia and Almanac, for the year, issued Dec. 28th. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper (from volume for 1909), 50 cents; cloth, 75 cents, postpaid.

### EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per hundred copies. A number of special editions for special occasions.

Postage is charged in addition on all periodicals to subscribers in Canada and abroad

## Holy Wedlock

A New Book with Marriage Service and Certificate

"Holy Wedlock" is the title of our new booklet containing the Marriage Service. It contains:

First. The Marriage Service from the Prayer Book rubricated, and the letter press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

Second. A Marriage Certificate, printed in Gold, Red, and Black.

Third. A blank page handsomely decorated, entitled "Bridal Party."

This page is intended for all the signatures of the Bridal Party.

Fourth. Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.

Fifth. Four other pages exquisitely illuminated in gold and colors with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5½ x 7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured. Bound in three styles of covers:

No. 1—HOLY WEDLOCK, heavy parchment cover, in envelope. Net, 50 cents.

No. 2—HOLY WEDLOCK, bound in white leatherette, title of book in gold, boxed. Net, 75 cents.

No. 3—HOLY WEDLOCK, white kid leather. \$2.50.

Every bride will want one as a souvenir of her wedding day.

PUBLISHED BY

THE YOUNG CHURCHMAN CO.

MILWAUKEE, WIS.



## Spiritual Conferences on KINDNESS

By the Rev. FREDERICK W. FABER, D.D.

It was the Rev. Frederick William Faber, D.D., who delivered the four Conferences on Kindness, viz.:

"KINDNESS IN GENERAL,"  
"KIND THOUGHTS,"  
"KIND WORDS," and  
"KIND ACTIONS."

As a prominent Bishop of the Church has said, "they have never been equaled."

Then too, it meets every condition of mind.

The man with no religion will read it with delight.

The man of the highest spiritual attainments will be profited by it, and charmed with its simplicity.

The well man, and also the man of suffering, will find entertainment for the one, and solace for the other.

The Professional Man,  
The Business Man,  
The Man of Leisure, and  
The Man of Affairs

will each find paragraphs to store in his memory.

The handsomest edition that has ever been made of this book can now be had.

Useful as a gift for any season.

Remember it for Birthdays, whether to Boys and Girls in their 'teens, or to Adults of any age or either sex.

#### PRICES:

Bound in handsome light-colored cloth, printed in two colors, gilt top, 90 cents; by mail, 96 cents.

Same edition, bound in maroon turkey morocco, gilt edges, boxed, \$1.50; by mail, \$1.58.

PUBLISHED BY

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

# SPAULDING & Co.,

Representing the Gorham Co.'s Ecclesiastical Department

## Church Furnishings

In Gold, Silver, Bronze, and Brass. Memorial Windows and Work in Marble and Wood given Special Attention

SEND FOR OUR NEW CATALOGUE Jackson Boulevard and State St., CHICAGO

R. GEISSLER 56 West Eighth Street, NEW YORK

CHURCH Stained Glass, Furniture, Silver Work, Brass Work, Marble Work, Embroideries, Fabrics.

Memorials for the Church and Cemetery

## MONUMENTS

SEND FOR FREE BOOKLET

Gravestone a Specialty

CHAS. G. BLAKE & CO. 729 Woman's Temple, CHICAGO.



## Church Furniture

From the least expensive to the most elaborate.

Whether it's a plain book rack or the finest sanctuary and chancel furniture get our prices.

Ask for Booklet E11

AMERICAN SEATING COMPANY, 215 Wabash Avenue, Chicago, Ill. New York Boston Philadelphia



## CHURCH VESTMENTS

EMBROIDERIES, SILKS, CLOTHS, FRINGES,

CLERICAL SUITS

HATS, RABATS, COLLARS

COX SONS & VINING 262 Fourth Avenue New York



## CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS

All material supplied. Artistic Stoles a Specialty.

Sale of Sample Stoles, reduced. Send for particulars.

BENJA HAYWOOD, 135 West 91st St. New York.

## A Book You Should Read

Such a book, commended alike by The Living Church, The Churchman, and The Southern Churchman, is

### The Religion of The Incarnation

by the Rev. Charles Fiske, rector of St. John's Church, Norristown, Pa.

The Rector of the Church of the Advent, Boston, the Rev. Wm. HARMAN VAN ALLEN, says of it in his parish paper: "I wish you would get, to mark and lead to un instructed friends, the Rev. Charles Fiske's Religion of the Incarnation. It is clear, sound, and useful."

The leader of the Women's Bible Class, Trinity Church, Boston, commends it just as highly: "It is just the book I have been looking for, for years. We are using it as a text book in our Bible Class of 150 members."

\$1.50 net; Postage 10 cents.

The Young Churchman Co.

Milwaukee :: Wisconsin

**MEMORIAL GIFTS**  
to your CHURCH for  
**ALL SAINTS' DAY**

Should be ordered NOW. Write us promptly for Information and Data with Illustration every Department.

**J & R LAMB**  
23-25-27 SIXTH AVE., NEW YORK.

**EVERYTHING FOR THE CHURCH**

**FOND DU LAC CHURCH FURNISHING COMPANY**

FOND DU LAC • WISCONSIN

**MENEELY BELL COMPANY**  
22, 24 & 26 RIVER ST., 177 BROADWAY,  
TROY, N.Y. • NEW YORK.

Manufacture Superior  
CHURCH, CHIME, SCHOOL & OTHER  
**BELLS.**

**BELLS, PEALS, CHIMES**  
Made only of best selected Copper and East India Tin. Well known for their full rich tone and durability. Write for catalogue.  
E. W. YANDUZEN CO. Prop'r Bells Bell Foundry (Established 1837). 469 E. Second St., CINCINNATI, O.

**BELLS.**  
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

**MENEELY & CO. WATERLIET (West Troy), N.Y.**  
The Old Reliable Meneely Foundry, Established nearly 100 years ago.  
**CHURCH, CHIME, SCHOOL & OTHER BELLS**

AS A MEANS of showing the charming music and remarkable possibilities of a good reed organ, we will send free, to any one interested, a catalogue of the new reed organ literature, containing samples of the music.  
MASON & HAMLIN CO., Boston.

**MANDIE ENGRAVING CO. MILWAUKEE, WIS.**  
Specialty Bell Bells, Zinc Engravings for Plates, etc. Send for catalogue. Prices

**CLERICAL COLLARS AND CUFFS**  
Waterproof  
Made in four widths 11-12 1/2 in-14 in-15 1/2 in-17 in  
Furnished in Dull Linen Finish Celluloid or Rubber  
These Goods can be washed with soap and water (hot or cold) and put on at once.  
Collars, 25. Cuffs, 50 Fr  
Address (Ecclesiastical Dept.)  
**CENTRAL SUPPLY COMPANY**  
NOT INCORPORATED  
ASSOCIATION BUILDING CHICAGO

## JUST ISSUED. Register of Church Services

A blank book, properly ruled, with printed headings, for the recording of all services in the church. There is space for date, hour of service, preacher, and other details required for the purpose. Size, 8x10 1/2 inches, cloth bound, 100 double pages. Price, 1.25; by express, prepaid, 1.37.

The Young Churchman Co. MILWAUKEE, WIS.

# THE CHURCH AT WORK

### HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop. Good Work at St. Paul's, Wellsboro.

THE Rev. WILLIAM HEAKES, whose resignation of St. Paul's, Wellsboro, takes effect October 18th, has been rector of that parish about fifteen years, having succeeded the Rev. A. W. Snyder June 15, 1894. During his rectorship the parish has steadily grown in numbers and strength. In December, 1895, the lot on which the present building stands was purchased. In 1897 the building was begun, and it was finished two years later at a cost exceeding \$20,000. Since then interior additions and decorations have cost nearly \$7,000. The parish is free from debt. Mr. Heakes will take charge of the Church of Our Saviour, Montoursville, and Good Shepherd, Upper Fairfield, November 1st.

### VERMONT.

A. C. A. HALL, D.D., Bishop. Bishop Hall Completes Thirty-six Years in the Ministry.

ON MICHAELMAS DAY the Rt. Rev. A. C. A. Hall, D.D., completed thirty-six years of clerical life in the United States. He has just concluded a retreat for deaconesses at New Canaan, Conn., with about thirty present, making the third retreat conducted by him during the month of September.

### CANADA.

Opening of Emmanuel College, Saskatoon—Rector Inducted at Toronto.

Diocese of Saskatchewan. THE OPENING ceremonies in connection with the Emmanuel College, Saskatoon, took place September 26th. Archdeacon Lloyd, Dean of the College, conducted the services. The college opened with forty students. This Anglican College is the first to become affiliated with the new University of Saskatchewan.

Diocese of Toronto.

WITH STATELY ceremonial the Rev. H. P. Plumtre was inducted and instituted into the historic parish of St. James' Cathedral, Toronto, September 27th, by Bishop Sweeney. About thirty of the city clergy, with the Bishops of Montreal and Toronto, occupied seats in the chancel. The mandate of induction was read by Dean Cayley, and the Bishop of the diocese pronounced the benediction.

## EDUCATIONAL

HOWE SCHOOL, Howe, Ind., opened September 22d with its full enrollment, over two hundred boys. The faculty has been increased by two instructors, and during the summer months extensive improvements have been made to the buildings. The chapel, dining-room, and upper school buildings have been enlarged. A new academic building is nearing completion.

ST. MARY'S Diocesan School for Girls, Concord, N. H., is full to overflowing with fifty-one girls, thirty-five of them in residence at the school. Five more were denied admission for lack of room. Forty-five of the girls attended service at St. Paul's Church, Concord, on St. Matthew's day, it being the twenty-third anniversary of the opening of the school, as it was also the thirty-ninth anniversary of Bishop Niles' consecration.

# The Living Church

VOL. XLI.

MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 9, 1909.

NO. 24

## The Living Church

*A Weekly Record of the News, the Work, and the Thought of the Church.*

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

### OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).

Chicago: 153 La Salle Street (Advertising headquarters).

New York: Sunday School Commission, 416 Lafayette Street.

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

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

**SPECIAL NOTICE**—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

### SUBSCRIPTIONS.

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

### ADVERTISING.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 153 La Salle Street, Chicago. Send classified Ads. to Milwaukee, Wis.

## PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS:	795
Which Passeth Knowledge—The Man Who Stays—Students at College—The Missionary Year—Judge Tuthill's Decision—Home Study of Scripture and of History.	
ANSWERS TO CORRESPONDENTS	797
BLUE MONDAY MUSINGS. Presbyter Ignotus.	798
ENGLAND COMMEMORATES SAMUEL JOHNSON. London Letter. John G. Hall	799
D. A. R. TABLET MARKS HISTORIC SPOT IN NEW YORK. New York Letter. [Illustrated]	800
A SPLENDID YEAR CLOSES IN MISSIONS	801
WORK OF WESTERN THEOLOGICAL SEMINARY OUTLINED. Chicago Letter. Remus	803
CONSECRATION OF DR. MURRAY	803
THE REAL STRENGTH OF ROMAN CATHOLICISM. London Spectator	805
DR. JOHNSON'S PRAYERS. Erving Winslow	806
DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff, Editor	807
HELPS ON THE SUNDAY SCHOOL LESSON. Rev. E. E. Lofstrom	808
CORRESPONDENCE:	809
Organ Recitals in Roman Churches (Rev. H. H. Oberly, D.D.)—Students at the University of Chicago (Rev. Simon B. Blunt)—Buy Only Complete Bibles (Rev. W. M. Purce)—Bishop Brent's Charge (Rev. Edmund S. Middleton)—Dedications of English Churches (Alice May Elliot).	
LITERARY	810
THE BISHOP'S CONFESSIOAL. VI. Kate Woodward Noble	812
THE PAST AND THE FUTURE ANNIVERSARIES. Rev. Roland Ringwalt	813
A PERSONAL THEOLOGICAL LIBRARY. Marie J. Bois	813
PERSONAL MENTION, ETC.	814
THE CHURCH AT WORK. [Illustrated]	816

LITTLE SELF-DENIALS, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*Dear Farrar.*

## WHICH PASSETH KNOWLEDGE.

FOR THE EIGHTEENTH SUNDAY AFTER TRINITY.

IN the Collect for to-day we pray that, withstanding the temptations of the world, the flesh, and the devil, we may follow God with pure hearts and minds—that is, with our souls enkindled by a pure love for Him, and truly on fire with devotion.

Very plainly in the Gospel does our Lord teach us what the spirit of the Commandments is: first love to God, and then, as a sequence, love to His children, our fellow-men. How are we to love Him? With all the powers of our being, heart, soul, and mind. This is further explained in the catechism, "My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength." "We love Him because He first loved us." Before we had any being God loved us, and gave His only begotten Son to die for our sins. The Apostle says, "God, who is rich in mercy, for His great love: wherewith He loved us, even when we were dead in sin."

What response do Christians make to the great love of Christ, with which they are encompassed upon every side? The voice of nature is tuned to praise with a perpetual *Benedicite*. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." The birds of the air praise Him night and morning; even the insects, whose brief life is but for a day, add their murmur of praise to the great anthem of creation, which rises perpetually to the Throne of God.

It is one thing to serve God from fear, but the saints served Him from love. Their hearts were on fire with a penitent love, "shed abroad in their hearts by the Holy Ghost." In that wonderful third chapter of Ephesians we read, "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God."

There is a low plane of Christian life upon which many are content to live. An attendance upon one Sunday service or none during the summer as a matter of obligation, spending the rest of the day and the whole of the week in pleasure. Not only the laity are among this number. How can a soul on fire with a pure love ever say, "I have fulfilled my obligation"? When we have done all are we not taught to say, "I am an unprofitable servant"? In the words of Perè Grou, "Devoted earthly love thinks nothing too trifling which can give pleasure or pain to the beloved. Who that loves can bear to cast a shadow on the loved face? How much less can a loving heart grieve God in anything? How can it bear to forego the tender returns of love He pours on those who are wholly His?" We cannot understand how our little love ministers to the happiness of an almighty and all-sufficient God, but Scripture tells us that the sacred heart of Christ thirsts for our poor human love with all the strength of a soul that is both human and divine. In the marvelous prayer before the agony in the garden, Christ prayed, "I will that they also, whom Thou hast given Me, be with Me where I am."

It is before the altar that the soul, absolved and made white in the Precious Blood, first learns the lesson of the power of that wondrous love which flows to us out of the heart of Christ present in the Blessed Sacrament; there she learns the lesson of detachment, and there is revealed to her the faint foreshinings of the blissful love of the saints before the Throne.

"Burn, burn, O Love, within my heart!

Burn fiercely, night and day,

Till all the dross of earthly loves

Is burned and burned away."

### THE MAN WHO STAYS.

**Y**ES, he's a good, honest man," confidentially remarked the representative of a great public service corporation concerning a city alderman; "You can *fix* him and he will *stay fixed*."

The compliment was a somewhat mixed one; but out of the mixture this much of sterling good might be derived: the man in question could be depended upon to do what he set out to do.

And alas, this virtue is rare in Church and State! The Man who Stays is conspicuous by his very rarity.

A great civic wrong has been committed. Popular indignation has reached a high pitch. Men are talking of it almost with violence. Perhaps large mass meetings are being held and vigorous resolutions are being passed. How many of these men can be counted on to do anything about it six months later? Most of them will have resumed their normal apathy by that time. Not many of them will care enough a year later to go to the primary to vote for better men. Yet here and there you will find men of the type that really counts in civic affairs—the Man who Stays. He was probably not among the hotheads during the period of greatest excitement, but he is *there* when the wrong can be cured, no matter how many months afterward. But he is almost alone.

A great popular election has carried a new man into office. He is radiant with the ideas of the "reforms" that he will institute. He looks over the election returns with glowing thankfulness. How many elements of good there are in the city, after all! How much help he will receive in his new administration from these clubs and those eminent divines and yonder reformers. Does he? His office is filled, day after day, with office-seekers, with plausible representatives of "interests," with men who are ready to point out how he can make a little money on the side, with would-be contractors and with guardians of public service interests. These flatter him, cajole him, advise him, entreat him. Where are all those forces of good that were to help him? They read in the newspapers that he has made this, that, or the other mistake; that he is training now with politicians and with questionable characters; that his office is full of them all the time. And so they grumble among themselves, and criticise him harshly, and tell what disappointments, after all, these reformers are. Here and there one still seeks to cheer the man that all have elected to office. Here and there one still tries to help. Each of these is the Man who Stays; but he becomes very, very lonely.

An episcopal election is under way. Much depends upon the result of the ballot. The destinies of the Church for the next generation—perhaps longer—hang largely upon the result. The contest is close. The deputies are very eager. The galleries are filled. The press table is crowded.

Now the galleries thin out. Six o'clock is drawing near. Several deputies put on their hats and coats and go home. Why? Why, it's dinner time, of course! The balance of power is changed. The Man who Stays, wins.

A new rector comes to a parish. He is greeted heartily by every one. Hundreds throng to shake his hand and bid him welcome. The church is crowded when he "preaches" for the first time. How long will this enthusiasm last? Upon how many of these people can he count for real work? Not many. There are a few faithful ones upon whom he can rely. The Man who Stays is the man who will help the rector next year; and he will not be crowded. He will find himself almost alone.

There was one advantage to the old-time foolish, irreverent practice whereby the bulk of a congregation filed out of church after the prayer for Christ's Church Militant. It showed, at least, who are the people that *stay*. One would not dare say that it distinguished the sheep from the goats, but it may not be improper to say that it discriminated between pseudo-sheep and pseudo-goats. It gave a special reward to the Man who Stays. God stayed with him.

And thus it goes. Popular movements seldom last three months. The great public is fickle. Popular adulation does not mean popular help. The forces that war against righteousness in Church or in State have generally to play only a waiting game. They can tire out the dear people if they can only get a little time. The Man who Stays is the only real force with which they must reckon, and he is few; very, very few.

On Palm Sunday the crowds cried "Hosanna! Hosanna!" By Friday their cry had changed to "Crucify Him!" One was unaffected by the former cry, and received the adulations

of the people for what they were worth; and then when the popular cry changed, He was in no wise disconcerted. He trod the winepress alone; the disciples fled. Most good causes have at some stage in their development been lost causes, and most popular movements have really been effected by the few. The victory of Good Friday was won by the Man—the God-Man—who Stayed.

Yet why do we waste energy in causes which we do not intend to back when excitement shall have died down? Is it not childish to do so? Do we, or the cause, gain by it?

The best we can wish for Church or State is for a large augmentation in the number of the Man who Stays.

**R**ECTORS of parishes convenient to a number of our colleges have addressed letters to THE LIVING CHURCH asking that they be informed of Churchmen who are students at such institutions. The request might well be made general. From practically every parish in the land a greater or less number of young people start out each autumn for school or college. It is a new and difficult situation for each of them. It is the first trial flight from the home nest. Everything is new and strange. Few familiar faces can be looked for. Home looms large on a very distant horizon, and heartaches and homesickness are pretty certain to be temporary experiences that must be met.

Never does the Church have such an opportunity as it has at that stage in the career of the young man or young woman. It can supply a need that nothing else can, and it can obtain an influence that probably it can obtain at no later period in life. But in order that this influence may be really effective, it is essential that the clergy nearest to the colleges should have the information as to such students, with their residence, at the very beginning of the term. Three months later the same information will not be useless, but any work done thus tardily will be very, very much less effective.

The Brotherhood of St. Andrew is another efficient aid in this work. It maintains a special oversight of boys and men at school and college, to the utmost of its ability. It does work among them that the clergy cannot do, by surrounding them with stronger associates and giving them a healthy environment. It does not relieve the clergy of one atom of their responsibility, nor infringe in the slightest degree upon their duty; but it supplements their pastoral efforts most efficiently. The same information that is sent to the clergy of college parishes may well be sent also to the Brotherhood of St. Andrew central office, Broad Exchange Building, Boston.

We trust it is unnecessary to remind the parochial clergy that their pastoral responsibility toward college students from their congregations is not abated when these have gone away to school. They remain their parishioners. The pastoral duty is not suspended. Precisely as the sick, who cannot attend public worship, must be specially visited, so these students should receive individual pastoral oversight. To some extent this can be and should be exercised through the mail. The efficient parish priest will keep in touch with those of his parishioners as are absent for such purposes. But he will not stop at that. He will see that the local clergy most convenient to the colleges receive the necessary information, so that students may be put into touch with whatever local agencies are provided for them—first of which, in any event, must be the Church and the sacraments themselves.

Happily, it is probably unnecessary to remind the clergy of parishes convenient for such work how important it is that they should discover and reach such students as near as possible at the beginning of each year, and that work among students is among the most important and most fruitful of all ministrations. In some few instances the Church has provided special halls, lectureships, etc., for work of this character. It is in every way to be desired that such facilities should be increased.

Moreover it would be well that distinctive college work should, where practicable, be under diocesan rather than parochial direction, and should have diocesan rather than local support.

"Town" and "gown" too often represent inharmonious factions, and a local vestry of "townsmen" is seldom best adapted to choose such clergy as will be most efficient for college work. If parishes adjacent to colleges might be administered as "peculiarities"—as modernized abbey churches, outside our vestry system—we believe they would be much more efficient in such work. This would imply support from a special diocesan fund, which should be raised in the diocese at large; and since the students commonly come from an equal or greater radius of

territory, why should not their pastoral oversight devolve upon the diocese rather than upon a parish? Nor can we think of any more important work appropriate to the personal ministrations of the Bishop, who could exercise his priestly cure of souls among college students as preëminently his own, if the work were thus diocesan and not parochial, and if the clergy of collegiate churches were recognized as his personal vicars.

With the enormous increase in the number of college students within recent years, the Church has no more important problem than that relating to their pastoral oversight.

**T**HE Church closes her year in general missions with by far the best record that she has ever made. Receipts not only equalled appropriations, but left something to be applied on the old deficit. Mrs. George C. Thomas is adding to the great benefactions which were her husband's delight as well as her own, by contributing a memorial fund of \$100,000 in addition to Mr. Thomas' bequests. For all this may God be praised! A great weight is lifted from the heart of the Church and from the hearts of very many Churchmen, to whom the missionary work is a very constant anxiety.

But the Church must not suppose that this has been accomplished easily, nor that the liberal gifts and bequests for investment will justify any disposition to drop back into the too-frequent apathy that has so often been shown. Endowments would be a curse to the Church if they took the place of the offerings of the living. They do not. They must always be used for the expansion of work. Already the Board has wisely added \$25,000 for domestic and \$29,500 for negro work to next year's appropriations, which will much more than offset the added income from new bequests. The Church must not only maintain its record but must go forward.

We believe it was wise for the question of a successor to Dr. Lloyd to lie over in order to give to the next General Convention the opportunity to legislate anew, in case any changes in the executive system were deemed desirable. We shall write more at length on that subject in the near future. At the present moment we are content simply to express gratitude for what the Church has accomplished during the year that has passed.

**W**E made no comment upon the recent decision of Judge Tuthill in Chicago to the effect that the Illinois law limiting women's work to ten hours a day was unconstitutional, because we felt that fuller reports must certainly lend a different color to his decision. The Oregon case, in which the supreme court of the United States held a similar law to be constitutional, seemed to be a new emancipation proclamation to women. The supposition was that the precedent thus set would be adhered to as a final interpretation of American law. The Illinois law, passed by its last legislature, was expressly based upon the Oregon law, of which it is substantially, if not exactly, a copy. Yet though the final court of the United States has unanimously pronounced the latter constitutional, a mere circuit judge in Chicago now pronounces the Illinois law unconstitutional.

We do not undertake to discriminate between the fine points of the constitutions of Oregon and Illinois. We do not question that that may be unconstitutional by state enactment in Illinois which is constitutional in Oregon. Much less do we criticise the novel manner by which the law was tested by means of injunctive proceedings. We see no ground for reasonable criticism of such proceedings.

But, brushing aside these specific details, in which criticism of this recent decision may easily be unjust, it cannot be amiss to say once more that the courts of this country, and particularly the lower courts, are robbing the American people of that priceless possession—their respect for the judiciary. That respect has already been greatly undermined. Laws which appear, not to the lay mind only but to the most careful legal mind as well, to be framed with such precision as lawfully to secure a desired end, are repeatedly set aside by courts for reasons that, if they were advanced by others than judges, would be treated contemptuously as frivolous. Of what avail is it to press upon our legislatures the necessity for advanced legislation in social matters when the chances are that petty courts will throw out the laws as unconstitutional as soon as the first attempt is made to break them? When such judges seek to find a way by which plausibility may be given to a local reversal of the decisions of the United States supreme court,

how can people maintain their respect either for the law or for those who sit as judges of the law? As a matter of fact, the respect of people for judges in general and circuit judges in particular has suffered serious deterioration in our day. No doubt the courts of the land can protect themselves by penalties from expressions or acts of open contempt; but when the inmost thought of the American people for their courts becomes one of silent, unexpressed contempt, the end of American free institutions is near at hand. Do the judges realize their responsibility for promoting that form of contempt, which cannot possibly be made punishable in the court presided over by even the least competent of them all?

We presume, of course, that this recent decision will be carried to the highest courts for review, and we do not believe that the decline of American jurisprudence has yet reached such a low level that an ultimate decision may not be pronounced that will commend itself to thoughtful people, who perfectly recognize that courts must tell what the law is and not what it ought to be. We shall not deny the possibility that no other interpretation of the Illinois constitution can reasonably be given by the courts than that which Judge Tuthill has just pronounced. Yet it is significant that competent thinkers in Chicago do not now believe this, and that the grounds for the decision of the court have not been sufficient to win the approval of the best thought among its citizens. We earnestly trust that this case may be carried to the highest courts for ultimate decision, and that such decision, whatever it be, may be so clearly in accordance with the law and the facts as to win the confidence of the people in the courts which they have established. After all, it may not be forgotten that, serious as the possibility must be, the same power—the American people—which created the courts can also unmake them.

**W**ITH the increased activities of autumn, it cannot be amiss to remind many lay persons of the advantages in study which they may have by correspondence in connection with the Society for the Home Study of Holy Scripture and Church History. The system of home study is the only one by which most of us can increase our intellectual efficiency in the spiritual realm. That system makes possible a really educated laity in the Church, and to it Miss Smiley, the director, has devoted her life work. We earnestly wish that more might be desirous of coming into contact with it.

The office of the society is in the Church Missions House, 281 Fourth Avenue, New York.

### ANSWERS TO CORRESPONDENTS.

O. (1) Requiems may be celebrated annually on the anniversary of any death, or at other times; but obviously their number would then be so great that this cannot often be provided. The more usual way is to remember the departed silently at the petition for the "whole Church" in the Eucharist. (2) Bishop Grafton's *Christian and Catholic* and Westcott's *Catholic Principles* are excellent to give to persons having no Catholic foundation and in danger of Romanism.

### THE RIVER'S LESSON.

O silver river, lapsing to the sea,  
How much thou teachest me!  
Amid the lofty mountains was thy source,  
And all along thy course  
Thou spendest blessings on the thirsty land;  
Thy brink, on either hand,  
Was fringed with flowers that drew their life from thee;  
And many a lordly tree  
Spread wide its sheltering boughs, a deep retreat  
Against the storm or heat.  
The fair green fields where feeding cattle strayed  
And lambs in spring-time played,  
The wealth of waving harvests, all was thine.  
The fruitage of the vine  
And orchards decked with blossoms white as snow,  
Or, laden, bending low  
With autumn's store of crimson or of gold,  
All of thy largess told.  
O shining river, now thy course is run,  
And here, at set of sun,  
Bearing its glories mirrored on thy breast,  
Thou passest to thy rest.

O river! Would my life had been like thee,  
And tending to the sea,  
That boundless sea to which we all must tend,  
Thus calmly at the end,  
Bright with the memory of good deeds done,  
Might face the setting sun!

Santa Monica, Cal.

Mrs. J. D. H. BROWNE.

## BLUE MONDAY MUSINGS.

WE separated, gentle reader, by St. Willibrord's shrine in Echternach, if I remember, with a promise of some Alpine glimpses. Ah, if there were only time and space to linger with you in the unspeakable beauty of the Thunersee, with Niesen's pyramid just across the lake from my windows, and the sharp Stockhorn exulting above the clouds, to the west, while Eiger and Mönch, and the ever-glorious Jungfrau, in their eternal snows, shine resplendent eastward, to the sunrise, or glow with matchless purple radiance at sunset! We might go rowing together with Phyllis and Ruth, English children with voices sweeter than the Swiss honey one has for breakfast, and great masses of fair hair, and delightful manners, such as are meet for the children of the clergy; or climb up, up to the green plateau of Sigriswil, into its church a thousand years old, clean and bare and desolate as an empty barn now, under the blight of Lutheranism; or chat with small Frieda Stern, aged eleven, the eldest of seven, and playing mother to all the rest in the peasant-home by Aeschlen, while the real mother lies ill under two feather-beds by way of comfort.

We might visit St. Beatus' grotto, overhanging the lake, where an almost lifelike image of the hermit apostle sits in meditation, and the custodian opens a rock-hewn grave where several skeletons repose in confusion, and remarks casually: "One of these is Beatus; we don't know which."

But the Lake of Thun is doubtless well-known to many of you: perhaps you have even lingered in the cool arcades of the garden by Gunten, which is my Swiss home, with the malachite of the waters at your feet and gentle sixteen-year-old Marguerite talking in four or five languages by your side. So, reluctantly, I turn away from all that region, to take you with me into less familiar corners of this divinely planned playground for the civilized world.

So, let us go on pilgrimage once more, this time to Einsiedeln and St. Gallen.

I had been sailing on the Lake of Luzern all day, lifting up my eyes unto its mountains and praising God for such splendour of beauty; with a visit to Tell's chapel and to the great Tell Monument at Altdorf besides. (Of course you believe that legend, which has become so much a part of every Switzer's inheritance. I don't mean to play modernist and argue that it is as good as true, though it never happened: I really do hold it for history, Baedeker to the contrary notwithstanding. It is too good not to be true!) But at five o'clock I took train at Flüelen, and, after two changes, found myself at the end of a tiny branch-line, in an amphitheatre-valley far above the Lake of Zürich, with the great bells of the Abbey of Our Lady of Einsiedeln booming out their call to prayer, one among the two hundred thousand pilgrims that come there every year.

It was a longer journey than the two hours in a comfortable railway carriage; I began to realize that, as I looked round my exquisitely clean, bare little room in the *Hôtel du Soleil*, and saw the crucifix over the bed, with the holy-water stoup beneath it, and heard the hearty salutation of Phronie, the maid, "*Gruss Gott!*" which echoes over all German-Catholic Switzerland its cheerful piety. I was back a thousand years and more, with Count Meinrad of Sulgen, who built here a tiny church to shelter an image of our Lord in His Mother's arms, with the Benedictine hermits (*Einsiedler*) who guarded it after his death, A. D. 861, and with all that long procession of hermit souls which has marched up from the Alpach to the shrine, commemorating the Incarnation as they went. For here, though the glory of the Prince-Abbots has passed, and the sword is no longer borne with the crossier, as it used to be by Emperor Rudolf's decree in 1274, the old spirit remains: whatever paste jewels may be set therein, the fine gold of child-like, earnest faith in God Incarnate, whose delights are among the sons of men, shines bright and pure.

After dinner I went across the great open place before the Abbey, past the Virgin's Fountain, climbed the steps, and went in. There, just inside the doors, is a black marble chapel, enclosed in an iron grating: and within, adorned with jewels and gorgeous vestments, is the image. I wish I could honestly say I was moved to religious feeling. I accept the Seventh Ecumenical Council, *ex animo*, and abhor the Iconoclastic heresy fervently, as savouring of Islam. But I must frankly own that, in itself, this grotesquely ugly doll, black with age and preposterous in its attire, revolted me; and the countless *ex votos* hung round the shrine only added to the painful impression. Still, when I saw the rapt faces of the crowds that

were kneeling in the shadowy minster, heard the inarticulate murmur of their prayers, and saw the endless stream of penitents going into the chapel of the Confessionals, I remembered that God brings good out of even the foolishness of men, moving mysteriously; and when I came out and saw the pilgrims drinking solemnly, as if in some sacramental rite, from each of the fourteen jets that stream out of the Virgin's Fountain, I forgot to be critical, and drank too!

The Abbey buildings are vast and *baroque*, erected early in the eighteenth century upon old foundations, and as bad architecturally as one would expect from that period. Interiorly, the abbey church suggests St. Peter's, Rome: and one who abhors that monstrous private chapel of the Western Patriarch as heartily as I do, could hardly utter a severer criticism. But when I entered it Sunday morning at nine, for the sermon which precedes the High Mass at 9:30, and found it packed to the doors with thousands of eager listeners, it seemed very much holier than St. Peter's ever did. The preacher was a young Benedictine, in his black habit (the original of the black preaching-gown so dear to old-fashioned Evangelicals), and he extolled God's goodness in ordaining the salvation of the world by being born of a woman, according to the flesh. Then came a dignified, stately celebration of the Holy Mysteries, a bearded monk celebrating, with the proper ministers; and when I went out, an hour later, over my arm the necessary camp-chair provided by all the inns for their guests, I was conscious that Einsiedeln is indeed holy ground.

The abbey stands 3,000 feet above sea; and back of it is a hill, with pastures and forests, seven hundred feet higher. As I climbed it, the spell of sanctity was on every living creature; even the young colts, usually shyest of farm-creatures, came up to a stranger's hand in the friendliest fashion, and the doves perched on the horses' shoulders, as of old on St. Francis' arms. Far below stretched a peaceful valley, whence rose the melody of the *Ranz des Vaches*; and as the sun reached the zenith, and the *Angelus* rang out from the abbey towers, I was grateful to Our Lady of Einsiedeln for having brought me there.

PRESBYTER IGNOTUS.

## MISSIONARIES SHIPWRECKED IN THE PACIFIC.

THE following despatch to the Newark *Evening News* tells of the shipwreck and suffering of a party of missionaries in the Pacific and of the death of one of them. It is not stated what is the religious board under whose auspices these were sent out:

"VICTORIA, B. C., September 23.—The American missionary yacht *Hiram Bingham* capsized at Jaluit, in the Marshall Group, recently. The Rev. T. Walkup died from exposure. The others passed three weeks in an open boat without food. The yacht was from Boston. Details were brought last night by the steamer *Aorangi*, from Australia.

"The survivors were rescued by the steamer *Germania* and landed at Sydney August 26th. The *Hiram Bingham*, a motor schooner, was bound from Butaitari, with Rev. Dr. Walkup, eight Caroline Islanders, and a native child on board.

"The schooner was lost seventy miles north of the Gilbert Islands. A tropical squall came suddenly and heeled the vessel over on her beam.

"The ship's company clung to the rigging, while several natives succeeded in releasing a rowboat from the wreckage. A couple of oars were recovered, and all clambered into the boat abandoning the schooner. For twenty-one days the castaways drifted at the mercy of the wind and waves. Before leaving the wreck fifteen coconuts were picked up, this being all the food for nine adults and one child for three weeks. Rain squalls prevailed, and the missionary caught rain in his oil skins and served rations in the coconut shells.

"The castaways fell ill, and some went mad. Sharks in large numbers followed the boat. On May 26th land was sighted, and islanders assisted the castaways to land on Edon Island.

"Mr. Walkup died soon after landing, and was buried on the beach. His wife and family returned to America just before the fatal voyage began."

WE DO NOT need to defend the truth. Truth is its own defense. Not many years ago merchants and bankers, when they left their places of business, turned off the lights and put up great heavy shutters. To-day they pull aside the blinds and turn on a strong light. The greatest protection the truth of God can have is to expose it so that every one may see what it does. Let us give up trying to guard our faith. It is better far to live it.—*Sunday School Times*.

## ENGLAND COMMEMORATES SAMUEL JOHNSON

### Bi-Centenary of the Distinguished Man of Letters

#### MOVEMENT FOR THE PROTECTION OF THE ATHANASIAN CREED

##### Assault Upon a Priest in the North of England

##### SERIES ON "THE CHURCH AND MODERN LIFE" CONCLUDED

The Living Church News Bureau  
London, September 21, 1909

THE opening of the Johnson bi-centenary commemoration took place at Lichfield on Wednesday last, and enlisted widespread public interest, as was specially evinced in the newspaper press by the large number of leading articles concerning the Grand Old Man of the eighteenth century. The proceedings included the reception of Lord Rosebery, the orator of the occasion, by the Mayor and corporation at the house in Market Place in which Dr. Samuel Johnson was born in 1709; a visit to the Johnson exhibition at the art school; and the address by Lord Rosebery at the guild hall. Among the company who had assembled there were the Bishop of Lichfield, Field Marshal Lord Grenfell, and Viscount and Viscountess Halifax. In his notable tribute to Dr. Johnson, which was at once a discerning piece of criticism and a fine example of eloquent composition, Lord Rosebery laid special stress on what we know of Johnson as a spiritually minded man and as a Churchman. After dilating upon him as a man of letters, a conversationalist, and in the other characters of his many sided genius, what more remained? asked Lord Rosebery:

"The highest of all, the great Christian soul, the ardent champion and firm bulwark of the Faith. It was not always so. For some years he was wholly regardless of religion—indeed, a lax talker against it. That was in youthful days. But when, after meeting Boswell, he came under our close view, all that was changed. This was not to say that he was free from the anguish of doubt, for that was not the impression he gave; but first and last with him stood his religious faith. He was a High Churchman of the old school, sometimes intolerant of Nonconformists, but, on the whole, of a broad, embracing scope. Men like this are the stay of religion in their time, and for those who come after. Laymen who hold high and pure the standard of their faith do more for Christianity, it may safely be averred, than a multitude of priests. To say this is not to disparage the clergy; rather the reverse, for it implies that their course is regular and habitual; but their championship is felt to be the natural result of their profession and their vows, while the conspicuous layman, who is also a conspicuous Christian, has all the honors of a volunteer. No one, I think, can doubt that Samuel Johnson and William Ewart Gladstone were priceless champions of their faith, and that their places will not easily be filled." (Cheers.)

It will be seen by the last quoted passage that Lord Rosebery made a serious slip, through ignorance, I suppose, of the Catholic religion, as a Presbyterian. By their baptismal promises and vows laymen are just as much under obligation to "hold high and pure the standard of their faith" as are the clergy. That is not distinctively a clerical duty.

##### FIGHT FOR RETENTION OF THE ATHANASIAN CREED.

The mischievous proposal emanating from the Primate and majority of the Bishops and the Lower House of Canterbury Convocation to remove from the Prayer Book the rubric ordering the use of the Athanasian Creed in divine service on certain feasts of the Church, is, happily, going to be met with resistance *à outrance*. The English Church Union is organizing a big campaign of opposition, and particularly notable is the action of clergy in the diocese of Peterborough—which is likely to be followed in other dioceses—in the matter of the representation of the diocese in Convocation. The following resolutions have recently been adopted unanimously at a meeting of incumbents, and at their request communicated to their Proctors in Convocation, and circulated among the beneficed clergy of the diocese:

"1. That a committee of clergy be formed in each of the three archdeaconries, with a view to maintaining the *status quo* of the Athanasian Creed and organizing opposition to the present attempt to mutilate the form of the Creed and remove the rubric ordering its use.

"2. That with this object in view an honorary secretary (the Rev. C. L. Robinson) be appointed, a Defence Fund opened, and all beneficed priests in the diocese be communicated with and invited to associate themselves in opposition to any candidate for the post of Proctor who shall fail to give an assurance that he will oppose the present revolutionary proposals with regard to the Creed.

"3. That a communication be sent to Canons Ball and Gedge to the effect that after a perusal of the Proctor's letter in the Diocesan magazines, the assembled clergy (while expressing their personal regard and respect for Canon Gedge and Canon Ball) feel that it is incumbent upon them to take steps to support the candidature of only such Proctors as will maintain the Athanasian Creed."

In view of a general election in November or January, as now seems likely to occur if the Lords should throw out or materially amend the Budget Bill, such action as this by the Peterborough clergy is most timely. In the next convocation we want Proctors who really represent their clerical constituencies, and not merely themselves, on this proposal to silence the Athanasian Creed, and thus, if possible, have the Canterbury Lower House undo the work of the present House.

##### ASSAULT ON THE VICAR OF SOUTH STAINMORE.

An extraordinary outrage on a vicar is reported from the north of England. It is stated that whilst the Rev. J. G. Sax, vicar of South Stainmore, Westmoreland, was escorting a young lady to her home, one evening last week, she having called at the vicarage house and expressed fear of going alone, he was violently set upon by a gang of young men, most of whom were in disguise, his hands and feet tightly bound to a gate with thick ropes, amid volleys of abuse and disgusting language, and after the lapse of considerable time, carried back to the vicarage grounds on the shoulders of his assailants, where he was finally freed, the ruffians decamping. The vicar also declares that he lost a sovereign and two half crowns, which he had in his pocket at the time, and that the clothes he wore were completely ruined while he was held prisoner on the ground and coming into contact with his tarred and begrimed captors. The sequel to this outrage has likewise caused no mild sensation in the neighborhood. The police investigations regarding it are now well completed, and summonses for assault are being served upon from eight to a dozen of the alleged ringleaders, who, without exception, belong to thoroughly respectable families, the majority being sons of farmers residing in the district. Some of them are actively connected with Protestant sects, either as local preachers, Sunday school teachers, or "Christian Endeavor" workers.

##### LAST OF "THE CHURCH AND MODERN LIFE" SERIES.

The subject of the fourteenth article of the series of "The Church and Modern Life" which is now appearing in the *Standard* was "Housing of the Poor," by Canon Barnett. This was succeeded by an article on "Business Morals," by the Bishop Suffragan of Jarrow (Dr. Nickson), who has made a special study of the subject. The last published article of the above series appeared in yesterday's issue of the *Standard*. The subject was concerning "Observance of Sunday," and the contributor was the Bishop of Peterborough (Dr. Glyn). His Lordship made no reference, I am sorry to say, to the true Christian way of keeping Sunday holy—namely, by attendance at our Lord's own service of the Blessed Eucharist. He rightly urged, however, upon the leisured class more self-denial and more self-control for others' good. "A Sunday journey by railroad, steamer, carriage, or motor seems in itself," he said, "harmless and innocent, but if it hinders in our fellowmen a due observance of the Lord's Day, we cannot justify the act. That our 'man and maid may rest as well as thee' is the plain Scriptural command, and though in what is necessary we may employ this service, we cannot for our pleasure rob them of their day of rest."

##### MISCELLANEOUS ITEMS.

The Bishop of Truro, as Dean of Truro Cathedral, has received an official communication stating that the King "is very glad to sanction the spires of the two western towers of the Cathedral bearing respectively the names of 'King Edward' and 'Queen Alexandra.'" The southwestern tower and spire will therefore, bear the name of the King, and the northwestern the name of the Queen. The central tower, with its spire, bears the name of Queen Victoria. It was in May, 1880, that his majesty, then Prince of Wales and Duke of Cornwall, laid the foundation stone of the Cathedral.

At the request of the Bishop of Worcester, Canon Masterman, the vicar of St. Michael's Coventry, has agreed to the Rev. E. Digby remaining in charge of the local mission for the present. This assistant curate had objected to pew rents and musical vanities at the parish church, and his attitude had led to his resignation. Among the artizans of Coventry, however, there was a strong feeling that he should continue his work at the mission, and the popular demonstration in his favor has at length prevailed.

J. G. HALL.

## D. A. R. TABLET MARKS HISTORIC SPOT IN NEW YORK

### Interesting Ceremonies in Connection with Hamilton Grange and St. Luke's Church

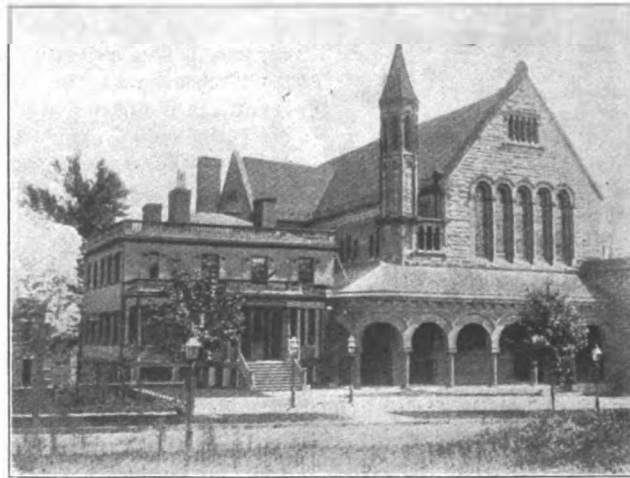
#### AUTUMN WORK BEGINNING IN CITY PARISHES

##### Death of Rev. S. T. Graham

##### OTHER ITEMS OF NEWS FROM THE METROPOLIS

Branch Office of The Living Church }  
416 Lafayette St. }  
New York, October 5, 1909 }

ON Wednesday, September 29th, during the week of the Hudson-Fulton celebration, the Washington Heights chapter, D. A. R., unveiled a tablet erected to mark "The First Line of Defence" constructed by the American Army under General Washington in 1776, after the disastrous Battle of Long Island, across the high ground on Manhattan Island which has since received the name of Washington Heights. After the ceremony a reception by the chapter was held in "Hamilton Grange," the present rectory of St. Luke's Church. The Regent, Mrs. Samuel J. Kramer; the 1st Vice-Regent, Mrs. J. H. Storer; and the 2nd Vice-Regent, Mrs. O. M. Bostwick, are all members of the parish. Hamilton Grange was erected by Alexander Hamilton on his large country estate on Washington Heights in 1801 and was occupied by him until the morning of the fatal duel with Aaron Burr, July 11, 1804. The Grange is the only house in existence in New York which is associated with the Great Federalist. In its original position it stood about 200 feet above the sea level, and from its wide piazzas views were to be had of the Harlem valley, of the East river and the Sound, of Westchester county and Long Island on the one side, and of the Palisades of the Hudson and of New Jersey on the other. The dining-room and the drawing-room were octagonal in form and opened on the piazzas through three large windows reaching from floor to ceiling. In three other sides of the room opposite these windows were placed doors faced with mirrors which threw back with pleasing effect the lovely and diversified scenery. Hamilton's library and the other rooms of the house are unaltered, but the charming pentagonal hall was rebuilt to adapt the house to the present site, to which it was removed in 1889 to make way for a new street. St. Luke's Church purchased the property after transferring its down-town property in Hudson street to Trinity parish. The house has been occupied for some years by the Hamilton Grange School, but last spring the new rector, the Rev. G. Ashton Oldham, decided to occupy it once more for parish purposes. The work of painting and decorating and, so far as possible, restoring the old house, has been in progress all summer, and at this time it was thrown open for public inspection. Years of neglect have not been able to destroy the interest and charm which appeal to the eye and the imagination of every visitor to the old place, and St. Luke's parish is proud of its unique rectory.



HAMILTON GRANGE AND ST. LUKE'S CHURCH, NEW YORK.

This year promises to be the most prosperous in the history of the parish. With a new rector and a strong staff of workers, including the Rev. Harry L. Taylor, formerly of Emmanuel Church, Boston, Deaconess Mildred, a recent graduate of the New York Training School, and Mr. C. Whitney Coombs, the well known composer and organist, late of the Church of the Holy Communion, the parish is coming to take rank as one of the most active in the diocese.

##### AUTUMN WORK BEGINNING.

With the coming of the first Sunday in October, many of our parishes resume the full schedule of services, and the winter programmes of social and institutional work are announced. Bishop Courtney returned to the city and preached in his parish church, St. James', Madison avenue. The special Sun-

day night meetings were resumed at the Church of the Ascension. At the Church of the Holy Communion, the rector, the Rev. Dr. Mottet, who has recently returned from abroad, officiated at all services, preaching in the morning, afternoon, and evening. Daily services at nine and five o'clock have been resumed. For the thousands of Church people working and visiting in this busy shopping district, a noon-time service is held each work-day. Dr. Mottet will speak at each of these services throughout October.

Sunday night services were resumed at old Trinity, Broadway and Wall street. The daily offices are said each week-day at nine and three. The Holy Communion is celebrated daily throughout the year at 7:30. Sunday services are 7:30, 10:00, 10:30, 3:30, and 7:30. The Rev. C. R. Stetson, vicar of Trinity Church, has returned from his vacation. Mr. William C. Broughton, the sexton, estimated that quite five thousand persons have visited the grave of Robert Fulton each day this week.

Grace Church was also reopened, as noted last week. The Rev. George H. Bottome, vicar of Grace chapel, preached in the morning, and referred to the splendid spirituality of the late rector, Dr. Huntington.

##### DEATH OF THE REV. S. T. GRAHAM.

The Rev. Stephen Thomas Graham died on Wednesday at his home, 321 West 94th street. He was born in Kent county, Del., in 1845; was educated at the General Theological Seminary; was ordained deacon, 1889, and priest, 1890, by Bishop Potter. Mr. Graham was rector of Trinity Church, Mount Vernon, N. Y., for some years, and came to this city in 1905, officiating at All Angels' Church. He is survived by his widow and two sons.

##### FUNERAL OF CLYDE FITCH.

Ascension Church, Fifth avenue and Tenth street, was filled on Friday morning during the funeral services for Clyde Fitch, who died about a month ago in France. Only the family and a few intimate friends followed the body to Woodlawn Cemetery, where the interment was made. The Rev. Percy Stickney Grant, rector, conducted the services. He was an old friend of Mr. Fitch, and his eulogy was a simple recital

of the character of the man he had known so well. The Rev. A. F. Underhill and Dr. Leighton Parks were also in the chapel.

##### THE NEW ST. THOMAS' CHURCH.

The following statement just issued to every pew-holder in St. Thomas' Church is of interest to many Churchmen within and without the parish: "When construction of the new church begins, the work will start at the west end of our property. Pew-holders, therefore, will not be disturbed during this season." The rector, the Rev. Dr. Ernest M. Stires, has returned from his summer home on Lake George, and will soon announce definite plans for the building operations.

The recent city ordinance for widening Fifth avenue condemned seven feet along the frontage. To offset this loss and to extend the depth of the church site the old rectory lot will be added, and the adjoining property to the west, formerly the home of the late Theodore B. Starr, on West Fifty-third street, will be used for rectory purposes. It is predicted that the new St. Thomas' will be one of the most beautiful churches in New York City, and will rival St. Patrick's (R. C.) Cathedral as the costliest church on Fifth avenue.

##### DR. LITTELL'S ANNIVERSARY.

On the Feast of St. Michael and All Angels, in St. John's Church, Yonkers, at which he is now an assistant priest, the Rev. Thomas Gardiner Littell, D.D., celebrated the fiftieth anniversary of his ordination to the diaconate. He was attended at the Eucharist by the Archdeacon of Westchester, Dr. Van Kleecck, who read the epistle; the Rev. John S. Littell of Keene, N. H., who read the gospel; by the Rev. John M. Eriesson of St. John's, Yonkers; and by the Ven. George C.



Hall, D.D., Archdeacon of Wilmington, Del., who for seventeen years has filled the rectorship of St. John's, Wilmington, in which he was preceded by Dr. Littell and the late Bishop Coleman. Dr. Hall preached a fine and very thoughtful sermon on "The Ministry of Angels and Men in a Wonderful Order," leading to the vocation and service of men.

After the Eucharist the guests from out of town were taken to Mrs. Littell's residence, where, after luncheon, the Rev. John M. Ericsson called for impromptu speeches by the Rev. Dr. George Williamson Smith, Admiral Harrington of Youkers, Archdeacon Van Kleeck, the Rev. Dr. Edmund M. Guilbert of Southport, Conn., and Archdeacon Hall. Of many expressions of congratulation we mention those from the doctor's governess, when he was seven years of age, from the Presiding Bishop, from Bishops Niles and Parker of New Hampshire, and from the vestry of St. John's, Wilmington, and from the people of the latter parish, who sent by the hands of their rector a handsome gold cross encasing twelve large amethysts.

#### NEW DEPARTURE AT COLUMBIA.

Beginning next Sunday, prominent preachers in and about New York will give lectures in the chapel of Columbia University. The general topic of the series will be "Christianity and the Modern World." The sermons are designed to present the message of Christianity to the varied interests of modern society. The services begin at 4 o'clock each Sunday afternoon.

#### SETTING APART OF DEACONESSES.

Bishop Greer appointed Wednesday morning, October 6th, for the setting apart of Deaconesses, the service to take place in Grace Church, and seven candidates to be presented. Five of these are graduates of the School for Deaconesses, established by the late Rev. Dr. Huntington, soon to occupy a new building on the Cathedral grounds. The new Deaconesses are: Miss Georgie E. Crane, Miss Agnes Howell, Miss Ruth E. Hildreth, Miss Edna A. Turner, Miss Mary C. West, Miss Rebecca Armstrong, and Miss Julia Morand. Miss Hildreth will take up work in Christ Church, Clinton street, Brooklyn; Miss Armstrong at the Bronx Church House; Miss Morand will go to Tennessee.

#### THE SAVING OF THE PALISADES.

After ten years of difficult, patriotic work on the part of distinguished citizens of New York and New Jersey (and none more interested and unselfish than the president of the New Jersey Commission, Colonel Edwin A. Stevens of Hoboken), the Governors of the two states on Monday, September 27th, officially received Palisades Park, and this noble property, for fourteen miles, beginning at Fort Lee and extending northwards, belongs to the people for their enjoyment and admiration forever. There the Palisades will stand, untouched by the destructive hand of man, with undiminished grandeur, as the first explorers of the Hudson river and the countless travellers and sailors of three centuries looked upon these great rocks. It has cost a half million dollars to do this good work. Had private individuals of wealth, influence, and patriotic motives not united with the two great commonwealths it is doubtful if the preservation of the Palisades would have been accomplished. The good work has been done and future generations will enjoy this grand and beautiful object lesson in nature.

### FAITH.

We plead for faith, and when God lets  
Our souls be tried, what vain regrets  
Our spirits blight!  
And thus, self-knowledge God imparts;  
Contrite, we own our carnal hearts  
Have longed for sight.

What, then, is faith? It is the smile  
Of trust. We turn to God, e'en while  
Our hopes lie dead.  
Faith asks of God: then, lowly, hears  
The still, small voice, with reverent ears  
And bowed head.

Faith is the power that scorns to lean  
On finite sense, but claims th' unseen,  
The Infinite;  
And with rapt gaze, beyond earth's laws  
She looks, and seeks from the Great Cause  
To benefit.

Sin's compromise, her courage high,  
Can never daunt; faith's piercing eye  
Sin's doom foreknows;  
And in Christ's power cures wrong with right,  
Heals hate with love, makes darkness, light,  
Christ's beauty shows.

MARY GRACE MERRYMAN.

### A SPLENDID YEAR CLOSÉS IN MISSIONS.

All Appropriations are Met, and the Old Deficit is Reduced.

ANOTHER GIFT FROM MRS. THOMAS WILL AUGMENT RECENT BEQUESTS.

General Secretaryship is Referred to General Convention for New Legislation.

APPROPRIATIONS FOR DOMESTIC AND COLORED WORK ARE INCREASED.

NEW YORK, September 29, 1909.

HERE was a splendid tone to the first meeting of the Board of Missions yesterday. In the first place, the year's contributions toward the apportionment are sufficient to pay the year's expenses and to reduce the deficit that was carried over by some \$8,000, leaving it now but little over \$40,000. Then the splendid bequests of Mr. George C. Thomas and of Miss Mary Rhineland King, concerning which information was given, are supplemented by a further gift of Mrs. Thomas, of \$100,000 for a memorial fund in honor of her husband.

It was determined not to proceed to the election of a general secretary, but to refer the whole matter to General Convention, with suggestions for some changes in the executive system, possibly placing a Missionary Bishop at the head of the missionary work.

The opening of the autumn work was signaled by the first meeting of the Board of Missions, on September 2d. All but five of the elected members were present, together with two honorary members and representatives from Departments One, Two, Three, and Five. The return to duty of the associate secretary after severe illness was heartily welcomed and the Board expressed its gratification that it might continue to have his valuable services.

#### THE GENERAL SECRETARYSHIP.

The committee on the nomination of a general secretary announced that it had requested Dr. Lloyd to permit his resignation to take effect on the day before his consecration. With regard to filling the vacancy thus created the committee reported that in their judgment it is eminently unwise to attempt to make any election at this time.

"In the first place, it could only be a temporary election, because the canon requires that at each General Convention a general secretary should be chosen by the two Houses of the Convention, and as the next General Convention will meet in October, 1910, it would be very unjust and unfair to any man to ask him to take the place for this short time.

Besides this, the committee is very much impressed with the fact that the office ought to be enlarged, both in its title and in its power, and they propose to ask the Board to appoint a committee to report a change of the canon to the General Convention which will give the general secretary a new name and make him what he certainly ought to be, the great inspiring presence and power of our entire missionary work, and to make possible, should it be thought desirable, the choice of a Missionary Bishop for the position.

"The office is so efficiently organized that the committee believes it can do its work without any additional secretary, and with the cheer and hope of financial conditions they believe it safe to let things go on as they are."

The Board approved the report of the committee, and the chairman appointed the Bishop of Chicago, the Rev. Dr. Alsop, and Messrs. Pepper and Butler as members of the committee to draft the suggested amendment to the canon before the General Convention. By a later resolution the Board requested the special committee on the nomination of a general secretary to take into consideration the propriety of appointing a general secretary *ad interim* to serve until a general secretary is elected.

#### TREASURER ELECTED.

Mr. George Gordon King was unanimously elected treasurer in succession to the late George C. Thomas, as stated last week. In accepting the election Mr. King expressed his deep appreciation of the trust reposed in him and his determination to do everything in his power to further the Church's work at home and abroad.

#### LAST YEAR'S FINANCES.

In reporting on the finances for the last fiscal year, Assistant Treasurer Roberts announced that since it had been determined to keep the books open until September 28th in order that delayed offerings and gifts might be credited to last year's apportionment, it was impossible to make a detailed statement. He was, however, able to say that the income from all sources would be sufficient to meet the appropriations for the last year and to cut down by about \$8,000 the deficit of \$48,500 which the year began with. Therefore the Church would enter upon a new missionary year with the finances in more satisfactory condition than when the year began. Last year forty-nine dioceses and missionary districts gave

the full amount of their respective apportionment as compared with eighteen dioceses and missionary districts seven years ago, when the apportionment plan was adopted by the General Convention. About seven hundred congregations from whom no offerings were received during the fiscal year 1907-8 sent offerings for the year just closed. This accounts in large measure for the greatly improved financial showing. Many were led to do this because of their desire to show their appreciation of the work and example of Mr. Thomas.

The Board in expressing its gratitude for this achievement, recorded "its deep appreciation of the fine spirit of coöperation manifested by the Bishops and parochial clergy, without whose help the present result would have been impossible," and adopted a resolution requesting the parish clergy "to express to their congregations the Board's cordial thanks for the loyal coöperation which has changed a situation full of danger and anxiety into one full of confidence and courage."

The Board also expressed its appreciation of the services rendered by members of the Commission of Seven in helping to avert what threatened to be a disastrous situation.

#### CHILDREN'S LENTEN OFFERINGS INCREASED.

The assistant treasurer announced that the offerings from the Sunday schools for the Lenten Offering for the past fiscal year amounted to \$146,653.84 from over 3,900 schools as compared with \$137,170.58 from 3,800 schools for the preceding year. The general secretary was instructed to convey to the young people of the Church the thanks and appreciation of the Board for their continued and generous help.

#### APPROPRIATIONS ARE INCREASED.

In view of the hearty endorsement of its progressive policy given by the Church, the Board decided to act at once upon the urgent appeal made by the committee on Domestic Missions and the committee on Work Among the Negroes. An additional \$25,000 was appropriated for Church extension in the United States among white people and \$29,500 for Church extension among Negroes.

#### SPLENDID GIFT AND BEQUESTS.

The Board was informed that Mrs. George C. Thomas desired to give \$100,000 as a fund in memory of Mr. Thomas, to be held in trust and the income only to be used for purposes at the discretion of the Board. The vice-president was requested to convey to Mrs. Thomas the hearty thanks of the Board for her gift and its assurance that her wishes would be complied with.

The assistant treasurer reported to the Board that its late treasurer had created three trusts to be held by the Domestic and Foreign Missionary Society—one of \$100,000, the income to be used for the purposes of the society; one of \$50,000, to be used to increase the efficiency of the work done by the society; and one of \$15,000, to be used to further in any way that the Board might think best the Lenten Offerings of the Sunday schools.

The assistant treasurer was also able to give particulars concerning the large bequest of Miss Mary Rhineland King. Under her will the Domestic and Foreign Missionary Society, in addition to being residuary legatee, will receive a valuable piece of property in New York City, to be held in trust and the net income therefrom to be used for the general work. Miss King also created two funds, one of \$20,000 and one of \$10,000, to be held by the Board and the income to be applied to colored missions. Eventually the society will receive Miss King's country estate on Long Island, with liberty to dispose of it and use the proceeds for its corporate purposes.

The assistant treasurer pointed out that in spite of these generous gifts it would be inaccurate to assume that the invested funds of the society make steadily increasing offerings from living donors unnecessary. The income available for general purposes from all trust funds is now about \$100,000, while the appropriations for the present fiscal year are more than \$1,100,000.

#### SAME APPORTIONMENT CONTINUED.

Upon the recommendation of its special committee the Board decided to reënact the table of apportionments to the dioceses as for the last fiscal year, with the exception of a slight change to correct an obvious error in the apportionment to the diocese of California. The total apportionment for the present fiscal year will be as last, approximately \$658,000. The offerings from congregations and individuals for account of the apportionment for the year 1908-9 fell short of this amount by about \$120,000.

#### INTERDENOMINATIONAL MISSIONARY MOVEMENT COMMENDED.

In order that the Church may share in the help expected from the conferences and conventions to be held during the winter under the auspices of the Laymen's Missionary Movement in seventy-five of the principal cities of the United States, the Board requested thirty laymen to form a nucleus of a committee of one hundred laymen representing dioceses in different parts of the country, to take steps to insure the attendance of Churchmen at these gatherings and to organize them for aggressive work thereafter.

#### NEEDS IN FOREIGN AND COLONIAL FIELDS.

The Board had before it many letters from Bishops in the domestic field with regard to arrangements for the new fiscal year, and wherever necessary, favorable action was taken. The letters received during the summer from the Bishops abroad indicated that steady progress is being maintained. Bishop Graves reported that

he had succeeded in purchasing about twelve acres of property adjoining the grounds of St. John's University at a cost of \$15,000. Upon this land it is proposed to erect a new preparatory building for St. John's, with a teachers' residence and a school for the training of catechists. A special appeal was authorized to secure the money with which to provide for this purchase.

Numerous requests for reinforcements were also before the Board. Clergy are urgently needed in Porto Rico, China, and Japan; physicians in Japan and the Philippines; nurses in the Philippines and China; while St. Paul's College, Tokyo, St. John's University, Shanghai, and Boone University, Wuchang, need laymen to take important posts on their faculties. Women teachers are needed in St. Mary's, Shanghai, and St. Hilda's, Wuchang.

The Board learned with great regret of the death of the Rev. E. R. Woodman, our senior missionary in Japan, on July 22d; of the death of Miss Mabel A. Protheroe of the African Mission, on August 11th; and that of Mrs. Schereschewsky, widow of the late Bishop Schereschewsky, on August 20th, at her home in Tokyo.

The Board also accepted with regret, because of illness, the resignations of the Rev. D. W. Bland of Porto Rico, Miss Lillis Crummer of Shanghai, and Miss Mary Humphrey of the Philippines. The resignation of Dr. B. M. Platt, of the Philippines, who has entered the government services, was also accepted; and at the request of the Bishops of Alaska and Hankow, the names of the Rev. John D. Driggs, M.D., and Miss Rebecca R. Halsey, were removed from the list of missionaries.

The election by the Council of the Seventh Missionary Department of the Rev. H. Percy Silver to be department secretary was approved.

Miss Grace Lindley was appointed assistant to the secretary of the Woman's Auxiliary, with duties at the Church Missions House.

The Board having received from the recent Conference of Church Workers Among the Colored People a renewal of its previous request for the appointment of a field secretary, replied that it was not prepared at this time to reconsider the decision of last winter not to appoint such an officer.

The committee on Missionary Meetings reminded the Board that during the past year there have been many evidences that the Church as a whole has realized its missionary privilege and obligation as never before, and as a result has been led to attempt and to accomplish tasks that a few years ago would have seemed impossible. It therefore recommended and the Board adopted the following resolution:

*Resolved*, That the Bishops be requested to set apart in their respective dioceses and districts the Second Sunday in Advent, December 5, 1909, as a day of thanksgiving for the goodness of Almighty God in leading the Church to a more adequate conception of her mission and in enabling her to undertake and achieve larger things for the glory of God and the welfare of His children."

#### NO CREEDLESS CHRISTIANITY.

Arguments in favor of a creedless Christianity are discussed with great skill by Dr. M. O. Stammer, in a recent issue of *Glauben and Wissen*. It is a psychological impossibility and self-deception on the part of the champions of an undogmatical Christianity, he declares, to claim that there can be such a thing as a creedless Christianity. All religions consist of certain principles and ideals, and these are simply other terms for creeds and articles of faith. The lives of all of us are spent in efforts to realize certain things considered desirable, and these things are what we believe in and what we hope for. The Monist or the advanced religious thinker does not really try to abolish creeds; what he is attempting to do is to stamp out the old faiths and put in their place his own convictions. He has a new religion to offer the world. He wants to substitute one creed for another. He would abolish the article of faith which tells us that man was made by the creative act of God, and would substitute a statement that he came into existence by the slow process of natural development. Just as agnosticism is really a self-contradictory term, Dr. Stammer contends, so a creedless Christianity is also self-contradictory. Dogma, Dr. Stammer affirms, is a religious necessity. The important thing about a man is his life, and he lives what he believes in. He cannot lead a Christian life unless he purposes to realize certain principles or truths that his faith as a Christian makes him think are necessary. Without dogma and doctrine, the Christian life would lack a guiding star, a directive principle; it would be like a boat without a rudder. The Church, even more than a political party or a school of philosophy or sociology, must have a special creed and fixed principles as an expression of its ideas and ideals. A creedless Christianity, Dr. Stammer says in conclusion, is an impossibility.

SOMEBODY has wisely said that "difficulties are stones out of which God's houses are built." And why? Because difficulties are tests of character—they who use them rightly grow stronger, gain wider experience, see how to walk on more humbly, patiently, and faithfully to heaven. They help to build that temple of our ever-growing holy life wherein dwells God the Holy Ghost.—*Sacred Heart Review*.

## WORK OF WESTERN THEOLOGICAL SEMINARY OUTLINED.

**Fine Commendation by the Bishop of Vermont of the New Professor in New Testament.**

**PARISH HOUSE TO BE BUILT FOR ST. ANDREW'S.**

**One Parish Sends Two Candidates to a Sisterhood.**

**OTHER NEWS ITEMS OF CHICAGO AND VICINITY.**

**The Living Church News Bureau  
Chicago, October 5, 1909**

**T**HE Western Theological Seminary has announced two most attractive post-graduate lecture courses—one of eight lectures in the Department of Ecclesiastical History by Professor Marshall B. Stewart, M.A., and one in the Department of Semitics and Old Testament Literature by Professor Olaf A. Toffteen, Ph.D. The former lectures are to be given Friday mornings at 11 to 12 o'clock, beginning Friday, October 8th. The general subject will be "The Church of England in the Twentieth Century." Professor Toffteen's lectures will be held Tuesday mornings 10-12 M., beginning October 5th, and will be on the general subject, "The Monuments and the Old Testament." They will be popular lectures on the bearing of the monuments of the Babylonians, Assyrians, Hittites, and Egyptians on Hebrew historical records. No doubt both courses will be as largely attended by the clergy of the city as were those given by Dr. Toffteen last year.

The Rev. Charles Smith Lewis, who has been elected to the Chair of New Testament History, is a son of the second rector of Emmanuel Church, La Grange, Ill., and his boyhood was spent in that town. He is a graduate of Johns Hopkins and the General Theological Seminary and comes splendidly equipped for his new work. Mr. Lewis resigned the rectorship of the parish at Woodstock, Vt., to come to the Seminary. We quote from the convention address of the Bishop of Vermont:

"While heartily bidding Godspeed to Mr. Lewis in his new post, for which he is eminently qualified, we deeply regret losing him, not only from the rectorship of St. James', Woodstock, but from the secretaryship of the Convention, the chairmanship of the Sunday School Commission, and other offices in the diocese. Realizing the very great importance—none can be greater—of the proper training of men for the sacred ministry, we are glad to give of our best to this work, and only hope that we may have more candidates to send to one or other of our seminaries."

### PARISH HOUSE FOR ST. ANDREW'S.

At a recent meeting of the parishioners of St. Andrew's Church (the Rev. F. Du M. Devall, rector), it was voted to proceed immediately with the erection of a parish house. Plans were submitted for a \$14,000 building to contain a gymnasium and auditorium, each sixty-seven feet in length, six guild rooms, a choir room, a room for a central heating plant for the church as well as for the parish house, a kitchen and every convenience essential to a modern thoroughly equipped parish house. The need for adequate accommodations for parish organization and a suitable center for social life has long been felt at St. Andrew's as it has in every city parish. It is hoped and expected that with the splendid equipment outlined above, St. Andrew's parish can do much for the care and guidance of the young people, upon whom depends, to so great an extent, the future welfare of the Church. St. Andrew's is not only building for the present but she is looking forward to, and providing for, the future.

### ADDITIONS TO SISTERHOOD OF ST. MARY.

Christ Church, Woodlawn (the Rev. C. H. Young, rector) has the distinction of having given two communicants of the parish to the Sisterhood of St. Mary recently. During the summer one communicant was professed in the Community of St. Mary at the convent at Kenosha, Wis., as Sister Constance Anne. Sister Elizabeth (Miss Elizabeth Crane) is at present a novice at Kenosha. It is surely a sacred honor for a parish to be called upon by our Lord to give its daughters to this most blessed and holy life of service for Him. The Sisters of St. Mary have done a magnificent work for years in the diocese of Chicago, maintaining the splendid St. Mary's Home for Girls, St. Mary's Mission House in connection with the Cathedral for mission and rescue work, and bringing much hope and comfort to the unfortunates in the women's ward of the city prison, the Bridewell. The community of St. Mary numbers over one hundred sisters at the present time, all most active in educa-

tional work, in four large boarding schools, in rescue work in New York, Chicago, and the mountain districts of Tennessee, in hospital work in New York, and in various other departments of the Church's life, all in a most efficient manner.

### GUILD ANNIVERSARY AT LA GRANGE.

One of the oldest, if not the oldest, parish guilds in the diocese, St. Mary's Guild, Emmanuel Church, La Grange (the Rev. T. B. Foster, rector), observed its thirty-fifth anniversary recently with a public reception at the parish house. It proved to be a very happy reunion of 200 women, present and past officers and members of the guild; and bore eloquent tribute to the guild's usefulness in the past and to its present efficiency. The guild was founded before the incorporation of the parish, the thirty-fifth anniversary of the latter falling on November 14th, at which time it will be commemorated in a suitable manner.

### DIOCESAN NOTES.

An event which is being looked forward to with great interest is the semi-annual meeting of the Chicago branch of the Woman's Auxiliary, to be held November 5th. It will mark the twenty-fifth anniversary of the organization of the Chicago branch. Every effort is being made to make this anniversary a notable occasion, in point of programme, attendance, and offering. Further plans will be announced later.

An addition is being built to the present Church of the Holy Nativity, Longwood (the Rev. Thos. N. Harrowell, priest in charge), at a cost of \$1,800, which will increase the seating capacity to 200. Besides undertaking the enlargement of the church, which was found absolutely necessary owing to the great influx of people into this suburb, the mission has decided to purchase a rectory, and a contract has been signed looking to this end.

The Rev. William White Wilson, L.H.D., rector of St. Mark's parish, Chicago, has had the distinction and honor conferred upon him of an election to the thirty-third degree in Masonry. This is the highest degree conferred in Masonry, and was voted to Dr. Wilson at the meeting of the Supreme Council of Scottish Rite Masons at their meeting in Boston, September 22d.

The Rev. F. C. Sherman, rector of Trinity Church, Aurora, returned September 26th after a very interesting and restful summer in Europe.

Mr. Alfred G. Walthall, organist and choirmaster of the Church of Our Saviour, Chicago, has been honored by the North Shore Musical Festival Association by their placing his "Picturesque Suite" upon the programme for a recent rendition by the Thomas Orchestra. Its presentation was received with great enthusiasm. It is reported that the work will be added to the standard repertoire of the Thomas Orchestra.

RENMUS.

### CONSECRATION OF DR. MURRAY.

**R**EV. JOHN GARDINER MURRAY, rector of the Church of St. Michael and All Angels, Baltimore, was consecrated Bishop, to be Coadjutor of the Diocese of Maryland, in his parish church at Baltimore, on the feast of St. Michael and All Angels, and in the presence of a congregation that filled St. Michael's to overflowing. Hundreds of men, women, and children were unable to reach the doors. The consecrators were the Rt. Rev. William Paret, D.D., LL.D., Bishop of the diocese, who presided; the Rt. Rev. Frederick Joseph Kinsman, D.D., Bishop of Delaware, and the Rt. Rev. Alfred Harding, D.D., Bishop of Washington. The Rt. Rev. Cleland Kinloch Nelson, D.D., Bishop of Atlanta, was the preacher, and the presenters were the Rt. Rev. James Henry Darlington, D.D., LL.D., Ph.D., Bishop of Harrisburg, and the Rt. Rev. John Newton McCormick, D.D., LL.D., Bishop of Western Michigan. The Rev. Edward Trail Helfenstein, of St. John's Church, Ellicott City, and Rev. Arthur Chilton Powell of Grace Church, Baltimore, were the attending presbyters. The Rt. Rev. William Forbes Adams, D.D., D.C.L., Bishop of Easton, read the consent of the Bishops. Others taking an active part in the ceremony were: the Rev. A. B. Kinsolving, D.D., of St. Paul's, Baltimore, who presented the certificate of election; Mr. Joseph Packard, of Emmanuel, Baltimore, who read the canonical testimonial; Rev. J. S. B. Hodges, D.D., rector emeritus of St. Paul's, Baltimore, who read the certificate of the Bishops; and Rev. J. Houston Eceleston, D.D. of Emmanuel, Baltimore, who read the consents of the Standing Committees. Others within the chancel were the Rt. Rev. J. Philip DuMoulin, D.D., Lord Bishop of Niagara; the Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia; the Rt. Rev. A. M. Randolph, D.D., Bishop of Southern Virginia; the Rt. Rev. W. L. Gravatt, D.D., Bishop-Coadutor of West Virginia.

It was an imposing ceremony, and the traditions of the his-

toric and Apostolic Church were looked after in minutest detail. Choral evensong was held on the night before the consecration, with Bishop Nelson of Atlanta, officiating. The Lord Bishop of Niagara preached the sermon. Every seat in the large church was occupied, and many persons were compelled to stand throughout the service.

The Holy Eucharist was celebrated at 7:30 o'clock in the morning of the festival by Dr. Murray, assisted by the clergy of St. Michael's. Morning Prayer was said at 9 o'clock. The consecration service began promptly at 10:30 o'clock. Many of the leading citizens of Baltimore had seats in the body of the church, including Mayor J. Barry Mahool, who is a vice-president of the Presbyterian Union of Maryland; Hon. George R. Gaither, Republican candidate for Governor of Maryland two years ago, and a delegate to the General Convention at Richmond; Mr. Joseph Packard, and many other distinguished Churchmen in the diocese. Representatives were present from the adjoining dioceses of Delaware, Washington, Pennsylvania, Virginia, West Virginia, as well as from Alabama, New York, Massachusetts, and other dioceses. It was an occasion long to be remembered in Maryland. A brilliant reception in the evening followed the consecration, and Church people from every quarter of Baltimore were present, attesting the popularity of the new Bishop. Dr. Murray received many handsome gifts, among which may be mentioned two sets of vestments from the ladies of his congregation, a pectoral cross from the men of the congregation, an episcopal ring from the clergy of the diocese, a robe case from the Daughters of the King, a handsome edition of the Bible from the chapel of the Guardian Angel, Baltimore, and a present from the inmates of the Female House of Refuge, Baltimore.

#### THE SERMON.

Bishop Nelson's sermon was upon "Modern Demands Upon the Episcopate," and his text was taken from St. Matthew, chapter xii, verse 52: "Every scribe which is instructed unto the Kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

He said in part:

"If after a century devoted to the training of youth, a famous exponent of the educational systems of our time presents his ultimate conviction that religion can dispense with all creeds and continue of value to the world without the historic Christ, it is perfectly apparent that a man may be the administrative head of a great organization for the advancement of culture and scholarship while remaining in dense ignorance of or indifference to the plainer facts of history. Also that even in his mature years he may misapply his knowledge by failure to recognize the most stupendous force that has ever been manifested in the world, and that he fails also in becoming respect for the conviction of thousands without which, to inspire men's souls and direct their aims, all the best efforts and greatest talents of himself or others would have been inefficacious and vain.

"For, if anyone presumes to imagine that the conditions necessary to modern progress in education and arts could have been found possible without the security and support furnished by faith in the incarnate Christ, he is but an idle dreamer whose visions need not be taken into account, nor his words seriously weighed in plans for the world's advance.

"In a reliable estimate based upon the world-wide experience of nineteen centuries a little child standing to confess the apostolic doctrine and kneeling in prayer to his Heavenly Father, is potentially a greater factor in the world's peace and the good of mankind than the most learned savant or the most efficient educator who sets as his goal universal education in which Jesus Christ has no place or part. It behooves us then, if we are to justify the position of leadership to which the Church has called us, to be ever on guard and ready to deny and disprove all fallacious theories or mental, no less than material, acquirement that treat man as a being of intelligence, of will, and of energy without any share in the great realities of a divine relationship; without acknowledgment of the privileges and claims of sonship, and with no other hope of immortality than the continuance of certain ideals, soulless, characterless, and irresponsible.

"Unless our senses are to be disbelieved, this refined pantheism has many teachers and advocates in our seats of learning, and we shall act wisely to employ every legitimate means and all the influence we can bring to bear, to safeguard our young men and young women against the insidious, often dishonest methods to rob them of their faith under the pretext of a higher learning and more advanced thought than it is in the scope of Christianity to embrace. It is a time when we should beware of the Greeks even when bringing gifts."

With respect to Christian Unity, after expressing the view that Canon 19 had been "greatly misinterpreted and too frequently misapplied," and that "the history of the successive efforts to weaken the force of our Ordinal" savored "more of liberalism than of Catholicity," he felt that we have in the late amendment "the symbol

of a purpose as well as a desire to make the Quadrilateral effective, and of a step forward to meet in amity the loving and longing souls of every communion which the Spirit of God is leading out of the thralldom of the sect-idea into a realization of the expressed purpose of our Blessed Lord."

To the Bishop-elect he said:

"My brother, whom the Church hath called to a share in this office and ministry of the Apostles of our Lord and Saviour, Jesus Christ, I have rapidly reviewed a few of those many duties which devolve upon us with our consecration and are specially exigent at this juncture.

"From what I know of you I am quite sure that no one need add to your own sense of insufficiency for these and many other things appertaining to your office.

"Your acquaintance with the official life of your beloved and reverend diocesan, whom you are called upon to assist, will have taught some, and your association will teach you more of the multifarious demands upon a Bishop's time, thought, heart, and nerve.

"Any of your brethren can tell you of a position of authority with little beyond personal influence to sustain it, of responsibilities without equipment and means, of innumerable expectations, and superabundant criticism; you will soon learn the loneliness of the Episcopate in the midst of numbers, of the widespread acknowledgment of the dignity of your office combined with oblivion of your human needs and human weaknesses; and you will find that the most pellucid honesty cannot wholly disarm suspicion.

"I do not know that I would recommend the study of human nature so much as your own, or to meet objections except by avoiding the causes.

"But I may urge upon you the importance of guarded speech and self-control in action, unswerving adhesion to the Church's standards of doctrine and morals and great caution in committing yourself to undigested theories, and above all that you derive your chief counsel from the Holy Scriptures, your sweetest and most enduring sustenance from the Holy Eucharist, and your judgment from Him whom God did send to teach the hearts of His faithful people.

"Your greatest encouragement will be not rewards secured or successes achieved or encomiums won, or any marks of human approbation, but the answer of a good conscience toward God and toward men with the praiseful acknowledgment of the source of all benefits to yourself and to others. Thanks be to God for His power and His goodness, which have sustained us in all our tribulations through Christ Jesus our Lord."

Bishop Murray will enter at once upon a series of country visitations and will also have an office at the diocesan library, 1106 Madison avenue, Baltimore. Bishop Paret sails for Europe late this month and will leave the diocese in charge of the Coadjutor.

#### SCHMES FOR PUBLIC RELIGIOUS EDUCATION.

Religion must be put into the public school if we are to save the nation, says the *Christian Work and Evangelist* of New York. Cardinal Gibbons, President Eliot, Dr. Wenner, all agree on this. Now, in our present unfortunate state of religious sectarianism, with Protestant and Roman Catholic so at variance, and in our great cities the added problem of the Jewish population, it is, of course, going to be impossible to teach orthodox Christianity. Neither is the state going to disburse money to support sectarian schools. One of two courses only is possible—or both, one in one place and one in another. But to one or both of these must we soon come. Either Protestants and Roman Catholics (with the Jews in New York) must get together and produce a series of lessons on which both can agree, and have these taught thoroughly at the beginning of each day, or else Dr. Wenner's plan of closing the schools Wednesday afternoons and sending the children to the churches of their choice for religious instruction, which shall count in their courses the same as their other lessons, must be followed. We confess that we prefer the latter course, if it could be made compulsory, for there would be more real religion in it, and morality becomes more dynamic when grounded on religion. But if this cannot be brought about, surely there is enough on which both Protestant and Roman Catholic agree to accomplish much. God and the moral obligation to God; a righteous God, demanding righteousness in His children, we belonging to God and throwing away our life when living apart from Him; the plans of God for humanity and our part in them; the inevitable penalty of sin, both to men and communities; the stability of the nation resting on the honesty and purity of the individuals; the selfish life is of the beast world, but the altruistic life for men; the appeal to gentleness, humanness, chivalry, pity, in every boy's and girl's heart is the real life; the life of service as the noblest expression of humanity; the true patriotism of a pure devotion to one's country in times of peace; good government; honesty and the Golden Rule in business; hands undefiled of bribes, the only clean hands—surely all denominations can agree on these things, and these things are not a small part of religion, and an hour's or half an hour's daily instruction in these things, till they became atmosphere for the child, habit of thought, would transform his habits and purify his ideals.

### THE WORLD-STRENGTH OF ROMAN CATHOLICISM.

**A** BOOK lately published with the title *The Decay of the Church of Rome*, by Joseph McCabe (London: Methuen & Co.), is reviewed at length in the (London) *Spectator*. That work seems to indicate a total strength of Roman Catholicism very much under what it is commonly assumed to be. Statisticians, says the *Spectator*, have been influenced by their own enthusiasm, or by the exaggerated estimates of others; and the adherents of the Roman Church are reckoned usually at a figure which varies from about 220,000,000 to 270,000,000. An article in the *Strand Magazine* for August, 1906, ventured so far as 353,000,000. Besides these gigantic figures, we also hear continually of Rome's progress, of her increase at the expense of other Christian bodies, and especially of her triumphant growth in England itself, throughout the British Empire, and in the United States. Cool observers will notice at once that all these estimates of numbers are loose, and that statements of progress are vague. They are so discordant with one another, and so irreconcilable with acknowledged facts, that little reliance can be placed on any one of them. The numbers which are attributed generally to the Roman Catholic Church are all obtained by assigning to her the whole population of certain countries, and by making generous estimates for countries which are not wholly Roman Catholic.

Mr. McCabe has examined all these figures and estimates very carefully, weighing and testing them in many ways, looking at them from every point of view, and coming at the last to very definite conclusions, which he describes as "safe and somewhat startling"; and "startling" they certainly will be to fervent Roman Catholics. In one of his opening pages he formulates a thesis, which he promises "will be rigidly demonstrated." "Instead of showing signs of increase, the Church of Rome is rapidly decaying, and only a dramatic change of its whole character can save it from ruin."

Let us say, before we pass on, that Mr. McCabe's volume is well and agreeably written. His present style is less hard and trenchant than in some of his earlier books. It has gained in clearness and simplicity as he proceeds in authorship. So far as the present writer has tested him, he is an accurate and honest worker, whose facts can always be relied on, whose judgments are acute and interesting. Moreover, in Roman Catholic affairs he speaks from a long and intimate experience, and he knows very well what he is talking about. It should be added that this book is wholly free from a controversial bias. The facts, indeed, are strong; but they are left to speak for themselves, which they do with an overwhelming effect. The tone of the writer is always moderate and courteous. Though he deals with statistics, his book is deeply interesting. It is full of romance, and, still more, full of pathos. Many errors and many crimes are, no doubt, shown working out their inevitable conclusions, but, as we must remember, at the expense and suffering of innumerable good men. Principles are inexorable, and they exact the full penalty from individuals. Nowhere are human disillusionments and failures so tragic as in religion. Mr. McCabe's work should be reviewed in the spirit in which it was written. It should be regarded solely as a question of statistics, and not in any sense as a matter of dogmatic controversy. It is only so that it can do good. And it gives no occasion for boasting to any Christian, whatever it may do for neutrals or opponents; for every other Christian sect, as the doom of the Papacy is unfolded, must apply to itself, *mutatis mutandis*, the disconcerting moral, *de te fabula narratur*.

Mr. McCabe divides his work into fifteen chapters. He subdivides the Roman Catholic Church into three main divisions: the Latin world, which includes France, Italy, Spain and Portugal, and their American descendants; the English-speaking world, which includes Great Britain, Greater Britain, and the United States; the Germanic world, including Austria, Switzerland, Belgium, Holland. Russia has a small chapter to herself, and missionary countries fall under one or other of the previous headings.

Passing for a moment to a more general view, Mr. McCabe says that his plan has been to compare the present position of Romanism with its position about the middle of last century. He "finds that instead of having made considerable progress during that time, it has lost nearly a third of its dominion"; he adds that the process of decay has been increasingly accelerated of "late years," and that it is not likely to be arrested under

the reign of Pius X. "Romanism has entered upon a remarkable phase of disintegration." The Church ought to contain 270,000,000, "if the Vatican had done no more than retain its followers of eighty years ago, and their children." But instead of this, 80,000,000 at least must be deducted, if we would realize the actual condition of Romanism. The Church is not making any real progress in England and the United States. French Roman Catholicism has shrunk from about 36,000,000 to at the most 6,000,000. Several millions must be added to the loss from Italy. Spain and Spanish America add several millions more. There is leakage in Austria, in Germany, and in all the smaller countries. And the statistics of quality are even more serious than those of quantity. They "show that fully 80 per cent of the actual supporters of the Vatican belong to the illiterate masses of the population; and we shall further discover that, in proportion as education is given to them, they tend to discard their allegiance to Rome." Mr. McCabe reckons the Church of Rome at 190,764,378, and of these he says that at least 120,000,000 are illiterates, many of them being South American tribes, nominally Christian, but in the lowest stages of civilization. One-fourth of the Roman Catholic population of the world is Spanish-American. In Europe, too, quality has to be estimated as well as numbers; and the supporters of the Vatican are most numerous in South Italy, in Bavaria, and in the various backward provinces of the Austro-Hungarian monarchy:

"'Catholic countries' are disappearing from the map of the world."

"France is more effectively lost than Germany was in the sixteenth century."

"In mind and heart the nation has turned definitely away from Rome; and the fault is largely Rome's."

"In the case of France, we can make a fairly precise determination of the fortunes of the Church of Rome. Within half-a-century it has fallen from the position of a Church of 30,000,000, in a population of 36,000,000, to a shrunken body of (at the most) 6,000,000, in a population of 39,000,000. It is, of course, a mere popular fallacy that the population of France is stationary. It has steadily though slowly increased, while the number of the faithful has rapidly decreased."

These figures do not represent mere assertion. They are tested, Mr. McCabe assures us, by marriages, birth-rates, church attendance and accommodation, numbers of the clergy, Easter duties, political votes and influence, educational statistics; by every test which can be applied to a complicated and difficult subject, in which official returns are generally defective, and a religious census is the most deceptive statement of all. By working his calculations on different lines, Mr. McCabe reaches the same general conclusions; and this account of his processes applies to all the other countries as well as to France. In the cases of Great Britain, Ireland, and the United States, emigration and immigration enter largely into the calculation. The movements of population have been continual and considerable since the second quarter of last century; and it has been forgotten too often in considering the United States that every million added to the Romanists there, over and above the native increase, means the loss of an equal number from other countries.

As to England, Mr. McCabe says: "Apart from France, the Roman Catholic Church has lost more heavily in the English-speaking world than it has done in the Latin world"; and the explanation of his figures justifies this statement, which is so contrary to the accepted view. He estimates the Roman Catholics in England in 1800 at 100,000. Since then the general population has quadrupled, and the Roman Catholic body, without any immigration, should amount to 400,000. But at least 1,000,000 Irish, besides many other foreigners, came into England during the last century. Taking all the factors into account, the Romanists in England should number somewhere between 3,000,000 and 4,000,000. As a matter of fact, they only amount to 1,200,000. That is a less relative proportion than existed under Charles I. Striking as the absolute increase may be, there is nothing "miraculous" about it, as Mr. McCabe points out, when the amount of Irish and foreign immigration is considered. As to the figure itself, Mr. McCabe tests his estimate from every point of view, and the application of each test confirms it; whereas if a larger total be accepted, impossible results are obtained with regard to marriages, church accommodation, school attendance, and all the other standards which can be applied to the figures. "The clergy now know," says Mr. McCabe, "that they are fighting a stern fight to preserve, not to extend their domain in Eng-

land." So far from gaining ground, relatively, since 1850, Mr. McCabe credits Anglo-Romanism with a loss of about 2,000,000 on what their numbers ought to be at a normal rate of increase. The leakage has been enormous, and it still continues. It overwhelms any small and ephemeral gains from so-called "conversions." For the whole British Empire he estimates a Roman Catholic population of 9,570,000, including 1,489,588 natives in Ceylon and India. This is out of a population estimated at 392,846,835. The very significant estimate is added, that out of the 18,000,000 Romanists in the whole English-speaking world, including, of course, the United States, not 1,000,000, probably, are of Anglo-Saxon blood. Certainly, as one reads the Anglo-Roman Clergy List, the dearth of English names is very significant, and the proportion of them seems to decrease.

### WHAT HAS BEEN ACCOMPLISHED FOR CLERGY PENSIONS.

BY THE RT. REV. CORTLANDT WHITEHEAD, D.D..

*Bishop of Pittsburgh and President of the Commission.*

**I**N July last I communicated to the Church some information concerning the progress of the work of the Commission to raise the sum of \$5,000,000 for a Pension Fund for the aged and infirm clergy. As was said then, the financial depression existing ever since the Commission was appointed inevitably hindered its work at the outset and all along, and we cannot be boastful if we would. We can only claim that, notwithstanding great difficulties, a respectable beginning has been made, and we ask the increasing confidence, sympathy, and support of the clergy and laity in all parts of our land. The Rev. A. J. P. McClure, the zealous and efficient financial representative of the Clergy Relief Fund, first suggested the automatic pension plan, and this commission is seeking to make that plan possible and practicable for every clergyman at the age of sixty-four.

As to methods and results so far, it will not be amiss to repeat that by the indefatigable labors of our representative, the Rev. Dr. Wilkins, an office has been established and equipped in St. Louis, thousands of letters have been written, sixty-two diocesan committees have been appointed, many of them are actively at work, 150,000 copies of printed matter have been distributed, many sermons have been preached and addresses made before diocesan conventions and numerous other church assemblies of various kinds. Everywhere great interest has been shown. The Sunday morning sermons have averaged in financial returns \$1,000 each; not from collections, but from individual pledges and gifts.

In cash and individual pledges our total receipts thus far are \$62,000, most of which (it is safe to say) would not have found this designation without the work of the Commission. Of this amount \$3,500 is the gift of the Church League of the Baptized, an organization of women for pensioning of the clergy, their widows and children. Every dollar contributed by the Commission or by its auxiliary, the Church League of the Baptized, for pensions, *sets free a dollar* in the treasury of the General Clergy Relief Society for the "relief" which its title contemplates. Our treasurer, Mr. Samuel Mather of Cleveland, has already paid over to the General Clergy Relief Fund \$30,000—the income of which is immediately available for pensions, under the direction of the trustees of that fund. At the receipt of every \$10,000, it will, in like manner, be turned over to the same trustees. There is no intention of waiting, as some have supposed, until the whole amount of \$5,000,000 is raised.

So there is every reason to urge all our people to have this great project in mind; and we beg that, in addition to their annual canonical offering for the General Clergy Relief Society, every Churchman and Churchwoman will be sure to remember most generously this work which the general convention has inaugurated and which appeals so strongly to the sense of equity and loving-kindness in the hearts of all our people.

The motto of the Commission is: "For my Brethren and Companions' Sakes."

Only one year remains before report is to be rendered to General convention. During this year many appeals will be made to clergymen and congregations and individual stewards of God's bounty.

Shall we not aim to report at least a *tenth part* of \$5,000,000 as already *in hand* for this blessed work? We already have, given and promised, over one-twentieth. Prosper Thou, O Lord, the work of our hands, and grant us Thy gracious favor.

### DR. JOHNSON'S PRAYERS.

BY ERVING WINSLOW.

**I**N this memorial-time of Samuel Johnson, Churchmen should take a special part, because, throughout the difficult, arduous, and suffering life of that great man, he held so fast to the faith and hope which the Church teaches in her formularies and imparts through her sacraments. A remarkable collection of occasional prayers composed by Dr. Johnson, for his own use, was made and published from his manuscripts, by George Strahan, vicar of Islington. They are a proof of the author's devout nature, and the very fact of their composition in this form testifies to that simple, childlike belief and practice which are associated with dutiful Churchmanship.

The collection begins with a prayer on Johnson's thirtieth birthday, September 18, 1738, and the final date is December 5, 1784, before his reception of the sacrament for the last time. With many of the devotions, beside the day, the hour of their record is given, midnight, two or three in the morning, as it may have been, testifying to an instance in prayer that may also be illustrated by a comparison with his biography, and the evidence thus furnished of coincidences between many of these supplications and critical occasions in mind, body, or estate of the strong, rugged, perturbed spirit, which thus sought the consolation and support of his religion.

Yet there is nothing violent or hysterical in their tone, formed, as they are, from the sober and beautiful models of the Liturgy and the Scriptures.

Perhaps it may be of timely interest to reprint two or three of these prayers from the original Strahan collection, printed for John Shedden, bookseller, New York, 1809:

#### NONA MANE.

Almighty and most merciful Father, who seest all our miseries, and knowest all our necessities, look down upon me, and pity me. Defend me from the violent incursions of evil thoughts, and enable me to form and keep such resolutions as may conduce to the discharge of the duties which Thy providence shall appoint me; and so help me, by Thy Holy Spirit, that my heart may surely there be fixed where true joys are to be found, and that I may serve Thee with pure affection and a cheerful mind. Have mercy upon me, O God, have mercy upon me; years and infirmities oppress me, terror and anxiety beset me. Have mercy upon me, my Creator and my Judge. In all dangers protect me; in all perplexities relieve and free me; and so help me by Thy Holy Spirit, that I may now so commemorate the death of Thy Son our Saviour Jesus Christ, as that when this short and painful life shall have an end, I may, for His sake, be received to everlasting happiness. Amen.

Ashbourn, September 18, 1777.

#### SIXTY-NINTH BIRTHDAY.

Almighty and most merciful Father, who has brought me to the beginning of another year, grant me so to remember Thy gifts, and so to acknowledge Thy goodness, as that every year and day which Thou shalt yet grant me, may be employed in the amendment of my life, and in the diligent discharge of such duties as Thy providence shall allot me. Grant me, by Thy grace, to know and to do what Thou requirest. Give me good desires, and remove those impediments which may hinder them from effect. Forgive me my sins, negligences, and ignorances, and when at last Thou shalt call me to another life, receive me to everlasting happiness, for the sake of Jesus Christ our Lord. Amen.

#### EASTER DAY, 1778

April 19th after 12 at night.

O Lord, have mercy upon me.

My purposes are—

To study divinity, particularly the evidence of Christianity.

To read the New Testament over in the year, with more aid than hitherto of commentators.

To be diligent in my undertakings.

To serve and trust God, and be cheerful.

Almighty and most merciful Father, suffer me once more to commemorate the death of Thy Son Jesus Christ, my Saviour and Redeemer, and make the memorial of His death profitable to my salvation, by strengthening my faith in His merits, and quickening my obedience to His laws. Remove from me, O God, all inordinate desires, all corrupt passions, and all vain terrors, and fill me with zeal for Thy glory, and with confidence in Thy mercy. Make me to love all men, and enable me to use thy gifts, whatever Thou shalt bestow, to the benefit of my fellow creatures. So lighten the weight of years, and so mitigate the afflictions of disease, that I may continue fit for thy service, and useful in my station. And so let me pass through this life, by the guidance of Thy Holy Spirit, that at last I may enter into eternal joy, through Jesus Christ our Lord. Amen.

O God have mercy upon me, for the sake of Jesus Christ. Amen.

## Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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

### HOW DOES PROHIBITION WORK OUT?

**I**S it practicable? There seems to be the greatest division of opinion on this subject. The following letter, which was a personal one, throws a side light on the situation at Springfield, Ohio, which is certainly most important:

"Springfield is dry under the operation of the Rose Local Option Law which makes the county the unit. Clark county voted late in the spring, after fifty other of the counties had gone dry to about half a dozen wet. Since that time there have been elections in five or six other counties, most of which went wet.

"The city of Springfield voted to retain the saloons by several hundred majority. The vote against license in the county outside was so heavy, however, as to carry the unit. The campaign was the most exciting in the history of the town and a lot of interesting things happened.

"The dry forces had reached the limit of their resources some days before the election, and were about to give up. Ex-Mayor John M. Good, under whose administration the town had been absolutely wide open and whose personal habits at the time he was mayor gave him wide notoriety, suddenly espoused the anti-liquor cause and put up funds freely to carry the fight to its successful conclusion. As a general thing, however, the Democratic city administration was lined up with the liquor forces while most of the Republican county officials were on the dry side.

"The law became effective thirty days after the election. The wholesale breweries established distributing depots in Dayton twenty-three miles away, and most of the wholesale houses moved there. The retail dealers generally changed their places into restaurants and soft drinks emporiums. For a couple of months one would get booze freely in these places—of inferior quality, to be sure. Then the county officials got busy with the appointment of an efficient special detective, and a lot of arrests and prosecutions followed. As soon as conviction was secured, the state of course, got busy in the collection of the \$800 Dow tax. After some excitement along this line an agreement was entered into between the county prosecutor and the former saloon keepers under arrest, by which the latter closed up their places and agreed to keep them closed while the prosecutor indefinitely continued the cases against them. In several instances the former saloons were closed in an offensive way; rough boards were nailed across the doors, foolish signs painted, and rail fences built across the fronts.

"After a little while a Complete Reform League was organized by three or four of the ex-saloon keepers. This employed a corps of detectives and several lawyers, proceeding to have arrested each Sunday the cigar dealers, ice cream Dagoes, and amusement park people. In Police Court, presided over by a liberal Democrat, all these cases were indefinitely continued on the same terms as had been made by the Republican county prosecutor with the former saloon keepers. Lately the Complete Reform League has run out of money and its detectives and lawyers have resigned.

"Meanwhile, the fenced-in and boarded-up property has become in so much demand for legitimate lines of business that little of it is vacant.

"There was a lot of loose talk about how the town would get along without liquor revenue, and certain taxes were levied to provide funds with which to take its place. These were laid on vehicles, peddlers, etc. So far, there has been no revolution, and the city officials continue to draw their pay. Even the most ardent liquor man will admit that local business is as good as or better than before the town went dry. The banks, especially, are having much heavier deposits than before. A new national bank was established by a group of wealthy farmers, by the way, the week after the election was held. Several of my friends who were formerly in the saloon business are now selling hats, groceries, insurance, etc., and, on the quiet, will admit that they are better off in every way than under the old deal.

"The law is pretty well enforced, though I can get a drink most any time I want it. 'Regulars' have the stuff at their homes, of course, and there is more or less travel to Dayton and Columbus for supplies. The Dayton liquor men arranged with the Big Four Road to run Saturday excursions. The second or third of these wound up in a bad wreck, however, which cost the railroad over \$100,000, since which this scheme has been abandoned. In the recent direct primaries the Republicans dodged the issue, as might have been expected. The sitting Democratic mayor offered himself for renomination on a radical wet platform, and was defeated about three to one by a former mayor who kept silent on this issue. Ex-

Mayor Good ran for councilman at large, on his most recent record as a local option man, and was defeated more than two to one."

### SOME NEW FEDERAL LIQUOR LAWS.

Congress passed at its last session three amendments to the penal code which relate to the subject of intoxicating liquors, and which temperance workers regard as an important development and extension of their work. The first section makes it a misdemeanor for any officer, agent, or employee of any common carrier knowingly to deliver liquor in any shape or form to a person other than the one to whom it has been consigned, or to any fictitious person, or to any person under a fictitious name. Another section makes it a misdemeanor for the common carrier to collect the purchase price or any part thereof of any alcoholic beverage before, on, or after delivery from the consignee, or from any other person, or to act as the agent of the buyer or seller of such liquor. The third section declares that whoever shall knowingly ship or cause to be shipped from one state, territory, or district of the United States into any part of the United States any package of intoxicating liquor of any kind without labeling the same on the outside cover so as plainly to show the name of the consignee, the nature of its contents, and the quantity contained therein, shall be subject to a heavy penalty.

It will be seen from the above that these several new provisions are aimed at making interstate commerce in intoxicating liquor far more difficult than it has been. When these laws are fully enforced, stories like the following will be less frequent:

"Say," a boy called to the proprietor of a store in a prohibition town, "the express agent says for you to send down for that package of Daily Tribunes right away, 'cause they're leakin'!"

### JEWS AND WHITE SLAVERY.

The McCann trial and conviction in Chicago brought out some startling facts, which leading Jews have not hesitated to comment upon with force and public spirit, Rabbi Hirsch declaring:

"The facts which were uncovered at the trial of Inspector McCann are horrifying. Seventy-five per cent of the white slave trade in Chicago is in Jewish hands. The owners of most of the immoral resorts on the west side are Jews. Even in Gentile neighborhoods Jews stand out prominently in this nefarious business.

"The shame would not be so overwhelming if the thing stopped there. For after all we could say: 'What can we do if such creatures persist in calling themselves Jews?' But we could say this only if these outcasts had remained where they belong and had no standing in the Jewish community of this city. When these men, however, fill public offices in the Jewish community, when they parade and are designated as model citizens in certain quarters of the Jewish population, we no longer can remain on the defensive.

"One of these 'prominent' Jews is Julius Frank. Julius Frank confessed openly that he is the owner of a number of houses of ill fame. He confessed that he paid protection money to the police so that his houses might not be raided.

"This creature, this Julius Frank, self-confessed owner of houses of ill fame, is the head of a Jewish congregation!

"Can you, Jews of Chicago, conceive it fully? A Jewish synagogue, a holy temple, which should be the cleanest, the loftiest, the most beautiful place and institution in our lives, such an institution gives away its most honorable rank and post to a man who lives on the money earned by running houses of ill fame!

"Years ago we had such conditions and such a plague spot in New York. We are still suffering from its effects in the eyes of the civilized world. Chicago Jews must take warning from New York, and must clean out the vermin. They must cut out the ulcer which is spreading in their districts."

These are brave words and true, and, it is to be hoped, will have the desired effect in cleansing Jewry of the stain which they have cast upon it. Moreover they established a precedent which Christians may study with profit in other directions.

### LAW REPUDIATION AT ATLANTIC CITY.

Atlantic City has a serious problem on its hands. It has so catered to the cosmopolitan crowd that the ignoring of the Sunday laws has almost become a settled policy. This is serious, but far more serious is the refusal of the local officials to make any effort whatever to enforce the law. The mayor and the recorder and other municipal officials deliberately refused to consider any complaint in regard to the non-enforcement of

the Sunday law. Such a condition of affairs closely approaches a state of anarchy. The redeeming feature of the situation is the fact that a number of courageous citizens are earnestly striving to bring about a change in this condition of affairs.

Apropos of the Atlantic City situation it is interesting to note that the Illinois Supreme Court has officially declared that it is essential to the safety and perpetuity of government that laws should be observed and enforced until repealed. Judge Ballinger of the District of Columbia in a recent case declared that it is a matter of the highest public policy that crime shall be punished by legal methods. "When these are disregarded, there is the mob, between which in the pursuit of vengeance, and the officers of the law, *acting in its name, but in disregard of it, there is no distinction.*"

#### THE NEW CODE FOR ILLINOIS.

The Illinois state liquor dealers at their recent convention adopted the following code:

"To prohibit the serving of drinks to any female to be drunk at a public bar.

"To prevent gambling for money in any and all forms upon the premises.

"To conduct a place of business so that the neighbors will feel it is a necessity instead of a hindrance, and respect the wishes of neighbors in every possible way.

"To stop the sale of five-cent growlers and limit the sale of beer in buckets to residents of the immediate neighborhood.

"To exclude from all saloons and public bars all indecent pictures and cards."

If the code is lived up to it will materially improve conditions; but the query naturally arises, Is public sentiment sufficiently strong to insist upon its fulfilment?

#### GOVERNMENT SANATORIUMS.

The United States government operates three tuberculosis sanatoriums, one for soldiers and officers of the regular army at Fort Bayard, N. M.; one for seamen in the merchant marine, and others employed in coast service of the government, not in the navy, located at Fort Stanton, N. M.; and one for officers and enlisted men in the navy at Las Animas, Col. The first hospital is conducted by the Department of War; the second by the United States Public Health and Marine Hospital Service; and the latter by the Navy Department.

## Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*Old Testament History, from Joshua to the Death of King Saul*

BY THE REV. ELMER E. LOFSTROM

### SAMUEL THE PROPHET.

FOR THE NINETEENTH SUNDAY AFTER TRINITY.

Catechism: XVII. and XVIII. Baptism, Visible Sign, Inward Grace.  
Text: I. Sam. 12:24. Scripture, I. Sam. 12:1-25.

**R**EVIEW briefly the course of events since the call of Samuel. The meaning of the taking of the Ark of God by the Philistines has been explained. We have studied the account of the reformation under Samuel, and the anointing and coronation of Saul as the first king of Israel. It was at the time of that assembly at Gilgal, before the altar of twelve stones taken from the bed of the Jordan, after Saul had been "made king before the Lord," that the incidents of this lesson took place. The people were standing before their first king, who had won their hearts by his bravery in battle with the Ammonites, when Samuel addressed to them the words with which our lesson begins.

At first reading, the opening verses (1-5) sound somewhat like boasting; but they are not. The aged prophet is laying the foundation for the uttering of some vital and most important advice. His one hope and anxiety is that they will give due heed to his words. He therefore uses every available means of impressing them with his right to speak, and with the importance of what he has to say. He first asked them

with their own voices to bear witness to his sincerity, as judged by his past life. As one man they answer that he has never defrauded nor deceived them. They were all attention and ready to listen.

What is the point which he makes in the speech which follows this solemn preparation for its delivery? Standing upon that historic spot which itself gave emphasis to that lesson, he proved to them from their own history, that (1) they owed their existence as a nation to God, and (2) that they had truly prospered only when they were in obedience to Him. He further shows that, in the afflictions which came upon them in times of disobedience, whenever they had cried unto the Lord with repentance, He had delivered them. *He establishes clearly the connection between their prosperity and their faithfulness to God.* Back of his words lies the conception that God has been their King in the past. Now that they have a human king, the principle of success has not changed. The king has been set over them by the Lord, and He will still be their true King. And the connection between faithfulness and success will be unchanged.

For the past, he can refer to their history and prove his point thereby. From the past, they might well argue for the future, but he puts the proposition still more strongly. He makes this prediction as to the future outcome of this history, *i. e.*, he tells them plainly that their success as a nation depends entirely upon this one thing—obedience and faithfulness to God. Then he also makes a prediction requiring a miracle to come true. Clearly if the miracle comes in accordance with his prediction, it will be a certain proof that he speaks truly as to the other prediction also.

The miracle offered was the sending of a rain. Now in that land there is a rainy season in the winter, and a dry season in the summer during which there is no rain at all. From the time of "the latter rain," which comes in April at the latest, there is no more rain until the fall rains begin towards the end of October (George Adam Smith, *Historical Geography of the Holy Land*). This assembly was in the time of the wheat harvest (17), which came early in June. It was the middle of the dry season. The thunderstorm and the rain came as Samuel had predicted, and so furnished the proof of the truth of all his words. The miracle also was designed to impress still deeper upon the hearts of the people, Samuel's lesson of their dependence upon God. In an hour He could, if He would, destroy the result of their labor for months. Take it all in all, it must have been a self-willed and stubborn man who was not convinced by what Samuel had said and done that day.

They were convinced, as a matter of fact, and they came to Samuel asking him to pray to God for them. Then he explained to them again that God's purpose was ever to do them good, and from that purpose He would not change. He was, in other words, *trying* to bless them. He would not forsake His people; *the only danger was that the people would forsake Him.* That is, in a little different shade of light, the great central truth of the lesson.

From a careful study of the lesson passage in the light of what has been said, the teacher should try to bring out impressively in his own way the lesson story and its great truth. Let him also make it a living one for his pupils by bringing out the present message which we may hear from Samuel. Does it pay to be good? Does God really reward faithful service and obedience to Him? Are those rewards tangible and actual? Do they include this life? Would it disprove the general principle if an exception were proven as to this life? As a matter of fact, would the blessedness of anyone who is obedient to Him and still unhappy be improved by selfish actions? What is the difference between blessedness and happiness? Discuss some of these questions in a personal way.

In the more advanced classes, let the discussion include God's choice of nations. As He chose the Hebrews of old, He has chosen the Christian nations of to-day to help Him in His work for the world. We hear much of the manifest destiny of the Anglo-Saxon race. But is the choice which God has made of the Anglo-Saxon race so final and unchanging that unless we do the work that work will not be done? To ask the question is to answer it, when we remember the old position of the Hebrews, and the sad end of the "Chosen People." If we fail, God has other nations and other races which He may—and will—call to take up His work and carry it on to completion. There is still that same connection between obedience to God, and prosperity and blessedness as a nation.



## Correspondence

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

### ORGAN RECITALS IN ROMAN CHURCHES.

To the Editor of *The Living Church*:

**I**N your issue of September 4th, just received, in the Music department there are several paragraphs relating to organ recitals in churches. In one of these occurs this sentence: "In Roman churches there has been a reform and public organ playing that is dissociated from sacred worship is strictly forbidden." I do not know how strict that prohibition may be at home, but over here it does not exist. In the Hofkirche in Luzern, daily recitals are given. I was recently present at one, and the only religious music played was Schubert's *Ave Maria*. The recital ended, as I understand it does every day, with an imitation of a thunder storm. The church I refer to is practically the Cathedral of the diocese, but is not usually so called, as there is no Bishop. The Ordinary of the diocese is the Abbot of the Benedictine monastery of Einsiedeln, a few miles distant. This monastery ranks second in the Roman Catholic Church, and the Abbot is a prince. One would expect the law about recitals to be in force there, if anywhere.

I find also that the papal command about plainsong is not regarded here. At Ober-Ammergau, last month, I was present on Sunday morning when an elaborate Mass was sung by a choir of men and women in the organ loft, with accompaniment by organ and orchestra, wind and string instruments, and drums. In St. Peter's in Rome, on St. Peter's Day, a Solemn Mass was celebrated by three Bishops, with a Cardinal and other dignitaries officially present, and again the music was concerted and ornate.

There may be one rule for America, and another for Europe. I do not know; but I give the facts.

Lugano, September 17, 1909.

H. H. OBERLY.

### STUDENTS AT THE UNIVERSITY OF CHICAGO

To the Editor of *The Living Church*:

**W**ILL you permit me, through your esteemed columns, to call the attention of my brethren of the Reverend clergy to the fact that the great University of Chicago has this week opened its doors for another year's work? And with a student-body of nearly four thousand, it is probably safe to estimate that about every diocese in the Middle West will be represented by one or more students. If these young people, coming in from the smaller communities, are not promptly looked after, there is great danger that some of them may drift away from Church influence altogether.

The Church of the Redeemer, at Washington avenue and Fifty-sixth street, is the nearest parish church, being within less than a five-minute walk from the University. Here the daily Eucharist is maintained and the daily Offices recited. There are three Eucharists and two sermons every Sunday. If the clergy whose young men or women are attending the University will advise us of the fact, we shall take the greatest pleasure in looking them up, making them feel at home at the Church of the Redeemer, and serving them in any way within our power. A brief note to the student and rector will be a sufficient introduction.

SIMON BLISS BLUNT.

Rectory of the Church of the Redeemer,  
5648 Madison Avenue, Chicago, Ill.

### BUY ONLY COMPLETE BIBLES.

To the Editor of *The Living Church*:

**T**HE clergy frequently advise and exhort their people to read the daily lessons, and sometimes the people try to follow out this plan; and then in November they run up against a snag and quit. The snag to which I refer is that they have not a complete Bible. Now since the Church directs the lessons to be read out of those books commonly called Apocryphal, should not Church publishers place all these books in every Bible they publish? Is there any good and sufficient reason for omitting them?

I have found large Bibles on lecterns without these books,

and when I have mentioned the fact the people knew nothing about it. They buy a Bible and suppose they are getting a complete Bible. If Church publishers would include all these books in every Bible they publish, they would be doing a service for the Church.

Another thing: If any publisher would publish Bible and Prayer Book in one volume and advertise the fact I am very certain they would sell, especially among the clergy, and many would be bought for gifts.

W. M. PURCE.

McLeansboro, Ill., Oct. 1, 1909.

### BISHOP BRENT'S CHARGE.

To the Editor of *The Living Church*:

**W**ILL you allow me in brief space to express my hearty agreement with what Bishop Brent says regarding the unreasonableness of asking our foreign missionaries to present the Church with a sectarian title, and yet to point out what seems a highly illogical conclusion regarding the same title for the Church at home? Surely it is an absurd inconsistency to ordain and consecrate men in the United States as Protestant Episcopalians, and then permit them in foreign lands to present themselves under another name, no matter how proper and Catholic that name may be. For the love of God, brethren, let us at last and for all get at the heart of the matter and call ourselves Catholic at home and abroad. There is no reason, worthy the name, why we alone of all communions claiming to be Catholic should use the term Protestant in the name of the Church. One can understand perhaps why in a puritanical age and when party spirit ran high, a compromising title should have been adopted. But that is all past. This is the day of Church unity. Protestantism is admittedly a failure. Christ's holy Catholic Church is coming into her own. Christ's prayer for the Church is on the way to fulfillment. The triumph of Catholic faith is daily drawing near. Away with party spirit, timidity, and compromise! If we are Catholic, let us call ourselves Catholics and act like Catholics. Let us no longer put our Lord to an open shame by clinging to a sectarian title which is unworthy of our Catholic heritage. A tremendous responsibility rests upon the next General Convention. Let them set the Church right in this matter of the Church's name.

EDMUND S. MIDDLETON.

Yonkers, N. Y., September 28, 1909.

### DEDICATIONS OF ENGLISH CHURCHES.

To the Editor of *The Living Church*:

**I**N your issue of August 28th, you published an article by the Rev. Latta Griswold on the Dedications of American Churches, in which he also gives some suggestions of English dedications for American churches. Possibly some of your readers may be interested in the following list of some of the dedications of old English churches, which I have taken from *The Calendar of the Prayer Book*, published by James Parker & Co., Oxford and London, 1867.

The dedications to St. Mary alone are 2,120, and 102 in connection with other saints. To All Saints alone there are 1,152 dedications; to St. Mary and All Saints 24; and 11 churches are dedicated to various special saints in conjunction with All Saints. There are upwards of 530 churches dedicated to St. Peter alone, 236 to him in connection with St. Paul, and 100 in connection with some other saint, making probably about 1,100 in all. Six hundred churches are dedicated to St. Michael, or to St. Michael and All Angels, and there are almost as many dedicated to St. Andrew.

Next in number of dedications come, in the following order, St. John Baptist, St. Nicholas, St. Paul, St. James, St. John Evangelist, St. Laurence, St. Margaret, St. George, St. Martin, St. Bartholomew, St. Mary Magdalene, St. Leonard, St. Giles, and Holy Cross. Of these the number runs from upwards of 390 churches dedicated to St. John Baptist to 109 in honor of the Holy Cross.

Almost all these saints are honored by some double dedications, such as: SS. Mary and George, SS. John and Margaret, etc. May I suggest that the parish, against the name of which Father Griswold put an interrogation point, that of St. Mary Anne, was originally dedicated to SS. Mary and Anne, and that by a printer's error at some time the title was changed?

Undoubtedly, the church called "Ease," mentioned by Father Griswold, was built as a chapel of ease, and the dedication has been forgotten.

September 21, 1909.

Digitized by ALICE MAY ELLIOT.

# LITERARY

## THE BEAUTIFUL LIFE OF BISHOP WILKINSON.

We have only one criticism to make of this memoir,\* and we will make it at the beginning. It is too long. A one volume biography would have brought the influence of a beautiful and saintly life to bear on thousands of people who will never open these two volumes. And much material, particularly in the first volume, might have been omitted with no loss, rather with a gain, to the vividness of the portraiture. It is surely unfortunate that so many English writers of clerical biography—or is it the publishers?—continue the bad two-volume tradition. It would be superfluous to praise Dr. Mason's editorial skill and good judgment in other respects. He is a master literary workman.

The subject of this memoir was born in Durham in 1833. After taking his degree at Oxford—he held a scholarship at Oriel College—he spent a year at Rome, where he met his future wife, and in the Holy Land. He was ordained deacon in June 1857, and priest the following year. A short curacy at St. Mary Abbots, London, was followed by eight years' work in his home diocese, Durham. Here he came into that conflict with his Bishop without which no English clerical biography seems to be complete and entire. The Bishop, who had a son in one of Wilkinson's Confirmation classes, objected to the latter's earnest effort to exclude the unworthy and present only serious minded persons to receive the laying on of hands. That to the Bishop was "illegal." The Bishop also looked with disfavor on an eight days' mission which was accomplishing much good. He "was like ice," and forbade any of his family to attend any of the services. After the Bishop had accused him of being "jesuitical," Wilkinson withdrew from the diocese, and took charge of a small church in London. Three years later, in 1870, he became vicar of St. Peter's, Eaton Square, where he remained till 1883.

His pastorate in this important parish is one of the most notable in the recent history of the English Church. His preaching at once attracted crowds of people. A story was told how one Sunday, when his pulpit was supplied by Canon Liddon, a disappointed parishioner asked another who was the preacher. "Oh, only a curate," was the answer. Matthew Arnold, writing of the impression he had received from one of Wilkinson's sermons, said: "He was so evidently sincere, more than sincere, burnt up with sorrow, that he carried everyone with him, and half the church was in tears." Mr. G. W. E. Russell thus describes the effect of his preaching:

"In the year 1870 a flame of religious zeal was suddenly kindled in the West End of London. The Church in the Belgravian district was as dry as tinder; it caught fire from Mr. Wilkinson's fervor, and the fire soon became a conflagration. In all my experience of preaching I have never seen a congregation dominated by its minister so absolutely. The smartest carriages in London blocked the approach to the church. Cabinet ministers fought for places in the gallery. . . . The church fabric was frankly hideous. There was no ritualism. The vicar was everything, and even he had none of the gifts which are commonly supposed to make a popular preacher. He was not in the least flummery or flowery. He was reserved and dignified in manner, and his language was quite unadorned."

One of the secrets of the preacher's influence was his outspokenness. Asked to preach before the Queen, he chose as his text, "Be sure your sin will find you out." "When you rise from your knees—or rather I should say, from your elbows," is an expression someone remembers having heard him use to the St. Peter's congregation. On this point Mr. Russell says:

"He rebuked the sins of society as no one had ventured to rebuke them since the days of Whitefield and the Wesleys. The Tractarian Movement, so heart-searching, so conscience-stirring at Oxford, had succumbed in the fashionable parts of London to the influences which surrounded it, and had degenerated into a sort of easy-going ceremonialism. Into this Dead Sea of lethargy and formalism Mr. Wilkinson burst like a gunboat. He scattered fire right and left, rebuked the sins of all and sundry, from duchesses to scullery maids," etc.

But it was not only in preaching that Wilkinson's power lay. He was preëminently a pastor. Would that our younger clergy could be persuaded to give the same attention to the details of parish administration and pastoral care that was given them by this busy and popular London vicar! Here for example, is a memorandum written by him for one of his curates with reference to some attendant at church with whom apparently he had no acquaintance:

"Can you go and see her—say that I was sure she was in trouble, and that, as it might be long before I was able to call, I wanted you to see her, to give her (D. V.) a happy Easter. Thank her for a book she gave me. Tell me about her, please."

In quite a different way his genius for detail is illustrated in a letter from a later period: "You will remember about that noisy door. Do not, please, give a message from me but ask the sisters to

get some one to see that the altar candles are straight. They lean too much to the east. And my chair ought to be quite straight, symbolic of the heavenly order."

Of his pastoral work Dr. Mason says: "It is a marvel how he was able to find time for all the work which the world saw, when it remembered how many hours in a week he was shut up in the vestry of St. Peter's, hearing confessions, or giving help in some form to those who sought it. He threw his whole spiritual force into the cases with which he had to deal. The uninteresting cases were a-thoroughly dealt with as the interesting. He followed them up, and carried them on, and wrestled over them in prayer. A few years more at St. Peter's would probably have killed him with the sheer weight of the souls which hung upon him."

As to his Churchmanship—it seems almost wrong to use such a word of one who moved in a realm so far removed from party strife—Wilkinson was described as an "evangelical high Churchman." In fact he possessed those two elements of the Christian life which in smaller men are so often found apart. He combined constant preaching of the atonement with insistence on sacramental grace, extempore prayer with private confession; and he celebrated the daily Eucharist at the north end of the altar! He called himself a Bible and Prayer Book Churchman, and few men have ever better deserved that description.

At St. Peter's his wife died. Years afterwards in speaking of her death to a bereaved friend he uses a very beautiful simile, which may be quoted here:

"Soon after my own sorrow came, I was staying near your Devonshire home, and I went out one moonlight night. There was before me a tall tree with many branches, some in the light, some in the shadow. By what I have always felt to be a merciful inspiration of God, I suddenly realized that all those branches were one and united to each other. Some were in the light, some in the shadow; but they all were one as part of the tree. So I saw for life that she whom I loved, who was in the light, was as much one with me, who was left in the shadowland of earth, as we had been one when we were both on earth—as we should be one, when, please God, we were both in the bright land of the Eternal Kingdom."

Finally, the burden of the London work became too great. The advantage of a change was one chief reason for accepting the bishopric of Truro, which he did in 1883 when Mr. Gladstone transferred Benson to the archbishopric of Canterbury. It was a change of work, but no cessation. Among other tasks he had to raise something like half a million dollars for the completion of the new cathedral. But the spiritual side of the work never suffered; indeed raising money was spiritual work to Bishop Wilkinson, and he always believed that the money came in answer to prayer. "Has there been, in our generation," writes Canon Scott Holland, "anything at all like an Ordination in those first glad years of health, as carried out by the Bishop in Lis Escop? From the very first he put out his whole spiritual force to make his scheme a reality. Those four days during which the candidates were at Lis Escop were worked simply as a mission to their souls. All the examination business had been cleared out of the way. . . . He set himself to break up the soul of every candidate there. He aimed at bringing each one up to a transfiguring crisis. He took the highest level from the very start, and did his utmost to charge the atmosphere with spiritual electricity. It was all done deliberately and resolutely, because of the dread of an unconverted ministry. . . . Most typical of all, perhaps, would be the opening words on the first night, as he explained to them the plan of the coming days. This plan was thought out down to the tiniest details. They might, for instance, at certain hours use the garden as freely as they liked, to walk alone in and meditate in silently; only there was this to be remembered—the front door must be softly closed, otherwise it would disturb others by constant banging, and the servants would be troubled by incessantly coming up to shut it. Then, in case this detail should appear small, he suddenly looked up with that strange gaze of his into the unseen, and began reminding them how every tiny detail, in the vision of the Apocalypse, was done in comely order. . . . And we were on earth to reproduce this orderly carefulness of heaven. Therefore he would beg them to remember to shut the front door as often as they went out. It somehow appeared that this was a quite natural conclusion to draw from our excursion into those high fields. I would not desire to see anyone else attempt to reproduce his methods; but with him these moments were like nothing else in all the world."

Ill health compelled his resignation in 1891 of the Truro bishopric. For several years the afflicted Bishop underwent acute sufferings of body and soul. He felt that he was left to act without divine grace. The spiritual world became an unreality. Suddenly at a children's service in South Africa, conducted by Father Osborne, now the Bishop of Springfield, the light broke once more over his soul, and "a sense of joy, and peace, and health came back to him to which he had been a stranger for years."

In 1893 he became Bishop of St. Andrews. The account of his manner of visitation of his Scotch parishes is most interesting. "As a rule he was the guest of some leading layman, feeling that in this

\* *Memoir of George Howard Wilkinson, Bishop of St. Andrews.* By Arthur James Mason, D.D. In two volumes. New York: Longmans, Green & Co. Price, \$7.50 net.

way he could get into contact with the laity, and help forward the work of the Church. An atmosphere of prayer encircled the whole visit—prayer for host and hostess, for guests, for the household, for priest, for individuals in the congregation. Before leaving, all were entered into a notebook, and intercessions were offered by him for some time afterwards, every name being again and again remembered before God. Much of his time in the train as he travelled about the diocese, and even when abroad, was spent in this ministry. On the Sunday of his visit it was his custom to celebrate at 8 or 8:30 in the church. This often meant a drive of some miles and not infrequently several of the house party would set off with him in the family omnibus. After the ordinary interchange of greetings, his ingenuity in warding off trivial conversation and maintaining a spirit of recollectedness on these occasions were extraordinary. If he could not secure silence he would by one means or another get on to some spiritual topic, and would say, for instance: 'Do you know that wonderful hymn of Dr. Bright's "And Now, O Father, Mindful of the Love"?' This gave him the opening for something like a meditation. Often, however, he quietly read psalms and prayers in preparation for the Communion." At the Confirmation service there were three addresses. "The Bishop went straight to the pulpit and addressed the congregation, pleading with them for their prayers on behalf of the candidates. Then followed a pause for silent prayer, two or three collects, and *Veni Creator*, in which all joined. He next addressed the candidates, taking the passages relating to Confirmation in the Acts, impressing on them the reality of the gift, reminding them of their Baptism, and then mingling instruction and appeal, put forth the constraining love of Christ in the Atonement. At the end of the address he would tell the congregation to remain seated, the candidates to kneel. It was like a bit transplanted from an after-meeting at a mission. Putting the words into the mouth of the candidates, he turned the main points of the address into prayer. With pauses he put a few general searching questions of self-examination, then pleaded the Atonement, prayed for forgiveness, promised to persevere. The candidates were then instructed to stand. By his direction they had all been placed in a certain order, and he had a list of their Christian names. Then followed the question to each one: 'N., Do you?' and after the answer, 'Then kneel down, my child, and ask God to help you.' The Bishop then proceeded to the entrance of the chancel and said the prayer for the Sevenfold Gifts, with staff in hand, turning to the candidates. Each candidate was presented by the priest. [After the laying on of hands the *Benedictus* would be sung, then] back to the pulpit for the third address, which was full of the duty of thanksgiving, practical instruction on prayer, etc." When will our American Bishops see the advantages of some such service as this and cease making Confirmation an addendum of Matins or Evensong?

In 1904 Bishop Wilkinson became Primus of the Scottish Church. He had accepted an invitation to the General Convention in Richmond, but failing health compelled him to withdraw his acceptance, and he died in fact a few months after the Convention met, in December, 1907.

This short account of Bishop Wilkinson's life has omitted much of first-rate importance. He had a part in almost every great work undertaken by the Church of England in his lifetime. He did much to arouse interest in foreign missions. He was active in the promotion of temperance, of social purity, of Church unity. He held the first "mission" in the Church of England and gave to this now familiar institution the form which it retains substantially to-day. He suggested the Mission of Help to South Africa, and did much to make it a success. And his devotional writings, it may be added, such as the *Instructions in the Devotional Life*, have had an enormous circulation, and are familiar, we trust, to many American Churchmen.

But greater than any of Bishop Wilkinson's works was his wonderful power of prayer. As a man of prayer he prevailed with God and with men. And because the life of prayer was so real to him, he had that other gift which every earnest minister of Christ must desire more than almost anything else, namely, the power to speak individually to all sorts of people about the deepest things of religion, and to speak naturally and effectively. Someone wrote of him in 1902: "He never has an interview with anyone under any circumstances but what he says a prayer on his knees and gives his episcopal blessing." How wonderfully he could do this may best be told in the words of Mr. A. C. Benson:

"When I remember Wilkinson first at Truro I was an Eton boy. He was then a newly-appointed Canon and my father's examining chaplain. What struck me at once was the way in which he talked easily, naturally, and without giving any sense of affectation, about spiritual experiences, even at meals, and in the presence of a good many people. Religious as was the atmosphere in which I had been brought up, religion had not been fused with daily life in the way which Wilkinson seemed to fuse it. There had always been a reverential line of demarcation; but Wilkinson seemed to cross the line every moment, and yet to increase the sense of reverence. There was no sense of priggishness or domination about it, nor did it produce any feeling either of tedium or embarrassment: he talked simply and eagerly, as if the spiritual life were the only real thing in the world to him. To me, as a boy, this was an entire revelation, and his talk was like ointment poured forth. The last morning he

was there he took me out for a walk in the garden; we paced about the winding walks of the shrubbery and through the orchard, while he talked of the realization of the presence of God in every moment of life. Then he took me to my room, prayed beside me, and blessed me. The impression held me enthralled for many days."

We will make only one closing reflection. Such a life as this gives one a renewed faith in the future of the Anglican Church. Such lives are the best proof that God is with us. They are the best bulwark against the most formidable attacks. W. P. L.

### MISCELLANEOUS.

*The Ethics of Progress*; or, The Theory and Practice by which Civilization Proceeds. By Charles F. Dole. New York: Thomas Y. Crowell & Co., Publishers.

This book is a sign of the times; for it illustrates hopefully the growing popular interest in ethical problems, and at the same time responds to that interest in a finely understanding spirit. It is as different as possible from many of the older academic discussions of ethical questions, technical and metaphysical, and as remote from real life as they were destitute of literary attractiveness. Mr. Dole is interesting and stimulating always, and every page lives with men in the twentieth century. As in his earlier books, one finds here, keen observation, optimistic faith in humanity, and a system of thought built everywhere, as he says, "upon a democratic ideal of life."

From the point of view of the trained student, the popular character of the book carries with it a weakness, in what seems like a vague and superficial treatment of some fundamental ethical problems. Professing at the outset to mediate between the utilitarian and idealistic theories of conduct, the author hardly makes it clear just how in his own theory "there is a comprehensive harmony and no discrepancy between the two views which have usually been thought opposed to one another." Nor will the believer in the Incarnation, with all that it implies for the life of man, feel that there is adequate or satisfactory treatment of such subjects as Sin, Shame, Guilt, or Forgiveness, nor of the relation between morals and religion, true and fine as some of the passing allusions to the subject are. Allowance should of course be made for the author's own explanation that he has attempted to present his thought so that it may be applied by "any agnostic or 'humanist' who desires to realize the highest values in life."

So far as it goes, however, the discussion is wholesome, practical and sane, especially in the chapters on present social questions, grouped at the end under the headings "The Realm of Casuistry" and "Problems in Practice." The book would be excellent for use as collateral reading in a class for the study of social ethics.

GEORGE L. RICHARDSON.

*The Young Man's Affairs*. By Charles Reynolds Brown. New York: Thomas Y. Crowell & Co. Price, \$1.00 net.

This is an excellent book for any young man, for it is written in a sympathetic spirit and with sanctified common sense. The author is minister of a Congregational church in Oakland, California. The subjects discussed in a bright and interesting way are, His Main Purpose, Intimates, Books, Money, Recreations, Wife, and Church. It would be a very useful book to be given to any young man in college or business, and it would certainly help him.

A book appropriate to the recent celebration in New York is *Robert Fulton and the Clermont*, by Alice Crary Sutcliffe (New York: The Century Co.). A personal interest attaches to the work from the relationship of the authoress to the great inventor, while to Churchmen there is the further interest that she is the daughter of the Rev. Robert F. Crary, D.D., for forty years rector of the Church of the Holy Comforter, Poughkeepsie, N. Y., who is himself the eldest grandson of Robert Fulton. Apart from this personal interest, the book is of strong interest and value in itself, and throws many new side-lights on the days that seem so long ago, when steam was an unknown factor, and its propelling power still a thing unheard of or untested. Mrs. Sutcliffe is able to quote from hitherto unpublished manuscripts a number of very interesting letters relating to the period.

The connection of Robert R. Livingston with Fulton's monumental work is well known; but an interesting incident in connection with the close association of the eminent chancellor with Robert Fulton is contained in a letter from the former to the latter written in 1811, and reprinted in this volume. The steam boat having been a success, Fulton had outlined a plan for applying steam to propulsion on land in a steam railway. Livingston, in a letter of curious interest, explains to him the grounds on which his "very ingenious proposition" must prove entirely impracticable! This is only one of many incidents of great interest which are related in the useful volume.

AMONG the new fall books on the list of Thomas Whittaker, Inc., there are two by that well known homilist, the Rev. W. J. Wilmot Buxton; one entitled *The Old Road*, consisting of sermons following the Christian Year, in a general way, and the other called *Notes of Sermons for the Year*, issued in the first instance in four parts, part I now being ready.

## KNIGHTS OF ST. PAUL'S HYMN.

[To be sung to the tune of "The Son of God goes forth to War."  
Hymn 507.]

We brave Knights of St. Paul go forth,  
Strong in the might of Christ,  
Who on the cross of Calvary  
For us was sacrificed.

We march beneath that cross to fight  
The battles of our Lord;  
A staunch, unwavering faith our shield  
His sacred Word our sword.

All youths to their kind Father, God,  
Our purpose is to bring;  
That they may leave the paths of sin  
And to His precepts cling.

We all aspire to live pure lives  
In God the Holy Ghost,  
Since none except the pure in heart  
May join the heavenly host.

The Taper Bright—the one true Light—  
Our daily guide shall be,  
That we may live with God and man  
In holy charity.

Obedience to all in power  
We shall be ever taught,  
By searching Scriptures day by day  
With humble, prayerful thought.

The world for Jesus Christ we'll win  
Our Master and our Friend,  
Who to prepare a place for us  
To heaven did ascend.

Thus onward in the King's crusade  
Our host advances strong;  
"I am the Way, the Truth, the Life,"  
It's stirring battle-song.

CHARLES S. ARMSTRONG.

## THE BISHOP'S CONFESSIONAL.

## VI.

BY KATE WOODWARD NOBLE.

ANY more comin', Laurie?"  
"No, I think not. One or two whom I had expected were prevented by sickness in their families; one received a call to another diocese and decided to go; and one had the misfortune to fall and break his leg last week, so that I think we shall have the place to ourselves after this."

"Ain't sorry, are ye?"

"No, Jake, I can't say I am. The men who did come were the ones I felt most particular about, except the one who has gone out of my diocese. I think I am entitled to a play spell now, and we'll take it."

"I'm glad of it. You need a rest, an' a good time, an' I'll see that you have it the next two weeks."

Jake was as good as his word. He and the Bishop threw themselves into the pleasures of hunting and fishing like a couple of boys for the rest of the vacation; first by themselves, then with a couple of the Bishop's old collegemates who were thoroughly congenial to him. By the time the vacation was over and the cabin at Lake Lonepine ready to be closed until another year, the Bishop looked and felt like a new man, and Jake eyed him with great satisfaction.

"You'll see all the folks that was up here after you git home, won't ye, Laurie?" asked Jake, as he stood with the Bishop on the station platform, waiting for the train.

"Yes, I expect to see them all within the next two or three months," was the reply.

"Well, after you have, I wish y'd write an' tell me how they're doin' after the treatment up at our sanmytoryum. I feel's if I'd kinder like t'know somethin' about it, as you say I did some o' the doctorin'."

"I certainly will, as soon as I finish my first round of visits. Good-bye, Jake, take care of yourself. Here's the train."

It was some time before a letter reached Jake. When it came, he was comfortably settled in his winter quarters in the ell of his sister's home. It was a big, thick letter, that required a number of stamps to send it to its destination, and Jake's eyes twinkled as he received it from the postmaster.

"Ben tryin' t' write a book, an' had it sent back to ye?" inquired that functionary, as he handed it over to its owner.

"Mebbe so. If I have you needn't tell on't," answered Jake enigmatically, chuckling to himself as he turned away on the

probable outcome of his reply, in which, by the way, he was not disappointed. The story of his unsuccessful authorship, went the rounds of the village, and he refused to give any satisfactory answer concerning it, except to his sister, who enjoyed the joke as much as he.

"I sh'll have t' tell Laurie about that," he said. "Won't he laugh, though, at the idee of me writin' a book, or tryin' to?"

After supper, when Jake had filled up the stove with wood and lighted his lamp, he settled down for the evening and prepared to enjoy, to the full, the sequel to the summer story. He had often thought of the men who had been the Bishop's guests, and of the lessons that had been given to them in homely ways, and wondered how much of them they had really taken to heart.

"Laurie certainly told 'em some good home truths, an' I mistrust I helped some. I meant to, anyhow. Beats all, the way some folks can have things put before 'em as plain as print an' never know they're there. I don't b'lieve there's a better Bishop anywhere than Laurie, or one that really tries harder to foller the Master he's workin' for; an' I know he loves every one of his ministers, good, bad, an' indifferent. He's got more patience than I'd have with some of 'em, I know. I only hope his folks appreciate him as they'd ought to. But I must read his letter."

"Dear Jake," the Bishop began, "I have a picture of you as you will look when you read this, snug in your home, with a blazing fire—for I shall write this letter piecemeal, as I make my visitations, and get the material, and I doubt its being finished till the weather is cold enough to make fires needed. I know you will want to hear about all who were our guests last summer, and in order that you may do this, I shall write a little after each visit till I have been the rounds.

"First, as to those who didn't come. I have yet a good deal to do, and may have to try the confessional plan another summer with a different set. One of those men, as I told you, went into another diocese before my return. He was an obstinate fellow, one who persisted in preaching on subjects whose place was in the theological school or the clergymen's debating society and not in the pulpit, and managed to muddle his people till they thought he was trying to upset the whole scheme of Christianity as they had learned it. I was glad to give him a transfer, and let some other Bishop deal with him. The man who broke his leg was one of those busy people who want to be in everything that is going on, and who, though doing really good work in many lines, fail to do what they ought to in Church matters in their own parishes, because they are too busy doing work that could as well be done by some one else. He had time to think while he was laid up, and found out that he, though highly useful, was not necessary in many of the activities he had entered into; that they could get along without him if they had to, and leave him free to attend to the things that should come first. Another was a dipsomaniac—a matter of temperament and diseased nerves to a considerable degree, I fancy, and his physician sent him to a sanitarium for treatment. He realized his own weakness, and asked the privilege of remaining there as a sort of chaplain, holding services in a mission chapel near-by. As he is unmarried and has some private means, it was a very wise thing for him to do, and will save scandal in the Church.

"I have just returned from my visit to Mr. Marvin's parish, and hasten to write down my experiences there, before I forget anything that would be of interest to you. Almost the first question Clifford asked, after greeting me, was: 'How is Mr. Jake? Why didn't he come with you?' I suppose he can't think of one of us without the other—probably distrusts my ability to take care of myself. Both he and his father had much to say of you which I will tell you some day, and both sent affectionate regards to you. Should you ever come this way, you will be sure of a hearty welcome.

"Mr. Marvin looks and acts like a different man, and his people have learned to know and love him much better since his return. Clifford knew them better than he, and acted as his father's guide to their homes and hearts. 'I am ashamed to think how I was letting my peevish, discontented self come between me and my family and fellow-men, before going to you last summer,' he said to me, as we started on a round of parochial calls. 'I shall never cease to be grateful to you and to Jake for what you said to me. It hurt at the time, but it was the faithful wound of a friend.' Mrs. Parker gave us a cordial greeting, and was loud in her praise of the minister. 'I used to think he was proud and stuck-up,' she said, 'but I guess it was more dyspepsy—I've had it and I know it makes folks feel downright wicked. He drops in real often now, and is just like our own folks.' Higher praise she could not have given.

"David Hartley and Mr. Marvin have become real friends. Dave has forgotten his shyness and has taught the clergyman more woodcraft than he ever knew existed. He loves the children, too, and delights in their company. Mabel is a little harum-scarum, not delicate like Clifford, but she is as interested in the birds and flowers and trees as her brother, and Hartley is as good a mentor as

they could find. He goes to church regularly, and, according to Mrs. Parker, 'really acts like folks.' I believe he and the rector intend to organize a class for nature study this winter among the boys and girls of the parish. Fresh air and exercise have done wonders for Mr. Marvin, and a happier parish than his it would be very hard to find."

"Mr. Variell, as you know, is rector of a church in a large manufacturing town. He has a fine church, with parish house, comfortable rectory, and preaches every Sunday to big congregations. I wish you could hear him, especially when he is preaching to men and boys, or on the temperance question. He talks more straight common sense to the square inch than any one I know, and is really one of my most valuable men. I was talking with one of his parishioners, and he said: 'Mr. Variell will always be Mr. Variell, I suppose. He will say the wrong things or the right things in the wrong way, and people won't make allowances for him. But he has improved a lot within the last few months; don't make nearly so many breaks as he did, and those who really know him think the world of him. I guess he is about as good as most of us, after all, and we shall have to make allowances for the things we don't like in him.' His manner is somewhat patronizing still, but I think he learned some lessons at Lake Lonepine. I was rather surprised to hear him say that if he were to begin his ministerial life over again he should do many things very differently, especially in regard to more strict observance of Church rules."

"To-day I visited two parishes—those of Messrs. Lee and Wentworth—and as the latter service was in the afternoon, both clergymen took part in it. As you predicted, I found Wentworth in clerical dress, which was very becoming to him, as it gave the additional touch of dignity he needed. He was much more Churchly in his manner of conducting the service, and though he will never be of as advanced a type as Lee, he is now very satisfactory. Lee has modified his own views, or rather practices, somewhat, and is gradually leading his people to a more dignified form of worship. He takes time to explain what he wants to do, and to disarm rather than excite prejudice among his people, and is fast winning their love and confidence. Both the young men are doing earnest, effective work for the Master, and are close friends, each supplying what the other needs, with benefit to both."

"It is a long time since I began this letter, but I shall finish it to-night. I have only just got around to Mr. Williams' parish, and find things much as they have always been. His people are so fond of him and his family that they overlook his extravagance and lack of management. Fortunately for him and for them Mrs. Williams has just received a considerable legacy from an aunt, and as it consists of well invested stocks and bonds, so arranged that it will not be easy to touch the principal, they will probably get along. One of the vestrymen, who has known her from childhood, and who is a banker of high standing, is her trustee. 'I tell you, they shan't get their hands on the principal if I can prevent it,' he said. 'I've a good deal of influence with Lottie Williams, and if it is possible I'll keep them out of debt till the boys grow up. They are in a good boarding school, with a head master who has sense enough to instill the principles of prudence and honesty into their noddles—I saw to that—and I hope they'll look out for their folks when they need it.'

"Mr. Williams, like all the rest, inquired after you and sent regards. Now I really must stop and mail this. Thank you for the help you gave me, which was a good deal, whether you will own it or not.

Ever yours,

"LAURIE."

As Jake finished the letter, he said: "I guess Laurie did most of the work, but maybe I kinder clinched things here an' there. Anyhow, that kind of a confessional, as Laurie calls it, is a pretty good thing for a Bishop, an' it would be a good thing if more of 'em was to try it."

[THE END.]

## THE PAST AND THE FUTURE ANNIVERSARIES.

BY ROLAND RINGWALT.

NEW YORK has honored herself by honoring Fulton, and the celebration had a prophetic as well as an historical interest. The introduction of steam power upon the water was a great event, and worthy of commemoration; but the tributes to Fulton point the way to a long list of peaceful anniversaries. Hitherto the great celebrations have been linked with carnage, "The Glorious Revolution of 1688," the Fourth of July, the fall of the Bastille, Trafalgar Day, the Eighth of January—all these have bloody memories. Colored men naturally celebrate Emancipation Day, and no doubt emancipation was worth its price; still, the price was high. Washington's birthday and Lincoln's birthday are associated with tragic memories. Religious organizations have marked the four hundredth anniversaries of Luther and Calvin, names not likely to be forgotten,

yet undoubtedly names that recall the grim days of European wars.

But the most militant jingo cannot help seeing that the twentieth century will celebrate the peaceful rather than the warlike. Fulton's steamboat appeals to England and America, whereas the triumph of the Constitution over the Guerriere, loudly as we crowed over it at the time, now reminds us of a war very expensive to both nations and not profitable to either. The English show excellent manners in their comments on Fulton, and in 1904 we ought to be polite enough to say that George Stephenson was a man of great value to the world. The first steamship voyage across the Atlantic, the discovery of illuminating gas, the use of anesthetics, the electric telegraph and the submarine cable, the iron steamship, the Suez canal—the great industrial achievements of the nineteenth century—stir the blood more than the battles. It is quite probable that the next generation will talk more of the Pacific railroads than of all the conflicts ever fought on this continent. By 1907 Alaska may amaze the world with her centennial, and the American eagle and the Russian bear will have no bitter memories over the territory one good-humoredly bought and the other gladly sold. The spirit of the modern world, since Napoleon was beaten at Waterloo, has been pacific; wars have come, but they were interferences with the general course of things. By the time we have had a dozen or so of peaceful centennials we will not vaunt the fact that we provoked the Mexicans into war, and Great Britain has nobler memories than those of blowing the Sepoys from the mouths of her cannon.

In 1903 we commemorated the peaceful transfer of Louisiana from the French flag to our own. Now we are honoring the memory of Fulton, whose work was a blessing to all maritime nations, not simply a triumph for one. Great humanitarian measures will have their centennials. Wholesome laws that gave new chances to the poor, that lessened the hazards of the miner, that threw new safeguards around the factory and the ship, that protected women and children, all these will have their place. No doubt there will be Russians to exult over Napoleon's retreat, but there will be more Russians and plenty who are not Russians to cheer the hundredth anniversary of the day on which the czar paid \$20,000,000 without bloodshed.

Every civilized nation has its noble nineteenth century landmarks, its memories of achievements that appeal to all that is highest and best in every other nation.

## A PERSONAL THEOLOGICAL LIBRARY.

By MARIE J. BOIS.

ALLOW me, dear reader, to glance over the books which line the shelves of your library, or which are lying on your table. I see classical works, standard authors, celebrated novels on the former; the latest magazines with, it may be, the book of the hour, on the latter. Is this all? Where is your Church library? Have you no books which you may consult at any time and which you might recommend to an enquirer of Church history and literature? What volume could you lend to him who wants to know something of the teaching of the Church? Are you ready to answer any question that might be asked on that great subject?

But, after all, you know full well, even as I do, that no one, unless he be a consecrated, trained student and worker, can always be ready to give the explanations which may be called for at any time. Should we not then, every one of us, as faithful, loyal children of the Church, have a few important, necessary books on the one subject which ought to be first in our mind and heart, the Kingdom of God? We should thus be better equipped for its wondrous work, and could also enlist others in the service of the Church which our Lord Himself founded.

A young girl called on me the other day to enquire about our Church teaching. Her thoughtful questions proved it was not out of mere curiosity. How glad I was to have a sound book on Church doctrines to lend her; how thankful I am to the true priest of God who guided my studies, and whose splendid theological library was ever at my disposal!

And thus, realizing what books have done for me, how much they have helped me, and strengthened me in the faith, teaching me the deeper meaning of things as well as the history of the stern warfare the Church is engaged in, I ask you, dear reader, once more the very personal question: What of your library? Has it its theological corner, a familiar corner both to you and to your friends?

## Church Calendar.



- Oct. 3—Seventeenth Sunday after Trinity.  
 " 10—Eighteenth Sunday after Trinity.  
 " 17—Nineteenth Sunday after Trinity.  
 " 18—St. Luke, Evangelist.  
 " 24—Twentieth Sunday after Trinity.  
 " 28—SS. Simon and Jude.  
 " 31—Twenty-first Sunday after Trinity.

### CALENDAR OF COMING EVENTS.

- Oct. 10-12—Miss. Council Sixth Dept., Sioux Falls, S. D.  
 " 13-17—B. S. A. Conv. at Providence, R. I.  
 " 12—20th ann. of consecration of Bp. Leonard as Bp. of Ohio.  
 " 19-20—Miss. Council Fifth Dept., Grand Rapids, Mich.  
 " 20—Consecration of Rev. A. S. Lloyd, D.D., as Bp. Coadj. of Virginia.  
 " 26-28—Miss. Council First Dept., at Hartford, Conn.; Miss. Council Second Dept., at Utica, N. Y.  
 Nov. 9—Miss. Council Fourth Dept., Montgomery, Ala.  
 " 10-11—New York Dioc. Conv.  
 " 16—Alliary Dioc. Conv.  
 " 17—Michigan Dioc. Conv., at Pontiac.  
 " 18—Am. Ch. Inst. for Negroes meets at Philadelphia.

## Personal Mention.

THE Rev. CHARLES E. BETTICHER after spending the entire summer in travelling in Germany and Austria, has taken charge of the American Church in Geneva, Switzerland, where he will remain until the latter part of November. He will then go to Dresden, Germany, to be associated with the Rev. Mr. Butterworth in the work of the American Church there until after Easter.

THE Rev. BENJAMIN N. BIRD, formerly of Trinity Church, Wilmington, Del., took charge of his work as curate in St. James' parish, Philadelphia, on the Seventeenth Sunday after Trinity.

THE Rev. ARTHUR E. BRUCE, formerly rector of St. Luke's, Detroit, Minn., has been appointed assistant priest of All Saints', Winnipeg, diocese of Rupert's Land. All communications should be addressed 78 Colony street, Winnipeg, Canada.

THE address of the Rev. J. H. BUDLONG is changed from Austin, Minn., to Colfax, Wash.

THE address of the Rev. JAMES G. CAMERON, chaplain of the Community of St. Mary, is changed from St. Mary's Summer Hospital, Norwalk, Conn., to Mount St. Gabriel, Peekskill, N. Y.

ON and after December 1st the address of the Rev. J. EVERIST CATHELL, D.D., will be Copley Square Hotel, Boston, Mass.

THE Rev. A. E. CLAY, vicar of Holy Trinity Church (Old Swedes'), Wilmington, Del., resumed his parochial duties on October 1st, after a trip to England, on which he was accompanied by Mrs. Clay.

THE Rev. J. BOYD COXE, rector of Grace Church, Sheboygan, diocese of Fond du Lac, has accepted the call of Trinity Church, St. Louis, Mo., and enters upon his new charge October 14th.

THE Rev. WILLIAM JAMES CUTHBERT, priest-in-charge of St. Mary the Virgin, Kyoto, Japan, after seven years of continuous service left on regular furlough September 11th. Please address care Church Missions House, New York, until further notice.

THE address of the Rev. R. H. EDWARDS has been changed from 296 Freemason Street, Norfolk, Va., to 384 Peachtree Street, "The Bon-Air," Atlanta, Ga.

THE Rev. C. HARVEY HARTMAN, rector emeritus of St. John's Church, Dover, N. J., has returned to his town home, No. 248 South Forty-fourth Street, Philadelphia, Pa.

THE address of the Rev. H. E. HENRIQUES has been changed from Wells, Nev., to Battle Mountain, Nev.

THE Rev. J. H. JUDASCHKE, who is in Germany for the benefit of his health, has changed his address to 11 Franken Street, Berlin W. 30, Germany.

THE Rev. ROBERT LONG, formerly curate at the Church of the Holy Apostles, Philadelphia, has accepted a similar position at St. Stephen's Church in the same city.

THE Rt. Rev. ALEX. MACKAY-SMITH, D.D., Bishop-Coadjutor of Pennsylvania, will leave New York on October 6th, for a foreign trip, leave of absence having been granted to him for one year, owing to poor health. He will be accompanied by his wife.

THE Rev. ARTHUR H. MARSH, who has been at Blair, Neb., during the summer, will now take up his work as instructor in the National Cathedral School for Boys, Mt. St. Alban, Washington, D. C.

THE Rev. ALBERT MASSEY of West Texas may be addressed for the next five weeks in care of Dr. G. Betton Massey, Professional Building, Philadelphia, Pa.

THE Rev. SAMUEL MILLS, for 3½ years missionary in charge of Goldfield, Nev., has accepted a call to Placerville, Calif., and has entered upon his new duties.

THE address of the Rev. WILLIAM H. MILTON, D.D., is changed from Roanoke, Va., to Wilmington, N. C.

ON October 1st the address of the Rev. W. A. MITCHELL was changed from Mechanicsville, Md., to 2921 Q Street, Washington, D. C.

THE Rev. Dr. CHARLES M. NILES, formerly of Columbia, S. C., has accepted a curacy at the Church of the Ascension, Atlantic City, N. J.

THE Rev. H. LANDON RICE has entered on his duties as curate at St. Paul's Church, Newark, N. J. His address is St. Paul's Club House, No. 11 Market Street.

THE Rev. FRANKLYN COLE SHERMAN, rector of Trinity Church, Aurora, Ill., who has been abroad, in Europe for four months, returned to Aurora September 25th.

THE address of the Rev. C. E. SNAVELY has been changed to La Gloria, Cuba. Mr. Snavely retains charge of all his missions.

THE Rev. FOSTER W. STEARNS will begin his duties as minister-in-charge of Christ Church, Sheffield (diocese of Western Massachusetts), on the first Sunday in October.

THE Rev. FRED H. STEVENS of the diocese of Los Angeles on October 1st became rector of the Church of the Good Shepherd, Grand Rapids, Mich., which for some time has been without a rector.

THE address of the Rev. GEORGE J. WALENTA has been permanently changed from 2232 North Broad Street, Philadelphia, to 620 Haws Avenue, Norristown, Pa.

THE Rev. WILLIAM WATSON, Willow River, Minn., has resigned St. Paul's parish, Hudson, Wis., to accept charge of St. John's Church, Sinitluta, Saskatchewan, in the diocese of Qu'Appelle, Canada.

## ORDINATIONS.

### DEACONS.

KENTUCKY.—On Tuesday, September 28th (Michaelmas Eve), in St. Paul's Church, Louisville, by the Bishop of the diocese, WILLIAM R. PLUMMER. The sermon was delivered by the Rev. Edmund A. Neville, rector of the Church of Our Saviour, Cincinnati, Ohio. The candidate was presented by the Rev. John Mockridge, rector of St. Paul's, Louisville, and the Litany was said by the Rev. Alsop Leffingwell, rector of St. Paul's, New Albany, Ind. The Rev. Messrs. H. S. Musson, William Mockridge, and John S. Lightbourne were in the chancel and assisted in the function. Mr. Plummer was for several years a prominent minister of the Methodist Conference of Indiana, and came into the Church last March. For the present he will be assistant at St. Paul's, Louisville.

VIRGINIA.—On September 19th, in St. James' Church, Richmond, by the Bishop of the diocese, who acted for the Bishop of Hankow, Dr. EDMUND LEE WOODWARD. The Rev. W. M. Clark, rector of St. James', presented the candidate, and the Rev. A. M. Sherman of Hankow preached the sermon. Bishop Gibson celebrated the Holy Communion. Dr. Woodward, who has served the Church for ten years as a medical missionary at Anking, China, is now a student at the Theological Seminary in Virginia, and after ordination to the priesthood will return to China as a missionary.

### PRIESTS.

CENTRAL NEW YORK.—In Trinity Church, Utica, on October 1st, by the Bishop of the diocese, the Rev. L. A. DAVISON. The Rev. J. Winslow Clarke was the preacher, the Rev. H. W. Crydenwise read the epistle, and the Rev. A. L. Byron-Curtiss the gospel. The following clergy also united in the laying-on of hands: John R. Harding, D.D. (who also presented the candidate), Rev. Messrs. J. J. Burd, Jesse Higgins, Frederic S. Eastman, William Cook (Archdeacon), E. H. Coley, and John A. Staunton. The Rev. L. A. Davison is a graduate of Syracuse and Harvard Universities, is a successful artist, and for a number of years was a teacher at St. Paul's School, Concord, N. H. He has served for a year past at St. James' Church,

where his ministrations have been markedly successful.

OHIO.—On September 26th, at All Saints' chapel, Toledo, by the Bishop of the diocese, the Rev. WILLIAM E. GILLIAM. The sermon was preached by the Rev. Robert W. Bagnall, rector of St. Andrew's, Cleveland, who, with the Rev. Thomas N. Barkdull of Toledo, joined with the Bishop in the laying-on of hands.

## DIED.

CURTIS.—Entered into rest, August 9, 1909, at Southport, N. C., WALTER GILMAN CURTIS, M.D., in the 84th year of his age.

May he rest in peace, and may light perpetual shine upon him.

DENNISON.—At Hackensack, N. J., on Saturday, September 25, 1909, MARGARET BANKS, infant daughter of the Rev. and Mrs. G. Herbert DENNISON.

STERLING.—At the rectory, Norris, N. Y., September 28, 1909, ALICE, wife of the Rev. George H. STERLING, aged 57.

St. Louis (Mo.) and New Brunswick (Canada) papers please copy.

## MEMORIALS

### REV. P. A. H. BROWN.

At a special meeting of the Catholic Clerical Union of the City of New York, held on September 24, 1909, the following minute and resolution were unanimously adopted by a rising vote:

It is with very genuine sorrow and a consciousness of personal loss that the members of the Clerical Union (the New York Catholic Club) desire to express their sense of the nobility of character and exemplary priestly life of the late PHILIP AULD HARRISON BROWN, vicar of St. John's chapel, Trinity parish, New York. One of the six priests who first met together twenty-three years ago to organize the Catholic Club, he was ever one of its most devoted members, and rarely missed a meeting. Elected president of the club in 1892, he continued to hold that office, being unanimously re-elected every year, until failing health forbade his longer attending the meetings.

Of dignified and courtly bearing, his manner was ever most unaffected, gracious, and winning towards all. Steadfast in the faith, his voice gave no uncertain sound with regard to any of the principles of our holy religion. Of him it could be said that, following in the footsteps of his Divine Master, he was "faithful in all his house," as the Apostle declares Moses to have been in the olden time.

Conspicuous for the ripeness and solidity of his judgments, his brethren were always strengthened by his utterances. Most of all, his virile piety and manifest goodness of life impressed all who came into contact with him.

The Lord grant unto him eternal rest, and let light perpetual shine upon him.

ARTHUR RITCHIE.

RANDALL COOKE HALL.

HARRY HOWE BOGERT.

Committee

Resolved, That a copy of this minute be sent to Mrs. Brown, and that it be published in *The Churchman*, *The Living Church*, and *The American Catholic*; and that it be spread upon the pages of the minute-book of the Clerical Union.

Attest. C. P. A. BURNETT, Secretary.

### CAROLINE SELIMA SANFORD.

Entered into the rest of Paradise, Miss CAROLINE SELIMA SANFORD, the eldest daughter of the late Judge David Curtis Sanford of the Supreme Court of Errors of the State of Connecticut, and Emily Bull Sanford.

The calling from us to the higher life of Miss Sanford demands a brief but deserved and discerning appreciation.

She was a woman of striking individuality and sterling character, and occupied a prominent place in the best circles of civic and social interests for many years. Born of gifted parents, with every advantage of home environment and beautiful surroundings, she has left us the memory of a life of singular strength and sweetness, a life in which love for the Church, love for her home, patience, and fortitude were exhibited in far more than ordinary measure. Her generosity was liberal and unostentatious, and all her helpful acts of kindly thoughtfulness will never be known. No wonder she drew to herself many sincere friends, to whom her passing is a distinct sorrow.

She was a devoted member and prodigal supporter of All Saints' Memorial Church, taking always the deepest interest in its welfare.

New Milford, her native town, has lost an estimable woman and valued citizen. But for her it was gain.

In the early morning of Friday, the 24th day of September, her soul passed out into the "Light that shineth more and more unto the perfect day" of the life eternal. F. B. D.

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

Persons desiring high-class employment or high-class 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 WANTED.

**ORGANIST-CHOIRMASTER** desires position. Experienced boy or mixed choir trainer. Highest testimonials from present church and English and American positions. Address: ORGANIST, LIVING CHURCH, Milwaukee.

**YOUNG** married priest with small family seeks parish or curacy. Good preacher; hard worker; Catholic. Address: J. W. H., care LIVING CHURCH, Milwaukee.

### CLERICAL REGISTRY

**YOUNG** unmarried priest wanted for eastern city curacy; \$1,000. Write CLERICAL REGISTRY, 136 Fifth Avenue, New York, N. Y.

**VESTRIES** seeking eligible rectors or assistants at stipends up to \$2,000 can find American, English, or Canadian candidates on THE CLERICAL REGISTRY list at 136 Fifth Avenue, New York.

### PARISH AND CHURCH.

**THE BURLINGTON PIPE ORGAN Co.** of Burlington, Iowa, kindly solicits correspondence with any church desiring to purchase a pipe organ. As regards beauty of architectural design, solidity and durability of construction, and perfect tone qualities they have few, if any, equals. Our superintendent, Mr. H. W. Jackson, is a thoroughly competent organ man, who learned his trade in England. Besides having thorough knowledge of organ construction, he has years of experience at his disposal. It will be a source of great pleasure to us to prepare, free of charge, specifications and designs for any church desiring to purchase a pipe organ. We kindly refer you to Rev. Dr. Jones, rector Christ Church, Burlington, Iowa; Rev. G. Williams, pastor First Congregational Church, Keokuk, Iowa; Rev. Wm. H. Frost, rector St. James' Church, Fremont, Neb.; Rev. W. D. Morrow, rector St. Stephen's Church, Spencer, Iowa. We think that it will pay you to investigate before you buy.

**CONGREGATIONAL SINGING.**—THE LORD'S SERVICE in ecclesiastical unison. Words and melody, for the congregation. Now ready. 20 copies, \$1.00. Special introductory offer of 50 copies \$1.00, to first order from each diocese. Sample copies post paid, 10 cents; eight pages. The Apostolic Church can readily train the American people by congregational plainsong into one fold under one Shepherd, who love to sing the LORD'S SERVICE on the LORD'S DAY. *Secure first order* by sending to-day 10 cents, or \$1.00, to Rev. J. M. RICH, Mount Oliver Station, Pittsburgh, Pa.

**FOR SALE**, beautifully situated single grave in churchyard of St. James the Less, Falls of Schuylkill, Philadelphia. Price \$125. Address SCHUYKILL, LIVING CHURCH, Milwaukee.

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

**CHURCH PLANS.**—If about to build, send stamp for booklet "Designs and Plans for Churches." MORRISON H. VALL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

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

**ARUNDEL CHROMOS.**—Large number in stock; many rare ones. Send for this month's printed list.—SAINT JUDE'S DEPOT, Birmingham, England.

**PARISH MAGAZINE.**—Try *Sign of the Cross*. Churchly; illustrated. Write ANCHOR PRESS, Waterville, Conn.

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

**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.

**STAMPS** for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit \$1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

**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.

### UNLEAVENED BREAD.

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

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

**ALTAR BREAD.** Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

**COMMUNION WAFERS** (round). St. EDMUND'S GUILD, 883 Booth St., Milwaukee.

### CHOIR EXCHANGE.

**ORGANISTS** wanted for several Episcopal Church vacancies. \$500 to \$1,000. Write WEBSTER'S CHOIR EXCHANGE, 136 Fifth Avenue, New York.

### CHURCH EMBROIDERY.

**CHURCH EMBROIDERY** of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, \$5 up. Stoles from \$3.50 up. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

### HEALTH RESORTS.

**THE PENNOYER SANITARIUM** (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

### MISCELLANEOUS.

**A CLERGYMAN** needing a warm climate for the winter, willing and able to use carpenter's tools, will be welcome in a refined home. Address: SOUTH, care The Young Churchman Co., Milwaukee, Wis.

**POST CARDS.** Faith, Hope, and Charity Series. Elegantly colored and embossed. True to Religious History. Assorted Subjects, 10 for 10 cents. Magazine catalogue free. K. ROBIN, 285 East 148th Street, New York.

**NEW PLAY, The Famous Soup Case.** Specially written for Choir Boys, Guilds, and Classes. Easy, simple, and very amusing. Single copies, 15 cents; ten, \$1.25. On sale Dick and Fitzgerald, New York, or of the author, C. H. WELLS, 960 Broad Street, Newark, N. J.

### NOTICES.

#### GENERAL CLERGY RELIEF FUND.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

Rev. ALFRED J. P. McCLURE, Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

More than 1,000 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 part of their stipends.

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

A. S. LLOYD, General Secretary,  
281 Fourth Avenue, New York.

#### LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

#### THE S. H. S. H. S.

The Society for the Home Study of Holy Scripture and Church History, president, the Bishop of Albany, opens its twenty-first year on October 1st. Conducted by correspondence. Examinations optional. Address: Secretary of S. H. S. H. S., Church Missions House, 281 Fourth Avenue, New York City.

### APPEALS.

#### CHURCH FURNITURE NEEDED.

The following articles of church furniture, new or second-hand, are desired for missions in the diocese of Western Michigan: Lecterns, prayer-desks, altar cross, benches, chairs or pews, and an organ. Intending benefactors please correspond with the undersigned.

(Rev.) HERMAN J. KEYSER,  
Priest in Charge.

Christ Church, Charlevoix, Mich.

### BOOKS RECEIVED.

W. A. WILDE CO. Boston.

*Peioubet's Select Notes on the International Lesson for 1910.* The Ministry of Our Lord as Narrated in the Gospel According to St. Matthew. The Basis for Teaching all Grades in the Sunday School. With all that can aid the teacher in his own study and in teaching such as Broad Views of the History, Making One Consecutive Story. Explanations of the Text. Inductive Studies. Suggestive Illustrations. Light from Many Sources. Library References to Aid the Teacher in Further Researches from Oriental, Literary, and Scientific Sources, and a wide range of Biblical literature. Other Aids. Practical Suggestions, Suggestions to Teachers. School of Practice. Maps, Charts, Pictures. Analysis of the Gospel, with Chronology. Applications to the Needs of To-day. By Rev. F. N. Peioubet, D.D., Prof. Amos R. Wells, A.M. Thirty-sixth Annual Volume. Price \$1.25.

THE UNIVERSITY OF CHICAGO PRESS. Chicago.

*The Historic Exodus.* By Olaf A. Toffteen. Ph.D., Professor of Semitic Languages and Old Testament Literature, Western Theological Seminary. Published for the Oriental Society of the Western Theological Seminary. Volume II. Price \$2.72 postpaid.

THE MACMILLAN COMPANY. New York.

The Bible for Home and School. *Genesis.* By Hincley G. Mitchell, Ph.D., D.D. Price 90 cents net.

GEORGE W. JACOBS & CO. Philadelphia.

*Memorials of St. Paul's Cathedral.* By William Macdonald Sinclair, D.D., Archdeacon of London, Canon of St. Paul's and Hon. Chaplain to the King. With Illustrations by Louis Welter, R.B.A. Price \$4.00 net.

LITTLE, BROWN & CO. Boston.

*Your Child and Mine.* By Anne Warner, Author of *The Rejuvenation of Aunt Mary, Susan Clegg and Her Friend Mrs. Lathrop*, etc. Illustrated. Price \$1.50.

Betty Baird Series. *Betty Baird's Golden Year.* By Anna Hamlin Welkel, author of *Betty Baird*, etc. Illustrated by Ethel Pennewill Brown. Price \$1.50.

*The Girls of Fairmount.* By Etta Anthony Baker, author of *Youngsters of Centerville*. Illustrated by Maud Tousey. Price \$1.50.

*Nerves and Common Sense.* By Annie Payson Call, author of *Power Through Repose, The Freedom of Life*, etc. Price \$1.25 net.

R. F. FENNO & CO. New York. (Through A. C. McCLURG & CO., Chicago.)

*With Christ in Palestine.* Four Addresses by A. T. Schofield, M.D. Price \$1.25.

NEW YORK SUNDAY SCHOOL COMMISSION. New York.

*The Sunday School Problem Solved.* A Handbook of the Best Sunday School Supplies. Carefully Examined and Compiled for the Use of Graded and Progressive Schools. Everything for the Sunday School. Practical Suggestions on the Curriculum and Conduct of Model Schools. Compiled by the Rev. Wm. W. Smith, M.D., Mgr. Fourth Edition. Price 25 cents, postpaid.

### PAMPHLETS.

*Why I am a Churchman.* The Pitts Street Chapel Lecture, in Answer to the Question. By the Rt. Rev. George M. Randall, D.D., Bishop of Colorado. Revised by the Rt. Rev. Leighton Coleman, S.T.D., I.L.D., Bishop of Delaware (E. P. Dutton & Co., New York).

*Prohibition or Christian Temperance, Which?* Written and Compiled by Rev. Johannes Sallinger, Pastor of St. James' Church, West Bend, Wis.

*Handbook of Sunday School Advances: Method and Equipment.* By Franklin D. Elmer, B.D., Pastor First Baptist Church, Winsted, Conn. Lecturer on the Modern Sunday School. With an Introduction by President William Douglas Mackenzie, Hartford Theological Seminary.

# THE CHURCH AT WORK

## DEATH OF A NOTED CANADIAN PRIEST.

THE Rev. EDMUND WOOD, rector for over forty years of the Church of St. John the Evangelist, Montreal, Canada, passed away on Sunday morning, September 26th. Although in his eightieth year, he had performed his parochial duties until the end came. His peaceful death, while preparing to celebrate the early Communion, was an apt ending to his beautiful and saintly life. The sick and suffering poor of his parish have indeed lost a friend. Through all his long life his first thought was how best to serve



REV. EDMUND WOOD.  
Late Rector of St. John the Evangelist's,  
Montreal.

them, and his generosity was so great that the words "he would give the coat from his back" were more than once literally true in his case. That a man with his strong convictions would meet with opposition was to be expected, but few clergymen in Montreal have been so deeply and universally beloved, even by those who differed from him. The grief felt on Sunday by the sorrowing congregation of St. John's, when the news of the death of their beloved rector was heard, was indescribable. At evensong the Psalms were not sung, the Rev. Arthur French explaining that the voice was hushed which for forty years had led in the singing of those Psalms. The hymns for the Sunday services had been chosen by the rector on Saturday evening, which made them all the more impressive. The last written words of the late rector were *Ad finem fidelis* (Faithful to the end), in a letter to his nephew, Mr. French. One of Mr. Wood's sisters married a brother of Archbishop Hamilton of Ottawa and another Archbishop Lewis of Kingston.

The Rev. Edmund Wood was born in London, Eng., in 1830. He was educated at Turrell School, Brighton, and University College, London. His first curacy was at Houghton-le-Spring, Durham. He came to Montreal to be assistant at Christ Church Cathedral. In 1861 the little brick church (old St. John's) was built and there was the beginning of his long rectorship. Later the present fine church was built, a venture of faith which has been abundantly justified. Mr. Wood was never married, his mother living with him until her death about twenty-six years ago. He had never taken any long holiday since his first and only return to England in 1868.

In all the city pulpits on Sunday there were many and affectionate tributes to the memory of the late rector. His body lay in state in the chapel in the basement of St. John's from Sunday evening until the funeral

on Wednesday, and all the time constant vigil was kept by relays of watchers. On Wednesday morning there was a solemn requiem celebration of the Holy Communion. The Rev. Arthur French was the celebrant, assisted by the Rev. Lenox Smith and the Rev. Canon Scott, both of whom were at one time on the staff of clergy at St. John's Church. The church was crowded to the doors when the service began. The choir filed in, headed by the cross bearer, to the solemn strains of the organ. Immediately following the choristers were the Rev. Arthur French, the Rev. Canon Kittson of Ottawa, the Rev. Canon Scott, rector of St. Matthew's, Quebec, Father Field, Superior of the Society of St. John the Evangelist, Boston, Archdeacon Bogert, Ottawa, and the Rev. R. G. Ross of St. Ursule's, Quebec, all old friends of the deceased rector. After these came Bishop Farthing of Montreal, preceded by the bearer carrying the pastoral staff; Archbishop Hamilton, with his chaplains, and many other clergy. The service was conducted by Bishop Farthing, assisted by Canon Kittson, Archbishop Hamilton pronouncing the benediction. The service at the grave was conducted by the Rev. Arthur French, the Archbishop of Ottawa again pronouncing the benediction. A blanket of flowers, sent by seven old choir boys, was laid upon the coffin. The other floral tributes were very beautiful and numerous. One of the Sisters of St. Margaret knelt beside the grave and strewed it with flowers before the earth was filled in. The choir and guilds of the parish did not contribute to the host of floral offerings, having instead pledged themselves to keep the altars of the church supplied with flowers for many Sundays in memory of the late rector.

## FIRST DEPT. MISSIONARY COUNCIL PROGRAMME.

THE SECOND Missionary Council of the Department of New England will be held in Hartford, Conn., October 26-28, 1909. The programme is as follows:

Tuesday, October 26th.—3 P. M., Christ Church parish house, business session for organization, reports, appointments of committees, etc.; 8 P. M., Christ Church, missionary mass meeting, address of welcome by the Bishop of Connecticut, addresses: "Recent Progress of Missions," Mr. John W. Wood or the Rev. Hugh L. Burleson; "Missions Abroad," the Rev. S. S. Drury; "Missions at Home," the Rt. Rev. F. K. Brooke, D.D.

Wednesday, October 27th.—7 A. M., Christ Church and Trinity Church, the Holy Communion; 10 A. M., Colt Memorial parish house, Wyllys Street near Wethersfield Avenue, business session; Conference on "The Mission of the Church in New England to Colleges and Schools," speakers: The Rev. S. S. Drury, St. Stephen's Church, Boston; Prof. C. S. Baldwin, Yale University; 2:30 P. M., Trinity Church parish house, Sigourney Street, business session; 3 P. M., Conference: "Possibilities of More Effective Methods of Raising the Apportionment," speaker, the Bishop of Massachusetts; 6:30 P. M., dinner to the members of the Council given by the Church Club of Connecticut, "The Men of the Church: Their Missionary Opportunity," Mr. Robert H. Gardiner; "Their Missionary Responsibility."

Thursday, October 28th.—7 A. M., Christ Church and Trinity Church, the Holy Communion; 10 A. M., Trinity Church parish house, business session and discussion of plans for work in the department; 11:30

A. M., Conference on Church Unity, speaker, the Bishop of Vermont.

The Bishop of Connecticut invites the members of the Council to luncheon at his house, No. 98 Woodland Street, on Thursday, October 28th, at 1 P. M.

## DEATH OF REV. F. M. BURCH.

THE DEATH of the Rev. FRANCIS M. BURCH, one of the staff of the City Mission in Philadelphia, occurred on Friday evening, October 1st. Mr. Burch had been seriously ill with heart trouble for some months past, up to which time he did an aggressive and tell-



THE REV. FRANCIS M. BURCH,  
Late of Philadelphia City Mission.

ing work, having visited during the past year alone 23,123 persons in charitable institutions and prisons, and during Easter week he baptized fourteen men in the Eastern penitentiary and presented twenty-nine in the same place to Bishop Robinson for confirmation. He was born in the South and graduated from the Theological Seminary at Alexandria, Va., being ordained deacon in 1881. At one time he was an assistant at old St. Andrew's, on Eighth street, and for some years chaplain and superintendent of the Seamen's Mission of the port of Philadelphia. For about three years he has been one of the most active and ardent workers connected with the City Mission under the Rev. Dr. Duhring, at old St. Paul's, Third and Walnut streets, from which he was buried on Tuesday, October 5th.

## RECORD-BREAKING YEAR BEGINS AT NASHOTAH.

NEVER HAS Nashotah House begun its academical year under more favorable auspices than those which marked the opening of the seminary on the Feast of St. Michael and All Angels just past. Two circumstances lent special interest to the occasion: The beginning of the new *regime* under the Deanship of the Rev. E. A. Larrabee, D.D., formerly rector of the Ascension, Chicago, and the presence of fifty-five students, the largest number recorded in the history of the institution. The occasion was also the fiftieth anniversary of the laying of the cornerstone of the old chapel, and the preacher, Bishop Weller, observed that it was also the twenty-fifth anniversary of his own first celebration of the Holy Communion, at Nashotah chapel.

Many of the old friends and alumni gathered to witness the installation of the new Dean by the Rt. Rev. W. W. Webb, D.D., Bishop of the diocese. The induction was followed by a choral Eucharist at which the Dean was celebrant. The sermon, preached



by the Right Rev. R. H. Weller, D.D., Bishop-Coadjutor of Fond du Lac, was a masterly exposition from a scientific and theological point of view of the existence and ministry of the Holy Angels, and his appeal to the men to emulate them in their worship and service made a deep, and, may we hope, lasting impression on those who had the privilege of hearing him. In concluding he dwelt upon the importance of the coming of Dr. Larrabee and what it meant to the seminary and to the Church at large.

The new students include men from Maine to California. Among the dioceses represented by their candidates are Chicago, Milwaukee, Fond du Lac, Pittsburgh, Newark, Maine, Texas, and North Dakota. As a result of the influx of students all available room has been occupied and library, lecture, and reading rooms have been requisitioned to provide accommodation. It is devoutly to be wished that some one with this world's goods at his disposal might be moved to help on the success of the undertaking by endowing a library, gymnasium, or other building which would stand as a memorial of his charity and at the same time enable Nashotah to realize more fully the purpose of her founders; that of being the teaching mother for the Catholic Church of this country.

A scholarship of \$3,000 in memory of the late Rev. Horace Bard Evans has just been given to the seminary.

**NEW CHURCHES AND OTHER IMPROVEMENTS.**

THE CORNERSTONE of the new Calvary church, Hillcrest, near Wilmington, Del., was laid by the Bishop on the afternoon of the Sixteenth Sunday after Trinity. The services were in charge of the Rev. J. Harry Chesley, rector of the Church of the Ascension, Claymont. The new church is in his parish and to him the present successful effort is due. The old church now being removed and rebuilt was at Carrcroft, a short distance away, and was formed after services by the Rev. Messrs. Colton, Ridgely, and Hazellhurst, in 1855. In 1862 the cornerstone was laid, and the building consecrated the next year. For some time, through deaths and removals, it has been impossible to maintain services and it was decided, on taking the necessary legal steps, to move the building to its present site, in what is a growing, prosperous neighborhood, where there is now no church building. After the laying of the new cornerstone with the usual contents, the cornerstone of the old building was laid on top of it. Addresses were made by the Bishop, the Rev. H. W. Wells, and the Rev. S. F. Hotelkin, an early rector of the old church. Besides those mentioned, there were present Archdeacon Hall, and the Rev. Messrs William H. Laird, H. A. Grantham, and R. M. Doherty.

ST. MARK'S CHURCH, Des Moines, Iowa, is rejoicing over the gift of a large sum of money for the building of a neighborhood house adjoining the church. The structure, the estimated cost of which is \$20,000, is to be built in honor of the Hon. John H. Kasson, member of the Forty-sixth, Forty-seventh and Forty-eighth congresses, and will be known as "The John H. Kasson Memorial." The parish house is to have many of the features of the Y. M. C. A. and a settlement house, and though the organization will be under the control of St. Mark's Church its privileges will be extended to persons of all denominations in the neighborhood. The building itself will be of brick with tile roof, and the plans indicate a structure of beauty and utility.

ARCHDEACON JENVEY, acting for the Bishop of Newark, whose appointments prevented his attendance, laid the cornerstone of the new St. Stephen's church, Jersey City, N. J., on the afternoon of Sunday, September 26th. The progress of St. Stephen's has been very rapid.

It is within St. John's parish and under the special care of the Rev. Sidney E. Sweet, one of St. John's clergy. There are nearly 300 communicants, with a Sunday school of 200, waiting to go from an inadequate hall into the new building. At the service of the laying of the cornerstone, addresses were made by several of the neighboring clergymen.

A NEW memorial organ in Grace Church, Hamden, Conn. (Rev. James E. Coley, rector), was recently dedicated by the Bishop. The organ is in memory of the Rev. and Mrs. Charles William Everest and Mrs. Marie Munger Brewster. The Rev. Mr. Everest was for many years rector of the parish and was the founder of the Rectory School. Mrs. Brewster was deeply interested in the parish, donating the parish-house. The instrument was made by H. Hall & Co., of New York. The interior of the venerable church has lately been renovated.

TRINITY CHURCH, Lawrenceburg, Ind. (the Rev. Willis D. Engle, vicar) has just installed a pipe organ, which makes a fitting addition to the handsome church, which was erected three years ago, since which the number of communicants has doubled. Mr. Engle recently entered upon his eighth year as vicar, during which the mission has never contracted a dollar of debt.

AFTER thorough renovation St. John's Church, Mount Morris, N. J., was reopened for services on Sunday, September 19th. The ceiling and side walls have been redecorated as has also been the vestry room; cement sidewalks have been added and other minor improvements have been made.

THE NEW rectory for St. John's Church, West Hoboken, N. J., is nearly completed, costing about \$8,500. It will be a great addition to the strength of the parish.

ST. JAMES' CHURCH, Newark, N. J., has been enlarged and greatly improved during the past summer, and the opening service is appointed for October 24th. Under the Rev. T. P. Bate the parish has grown steadily.

**RECTOR AT HACKENSACK, N. J. FOR THIRTY-NINE YEARS.**

ON SUNDAY morning, October 3d, the Rev. Dr. William Welles Holley began the fortieth year of his rectorship of Christ Church, Hackensack, N. J. In his anniversary sermon, the

rector reviewed the history of the parish since 1870, when he came to be its head. In the period he baptized 796 persons; prepared 713 for confirmation; solemnized 188 marriages; officiated at 425 funerals; held 3,922 public services; and raised and expended more than \$300,000 for pious and charitable purposes. The church was unfinished and stood alone when Dr. Holley became rector of Hackensack. Now it is completed on enlarged plans; chimes have been placed in the tower, steam heating and electric lighting introduced; a modern, good sized organ installed, and other equipment provided at a cost of \$30,000; a rectory has been built costing \$11,300; a Guild House, \$8,000; and recently the chancel, vestry and Sunday school rooms have been tastefully redecorated. All these betterments and improvements have been paid for and the parish has enjoyed continual peace. There were but 60 communicants in 1870, now there are upwards of 500. The rector spoke of the impressive fact that of the two wardens and eight vestrymen who welcomed him to his new parish, only one is now living. He also spoke of the splendid work of the Sunday school and of the Guilds. He reminded his people of the Hudson-Fulton preacher's remark that the church faced Salem street—the street of peace—and urged his people to "study the things which make for peace," and that "to bear and forbear" is to fulfill the law of Christ.

Dr. Holley has been a member of the diocese since 1868, when in the undivided diocese he was rector of Christ Church, Newton. Since 1884 he has been a member of the Standing Committee, and in 1896 was made its president, and is the present presiding officer. While the old convocational system was used to foster diocesan missions, Dr. Holley was Dean of the Convocation of Jersey City. He received many congratulatory messages from the clergy and people of the diocese and his neighbors.

**IN HONOR OF BISHOP WELLER.**

ON TUESDAY, September 28th, the Bishop-Coadjutor of Fond du Lac celebrated the twenty-fifth anniversary of his ordination to the priesthood, in St. Paul's Cathedral, Fond du Lac. The Solemn Eucharist was sung by Bishop Weller, with Bishop Grafton pontificating from the throne. The deacon was



Archdeacon Rogers of Fond du Lac, and the subdeacon was Archdeacon Thompson of Stevens Point. The deacons of honor were the Rev. Newell D. Stanley of Sheboygan Falls and the Rev. George H. S. Somerville of Waupun. Archdeacon Penfold of Marinette was master of ceremonies and Canon Sanborn was chaplain to Bishop Grafton. After the service a breakfast was served at Bishop Weller's residence for the clergy present, of whom there were nineteen. A chalice and paten were presented by Archdeacon Rogers on behalf of some of the clergy of the diocese, and Bishop Grafton presented Bishop Weller with an oil-stock. The Mass sung was by Professor Brookes, the organist of the Cathedral.

#### THEY DO NOT SMOKE IN CHURCH.

AN ITEM has gone the rounds of the secular press to the effect that at St. Andrew's Church, Dayton, Ohio, the rector, the Rev. Thomas W. Cooke, has announced that "he will permit smoking during service. Invitations have been sent broadcast asking the men to attend the meetings, bringing their smoking materials, either pipes or cigars, along."

Of course there is no truth in the report. What has happened is that a men's meeting in the rooms of the gymnasium of the parish house has been arranged for Sunday afternoons which men have been invited generally to attend, to listen to the presentation of some subject of general interest. At such meetings, which are quite informal, smoking is permitted.

#### FOUR CANDIDATES FROM ONE PARISH.

DURING the year 1909 four young men who belonged to St. Philip's parish, Cambridge, Mass., and one young man, also connected with and engaged in that parish, making five candidates for orders, went to three theological schools; three men to Nashotah, one man to the General Theological Seminary, and one man to the Berkeley Divinity School. Three were students at Harvard University. Three were baptized and confirmed in the parish. Two quite recent assistants of Dr. Gushee are now, respectively, Professor and Instructor in the General Theological Seminary.

#### AN UNIQUE PARISH PAPER.

THE ENGLISH SYSTEM whereby popular magazines are localized for parish use is well known, but it has not been largely introduced into this country. The first number of an unique parish paper, however, comes from Calvary Church, Saginaw, Mich. Bound within a cover, with several pages partly devoted to local information and partly to local advertising, is gathered a copy of that excellent popular magazine, the *Sign of the Cross*, and a copy of the monthly edition of the *Young Churchman*. The whole publication, therefore numbers some fifty pages, and it combines for parish circulation a local periodical and a general magazine of popular Churchly reading for old and young, such as could not be obtained except at a prohibitive price in any other manner. Indeed the problem of the efficient parish paper would seem to have been solved by the lay reader in charge of the parish mentioned.

#### AN HISTORIC PARISH.

ST. PETER'S PARISH, Lewes, Del., where the DeVries celebration was held, as recorded in these columns last week, is closely connected with all the history of the town and state. Caesar Rodney was a parishioner; Captain Drew, commander of the *DeBraack*, is buried in its churchyard; also John Rodney, colonial sheriff and judge, and a warden of the parish; and Jacob Kollock, speaker of the House of the Assembly for forty years.

When the congregation wanted to build Lewes was in the province of New York, and its governor was asked and granted four acres as a site for church and graveyard. The Rev. Thomas Crawford of Dover held the first recorded service, in 1704. The Rev. William Black was in charge in 1708. The Rev. Alexander Adams of Somerset, Md., followed him; and the Rev. Thomas Becket, an S. P. G. missionary, was in charge from 1721 to 1743. The Rev. Messrs. Usher, Harris, Locke, Cleveland, Andrews, and Lyon served there in turn; Mr. S. Tingly being the last S. P. G. missionary in charge. In a large field with few helpers, amid many difficulties, the minister's life was one of self-sacrificing heroism. The parish possesses a Prayer Book of 1720 and of 1750, and a set of Eucharistic vessels, the gift of William Penn in 1773. Archdeacon Turner is the present rector.

#### MRS. ROMANES AT CONCORD, N. H.

NOTWITHSTANDING the rain on Tuesday, September 28th, a goodly number of women met at the Memorial Parish House, Concord, N. H., by invitation of the Concord branch of the Woman's auxiliary, to hear an address by Mrs. Romanes, wife of the distinguished scientist of that name, who comes from England to make a tour of many American cities, to speak on women's work in England, a subject upon which she is exceptionally well qualified to speak. In order that she might get

an idea of the work in New Hampshire, several short addresses were made on methods of missionary work as done by the Woman's Auxiliary. Mrs. Romanes spoke of various phases of women's work, the study of theology, settlement work, mothers' meetings, Girls' Friendly Society and rescue work, and what she said was of absorbing interest. A reception followed in honor of Mrs. Romanes and Miss Watkins, daughter of the Archdeacon of Durham, who accompanied her.

#### BERKELEY DIVINITY SCHOOL.

THE FIFTY-SIXTH year of the Berkeley Divinity School opened on St. Matthew's Day. At evening prayer Dean Hart made an address of welcome, noting the deaths of four of the alumni, who had passed away during the vacation. There are additions to the upper classes and a larger number of junior than for several years past. The new men include graduates of Harvard, Trinity, St. Stephen's and Hobart Colleges; in the upper classes there are also graduates of Yale, Brown, and Lafayette. The interior of the chapel has been thoroughly renovated, the decorations being on the same lines as before. The Rev. Samuel R. Colladay, professor of the New Testament, will practically complete a term's work before entering upon his new duties as Dean and rector of St. Mark's Cathedral, Salt Lake City. Among the lectures for the new year will be courses

GROCERIES



In other days when  
the good people went to the  
grocery for soda crackers they got just  
common crackers in common paper bags.

NOW

# Uneeda Biscuit

come to you in that wondrous package  
that enables you to enjoy such soda  
crackers as those old folks never knew.

NATIONAL BISCUIT COMPANY

on pastoral work by the Rev. Dr. Slattery of Springfield, on preaching by the Rev. John N. Lewis of Waterbury, on law by Burton Mansfield of New Haven, and the lectures on the Page foundation by the Rev. Dr. Waterman of New Hampshire.

#### RECENT BEQUESTS AND MEMORIALS.

**HOLY TRINITY PARISH**, Manistec, diocese of Western Michigan, has recently been left a bequest of \$11,000 by the will of Mrs. Carrie Filkes, which will be applied to reducing the mortgage indebtedness on the parish property. This gift greatly encourages the faithful people of this Church and an earnest endeavor is now being made by them to raise \$725 additional, which will pay the mortgage in full and free the parish entirely from debt. The Rev. Charles Donahue, who has been in charge of the work at Manistec for the past ten months, has filled the people with much zeal by his untiring efforts, and the work there is now more promising than ever before in the parish's history.

**THE ORPHAN'S HOME** of the diocese of New Hampshire will receive \$5,000 and St. Paul's Church, Concord, \$1,000 by the will of Mrs. Jonathan Adams, long since deceased, which becomes effective by the recent death of her daughter, the late Mrs. Daniel C. Roberts. Mrs. Adams' house was left to be used as a residence for the Bishop, or to be sold and the proceeds used to build a house for the Bishop.

A **HANDSOME** window of artistic design representing Christ blessing a little child, has just been placed in St. John's church, Dubuque, Iowa, and dedicated by the rector. The window is in memory of Mrs. Eliza Burden, who was connected with the parish for many years, and is the gift of her son.

ON St. Michael and All Angels' Day Mrs. C. R. Huson of Cambridge, Mass., a former member of St. Mark's parish, Coldwater, Mich., sent the vestry a gift of \$200. Twenty years ago on St. Michael and All Angels' Day, Mr. Huson's husband, the Rev. C. R. Huson, died in Coldwater.

**MR. W. H. ROESER**, who has in the past been very generous to Trinity parish, Tulsa, Okla., has recently given the balance due to him on the rectory, amounting to over \$1,600.

#### CONNECTICUT.

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

##### Personal Mention.

**THE REV. AND MRS. J. CHAUNCEY LINSLEY** of Trinity Church, Torrington, have returned from a summer abroad. During the rector's absence the parish was served by the Rev. Jacob A. Biddle, Archdeacon of Hartford, who resided in the rectory.

#### DELAWARE.

**FREDERICK JOSEPH KINSMAN, D.D., Bishop.**

##### Notes of St. James', Stanton — Personal Paragraphs.

AT St. JAMES', Stanton, an endowment fund is being raised for the care of the churchyard. During the rector's vacation lay services were maintained by Messrs. Fisher and Brinckle of Wilmington. At the parochial reunion on St. James' day, the Rev. Dr. Wyllys Rede of Trappe, Md., a former rector, preached, and in the afternoon the Rev. John Rigg of New Castle made an address.

**MR. AND MRS. ISAAC PARKIN** of Immanuel, Wilmington, have accepted work under the Bishop of Oklahoma at Whirlwind, where there is a school for Indian boys and girls. Mr. Parkin will study for Holy Orders. A branch of the Girls' Friendly Society has been organized in Immanuel parish.

**ARCHDEACON HALL**, rector of St. John's, Wilmington, the former parish of the Rev. T.

G. Littell, D.D., preached the sermon on the occasion of the latter's fiftieth ordination anniversary in Yonkers, N. Y., and presented to him a gold cross as a token of the affection of his former parishioners.

#### KENTUCKY.

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

##### Deaths Among the Laity.

**THE DIOCESE** has within the past week lost by death members of three prominent Church families in Louisville. On September 27th, Archie H. Robinson, the 20 year old son of Mr. and Mrs. A. M. Robinson, was found in his room in a boarding house at Colorado Springs, dead from a bullet wound in the temple. It is thought his death was purely accidental. The young man was a member of the well-known Robinson family of Churchmen in Louisville. Worthington Robinson, whose sudden death was chronicled in these columns a few weeks ago, was also an uncle.—**CALVARY CHURCH**, Louisville, lost one of its prominent members and vestrymen by the death of Charles Walton, who died September 28th at the home of his son, as the result of a heart attack, in the seventy-second year of his age. Mr. Walton was a devoted member of Calvary church, of which he had been senior warden for forty years. The funeral was held on the afternoon of September 30th, conducted by the rector, the Rev. J. G. Minnigerode, D.D., and his associates of the vestry acted as pallbearers.—**GRACE CHURCH**, Louisville, lost one of its most faithful and earnest workers in the death of Miss Adelaide J. Rogers, which occurred at the home of her parents, Mr. and Mrs. Preston Rogers, on September 30th, after a serious illness. Her loss will be keenly felt by all who knew and loved her for her beautiful Christian character. She was the efficient president of the parish branch of the auxiliary, and was also a member of the Auxiliary Diocesan board. Her funeral was held Friday afternoon, October 1st, from Grace Church, the rector, the Rev. Lloyd E. Johnston, officiating.

#### LONG ISLAND.

**FREDERICK BURGESS, D.D., Bishop.**

##### Patronal Festival Observed at Seaford — Sad Event in Brooklyn.

AT THE Church of St. Michael and All Angels, Seaford, the patronal festival was appropriately kept. There was a plain celebration of the Holy Communion at 7:30 A. M. At 10:30 A. M. there was a Choral Eucharist sung by the priest-in-charge, the Rev. J. H. W. Fortescue-Cole, when a sermon was delivered by the Rev. H. W. R. Stafford of Queens. At 4 P. M. Evensong was held, with a sermon by Rev. G. Wharton McMullin of Rockville Center, and at night there was a second Evensong, with Rev. William Wiley of Massapequa, as the preacher. Representatives of neighboring Altar Guilds were present and a business meeting was held, after luncheon, served in the parish house, when it was resolved to form an association of Altar Guilds, at which time a paper was read by Rev. J. H. W. Fortescue-Cole.

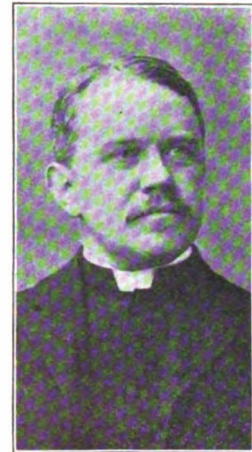
**FUNERAL** services for Miss Freda M. Brunn and her brother, Dr. Armin E. Brunn (both of whom were shot to death in the latter's home at South Woodstock, Conn., on Wednesday night by their brother, Constantine, while he was temporarily insane), were held on Saturday afternoon in the Church of the Incarnation, Gates avenue, Brooklyn, the rector, the Rev. J. G. Bacchus, officiating. Interment was made in Greenwood cemetery. Miss Brunn was a member of this parish.

**ST. PETER'S PARISH**, Brooklyn, is to lose its rector on account of continued ill-health. The Rev. Dr. Lindsay Parker, now with his daughter, Mrs. Robinson, at St. John, New Brunswick, has sent a letter of resignation, which was read to the congregation last Sunday.

#### MASSACHUSETTS.

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

##### Brotherhood Rally at St. Paul's, Boston — Reception Tendered Rev. T. L. Cole.



**REV. E. S. ROUSMANIERE, D.D.,**  
Rector-elect of St. Paul's Church, Boston.

BY WAY OF arousing an enthusiasm in the forthcoming national convention of the Brotherhood the Boston Local Assembly held a meeting at St. Paul's church, Boston, on the evening of October 1st, which was largely attended. Devotional exercises were conducted by the Rev. Frank Poole Johnson, assisted by the Rev. Ernest L. Bullock of St. Matthew's Church, South Boston, and addresses were made by Robert H. Gardiner, national president of the Brotherhood; George H. Randall, associate secretary; and L. V. Webb, national secretary.

**THE** parishioners of St. Mary's Church at Newton Lower Falls tendered their rector, the Rev. Thomas L. Cole, a farewell reception on the evening of September 30th. Mr. Cole has resigned his parish in order to go to New York to engage in commercial pursuits and his departure has been deeply regretted.

#### CHILDREN SHOWED IT

##### Effect of Their Warm Drink in the Morning

"A year ago I was a wreck from coffee drinking and was on the point of giving up my position in the school room because of nervousness.

"I was telling a friend about it and she said, 'We drink nothing at meal time but Postum, and it is such a comfort to have something we can enjoy drinking with the children.'

"I was astonished that she would allow the children to drink any kind of coffee, but she said Postum was the most healthful drink in the world for children as well as for older ones, and that the condition of both the children and adults showed that to be a fact.

"My first trial was a failure. The cook boiled it four or five minutes and it tasted so flat that I was in despair but determined to give it one more trial. This time we followed the directions and boiled it fifteen minutes after the boiling began. It was a decided success and I was completely won by its rich delicious flavour. In a short time I noticed a decided improvement in my condition and kept growing better and better month after month, until now I am perfectly healthy, and do my work in the school room with ease and pleasure. I would not return to the nerve-destroying regular coffee for any money."

Read the famous little "Health Classic" "The Road to Wellville," in pkgs. "There's a Reason."

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

**MICHIGAN.**

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

**Meeting of the Diocesan Auxiliary.**

THE AUTUMN meeting of the diocesan branch of the Woman's Auxiliary was held in St. Philip's Church, Detroit, on September 27th, with about 100 members present. The reports showed that a lively interest is taken in the mission work of the Church, both foreign and domestic. The Auxiliary has begun an effort to raise a fund of \$2,000 in memory of the Rev. Rufus W. Clark, D.D., whose efforts in missionary work were so prominent; the income of the fund will be used to assist candidates for holy orders. The paper of the afternoon was read by Mrs. Page, on "Missionary Work Among the Mountaineers of North Carolina."

**MINNESOTA.**

S. C. EDSELL, D.D., Bishop.

**Diocesan Sunday School Institute Meets.**

THE TWENTY-SECOND annual meeting of the Sunday School Institute of the diocese was held in Gethsemane Church, Minneapolis, on Friday, September 24th. The opening service was a celebration of the Holy Communion by the Bishop of the diocese, assisted by the Rev. C. E. Haupt, vice president. Mrs. J. S. Grist gave an interesting account of the "Cradle Roll"; Miss Nettie Waite of the "Beginners' Class"; and Mrs. Dunnell of the "Primary Class." This was followed by reports on "Children's Worship," by the Rev. E. Bornecamp; "Junior Church," by Dean Bartlett, and "Report Cards," by Miss McBride. At the afternoon session "How to Teach the Catechism" was discussed by the Rev. F. G. Budlong; "How to Teach the Old Testament," by Miss Willis, and "How to Teach the Life of Christ," by Miss Sleppy. The "Bible Class" and "Teacher Training" were discussed by the Rev. Messrs. Bartlett and Douglass. In the evening an address was made by the Rev. T. P. Thurston on "Responsibility of Parents for the Religious Education of Their Children." The question box was in charge of the Rev. E. Dray. The session closing with an address by the Bishop.

**MILWAUKEE.**

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

**Death of Mrs. C. S. Lester.**

NEWS HAS been received from Washington, D.C., of the death in that city last Sunday of Mrs. Charles Stanley Lester, wife of a former rector of St. Paul's Church, Milwaukee. She is survived by her husband and by a sister, who is the wife of the Rev. Charles H. Bixby of Chicago. The cause of death was heart trouble.

**NEWARK.**

EDWIN S. LINES, D.D., Bishop.

**Deaths of Mrs. E. S. Allen and of Miss Mary W. Herrick.**

AFTER SIX months' illness Mrs. Edwin S. Allen of South Orange died on September 30th. Mrs. Allen, during her nineteen years' residence in South Orange, was a prominent member of the Church of the Holy Communion. She was a granddaughter of the late Rev. Dr. Hawks, rector of Calvary Church, New York. Besides her husband, Edwin S. Allen, she is survived by four daughters. The funeral services were held Saturday afternoon at the Church of the Holy Communion, Archdeacon Cameron, rector of the parish, officiating.—MISS MARY WOOD HERRICK, an active member for many years of St. Paul's Church, Paterson, died on October 1st, at her residence in that city. She was the daughter of the late Anson Herrick, who was at one time editor of the New York *Atlas*, and who represented a New York district in the House of Representatives.

**OHIO.**

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

**Double Event at All Saints', Toledo.**

ABOUT FIVE years ago in Toledo a work was begun among the colored population by the rector of St. John's Church and some of his people, which developed into All Saints' mission, worshipping in an upper room on Washington Street. A few months ago a lot was purchased and a neat chapel secured, on City Park Avenue. On Sunday morning, September 26th, Bishop Leonard consecrated the building and ordained to the priesthood the Rev. William E. Gilliam to be its rector. In the evening the Bishop confirmed seven persons who had been prepared and were presented by the Rev. Mr. Gilliam. There is a colored population of something over 3,000 in Toledo, and All Saints' mission has a large and promising field before it, and is now much better equipped for its work.

**OREGON.**

CHARLES SCADDING, D.D., Bishop.

**The Bishop's Anniversary.**

THE THIRD anniversary of the consecration of Bishop Scadding to the Episcopate occurred on the Feast of St. Michael and All Angels. On that day in addition to the usual celebration of the Holy Eucharist at 7:30 A. M., there was a second celebration at 10 o'clock with the Bishop as celebrant.

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

Burial of Rev. H. J. Rowland and Rev. Charles Logan—Recruits for Nashotah—Notable Wedding in France—Brotherhood Conferences—Other Diocesan News.

THE BURIAL of the Rev. Henry J. Rowland, whose death was noted in the last issue of THE LIVING CHURCH, was held from St. James' church, Twenty-second and Walnut

**WHEN DINNER COMES****One Ought to Have a Good Appetite**

A good appetite is the best sauce. It goes a long way toward helping in the digestive process, and that is absolutely essential to health and strength.

Many persons have found that Grape-Nuts food is not only nourishing but is a great appetizer. Even children like the taste of it and grow strong and rosy from its use.

It is especially the food to make a weak stomach strong and create an appetite for dinner.

"I am 57 years old," writes a Tenn. grandmother, "and have had a weak stomach from childhood. By great care as to my diet I enjoyed a reasonable degree of health, but never found anything to equal Grape-Nuts as a standby.

"When I have no appetite for breakfast and just eat to keep up my strength, I take 4 teaspoonfuls of Grape-Nuts with good rich milk, and when dinner comes I am hungry, while if I go without any breakfast I never feel like eating dinner. Grape-Nuts for breakfast seems to make a healthy appetite for dinner.

"My little 13-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing fat and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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

**The Emmanuel Movement***An Authoritative Statement***Rev. Samuel McComb's****The Christian Religion as a Healing Power***In the October***HIBBERT JOURNAL**

Is a significant and timely contribution to this absorbing and momentous subject of religion and health, written by one of the two founders of the world-famous Emmanuel Movement.

It is a full and authoritative statement of the principles underlying the Movement and the methods by which these principles are applied. It corrects wide-spread misunderstanding and misrepresentation as to its aim and scope. The relation of the work to religion, and more especially to the Christian religion, is discussed, and the value of suggestion, prayer, moral and religious re-education, and other psychotherapeutic measures is estimated.

In the same number:

**Luke the Physician and Ancient Medicine.**

BY JOHN NAYLOR.

And numerous other important and helpful articles.

**75 cents net. \$2.50 per year***The October number begins a new volume***Sherman, French & Company**  
**6 Beacon Street, Boston, Mass.**

POST CARDS.—Faith, Hope, and Charity Series. Elegantly Colored and Embossed. True to Religious History. Assorted Subjects, 10 for 10c. Magazine Catalogue FREE. K. Robin, 255 E. 148th St. New York

**BOVEE FURNACES**  
**At Manufacturers' Prices**

Save one-half of the cost and more than one-third of the fuel. Send for catalog and plans. BOVEE FURNACE WORKS, 74 Cedar St., Watertown, Ia.



For 34 years we have been paying our customers the highest returns consistent with conservative methods. First mortgage loans of \$200 and up which we can recommend after the most thorough personal investigation. \$25 Certificates of Deposit also for savings investment. PENNINS & CO., Lawrence, Mass. Ask for Loan List No. 700

**Thanksgiving Day**

OR FOR

**Harvest Home Festival**

To make the services for Thanksgiving or Harvest Home Festival hearty, use our printed service. The hymns are 472, 470, 200 and 192. Anthem "O Praise the Lord," 16th Selection, First and Second Lessons, and the proper Collects. The price is \$1.00 per hundred copies, post paid.

**The Young Churchman Co.**  
**MILWAUKEE, WIS.**

streets, Philadelphia, on September 30th, the Rev. G. Woolsey Hodge, rector of the Church of Ascension (who was a classmate and graduate from both the university and Divinity School with the deceased), and the Rev. Joseph J. Miller, officiated. A number of clergy were present in the church.—At the burial of the Rev. Charles Logan, held from the Church of the Nativity, Philadelphia, on Monday, September 27th, the officiating clergy were the Rev. Messrs. L. N. Caley, John A. Goodfellow, William H. Graff, and James B. Halsey.

SEVERAL young men left Philadelphia last week to study for the sacred ministry at Neshotah House, Wis. Three of these are from the Church of the Good Shepherd, which parish gave the Rev. Dr. Christian of New York, the Rev. Edgar Cope, rector of St. Simeon's, Philadelphia, and the Rev. William Reese Scott, a chaplain in the United States army, who is stationed at Fortress Monroe. The addresses of Bishop Webb and Bishop Grafton on the call to the sacred ministry at the Brotherhood convention held in Milwaukee last fall have borne fruit in many sections of the Church.

A NOTABLE wedding took place in Paris, France, on Monday, October 4th, the contracting parties being Miss Fernanda Wanamaker (daughter of Mr. Rodman Wanamaker and grand-daughter of Mr. John Wanamaker, formerly Postmaster General of the United States), and Mr. Arthur de Heeren. The Rev. Alfred G. Mortimer, D.D., rector of St. Mark's church, Philadelphia, of which church Miss Wanamaker and her father are parishioners when in this country, officiated, the ceremony being performed at midday at the Wanamaker residence on the Champ des Elysees. The handsome and costly Lady Chapel at St. Mark's was built and adorned by Mr. Rodman Wanamaker in memory of his first wife.

A NUMBER of conferences have lately been held in different sections of the diocese for men and boys of the Brotherhood which have been addressed by William A. Haberstro, one of the travelling secretaries. A largely attended pre-convention meeting of the Philadelphia Local Assembly was held at the Church House on Thursday, October 7th, addresses being made by the Rev. Simeon C. Hill, Mr. E. B. McCarthy, and Mr. Haberstro. Indications look toward a large delegation from this section to the Providence convention.

THE Rev. W. W. STEEL, Archdeacon of Havana, addressed the Clerical Brotherhood at its last meeting in the Church House, Philadelphia, on the "Church and Its Needs in Cuba."

A MASS MEETING for boys will be held in the Garrick theater, Philadelphia, on Sunday afternoon, October 10th, under the auspices of the Brotherhood of St. Andrew, to be addressed by the Rev. Fr. Bull of Mirfield, England. A surpliced choir of men and boys will lead the singing.

A SERIES of weekly lectures on social problems will be given each Wednesday afternoon until next April in the Church House, Philadelphia, under the auspices of a committee representing the Church, the Presbyterian, and the Baptist training schools. The first of the series was delivered on Wednesday last, by Franklin Spencer Edmonds.

THE DEATHS of two prominent Churchwomen occurred last week. Mrs. James Rawle, a member of the Church of the Redeemer, Bryn Mawr, was a descendant of a noted family and will be greatly missed for her many deeds of charity and hospitality. Mrs. George T. Lewis, also of a well known family of Churchmen and a member of Holy Trinity, Philadelphia, entered into rest on Thursday, September 30th.

[For Other Items see page 794.]

Colleges

NEW YORK

St. Stephen's College

ANNANDALE, N. Y.

Gives Students a thoroughly useful education, enabling them to study for the Sacred Ministry or for other Callings.

Courses for B.A. or Ph.B., also Specials.

Excellent Buildings. Fine Library. \$250.00 a year

Schools of Theology

NEW YORK

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year will begin the first Ember Day in September.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE VERY REV. WILFORD L. ROBBINS, D.D., LL.D., Dean.

PENNSYLVANIA

The Divinity School of the Protestant Episcopal Church in Philadelphia

Special students admitted. Privilege of attending courses at University of Pennsylvania. For information address THE REV. W. M. GROTON S. T. D., Dean, 5000 Woodland Avenue, Philadelphia.

Schools for Boys

ILLINOIS

St. Alban's Knoxville Illinois

Prepares for college and business. A separate house for younger boys; hard study, good discipline, athletics.

Rev. C. W. Leffingwell, D.D., Rector and Founder  
Lucien F. Sennett, M.A., Headmaster

INDIANA

Howe School. A thorough preparatory school for a limited number of well-bred boys. Twenty-sixth year begins September 21.

For catalogue address  
Rev. J. H. McKenzie, L.H.D., Rector  
Box K, Howe, Ind.

NEW YORK

TRINITY SCHOOL

139-147 WEST 91ST ST., NEW YORK  
FOUNDED 1709. PRIMARY, GRAMMAR and HIGH SCHOOLS. UNEXCELLED EQUIPMENT. PREPARES FOR ALL COLLEGES. SEND FOR CATALOGUE.  
A few places are still open

VIRGINIA

EPISCOPAL HIGH SCHOOL

Near Alexandria, Virginia

Founded 1839. Diocesan School for Boys. The next session opens September 22, 1909. Catalogue sent on application to the Principal,  
L. M. BLACKFORD, LL.D., Alexandria, Va.

WISCONSIN

Racine College Grammar School

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,  
Rev. W. F. SHRO, Ph.D., Warden, Racine, Wis.

Colleges and Schools for Girls

CANADA

Bishop Bethune College Oshawa, Ont.

In care of the Sisters of St. John the Divine. Prepares for the University. Younger girls also received.

For terms and particulars apply to THE SISTER-IN-CHARGE.

ILLINOIS

WATERMAN HALL

The Chicago Diocesan School for Girls

SYCAMORE, ILLINOIS

The Twenty-first Year begins September, 1909. Preparatory, Academic, College Preparatory and Special Course. The RT. REV. CHARLES P. ANDERSON, D.D., President of the Board of Trustees. Address, Rev. B. F. FLEETWOOD, D.D., Rector.

St. Mary's KNOXVILLE ILLINOIS

A CHURCH SCHOOL

Under same management for forty years. Six Languages, Music, Art, Applied Housekeeping, Sympathetic guidance, social advantages, physical culture, recreations, cheerful environment, home dairy, etc.  
Rev. C. W. LEFFINGWELL, D.D., Rector and Founder  
Miss EMMA PEASE HOWARD, Principal

NEW YORK

ST. AGNES SCHOOL

FOR GIRLS. ALBANY, N. Y. Re-opens September 28th for its thirty-ninth year. Announcement on application.

Saint Mary's School Mount Saint Gabriel PEEKSKILL-ON-THE-HUDSON, N. Y. Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. Extensive recreation grounds. Separate attention given to young children. For Catalogue address  
The Sister Superior.

SISTERS OF ST. MARY

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Fortieth year will open September 21st, 1909. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

Saint Katharine's School for Girls

Davenport, Iowa

Academic, preparatory, and primary grades. Certificate accepted by Eastern colleges. Special advantages in Music, Art, Domestic Science, and Gymnasium. Address: THE SISTER SUPERIOR.

School for Backward Children

MASSACHUSETTS

Home and day school for children of arrested development or backward from any cause. (Special attention to individual needs both physical and mental.) Autumn Term Sept. 13, '09, Terms moderate. Pupils prepared for grades in Public Schools.  
MRS. AGNES BLACKLEY, Principal  
Park Terrace BRIDGEWATER, MASS.

[Publishers' Department.]

**AFLOAT AND ASHORE IN THE MEDITERRANEAN.**

If on some bleak January day one could unroll Sheherazade's magic carpet and be carried as fancy willed, it is to the Mediterranean lands, so rich in historic and religious associations, so full of picturesque and exotic charm, that the well-advised of us would guide its course. The Holy Land drew the heart of Western Christians for centuries before the Crusaders replanted the cross in Jerusalem. It can never lose its unique place in the thought of the Christian traveller. Even for those who have made the "grand tour" and "know their Paris," or their London, their Germany or their Italy, these scenes have the charm of novelty and unparelled richness of historic association. Athens and Constantinople, Alexandria and Cairo, Damascus and Jerusalem, Algiers and Gibraltar open new vistas to tempt the most inveterate fireside traveler from his andirons.

But we have not the magic carpet and many have hesitated to venture in these less trodden paths of travel, doubtful of their comfort, even perhaps of their safety, or of the



ST. SOPHIA, CONSTANTINOPLE.



BULLOCK CAR, MADEIRA.

chances of unwelcome companions. And, indeed, there is more than one of the cities of the Mediterranean where even the most experienced will be the more comfortable for an escort and for the fellowship of a genial party.

Jollity and holiday-making love company, so it be of the right sort. But how be sure of it? That is the question that the White Star Line proposes to answer for us in the winter Mediterranean cruise of the "Arabic." It has undertaken to meet the demand, constantly increasing with the facilities for travel and the prosperity of our people, for a cruise that shall take those who share in it away from our bleak winter climate, so trying to nerves, strength and patience, and carry them, the holidays over, to an ideal climate and scenes of deepest and most varied interest. The cruise offers assurance of comfort, safety, escort and opportunity for the intellectual preparation that enhances so greatly the pleasure of the traveller and at the same time it leaves the freest scope for individual initiative. The idea has stood for six years the test of experience and stood it so admirably that this year the White Star Line has itself undertaken the direct management of the sixth winter cruise. The plan is to leave New York on January 20th, and to return on April 2d, giving the guests of the company what is in effect a seventy-three days' yachting trip under the care of a host who knows how to make and has made every provision that they shall be care-free and gather under the brightest auspices memories that will endure through life.

Their steamer-home will be the "Arabic,"

who will may make assurance doubly sure by affiliating themselves with one of the chapters of the Orient Travel League, organized under the general supervision of the Rev. Dr. John Bancroft Devins, who has the direction also of the regular Sunday services of the cruise. In this League there are already two Presbyterian chapters, and one of Churchmen that promises to be the largest of all, a Congregationalist chapter and a Baptist. This League is of great assistance in helping prospective travellers to gain an intelligent understanding of what they may hope to see and it also brings together those whose common tastes and intellectual preparation help to mutual enjoyment on the cruise. Under the auspices of the

one of the most commodious of ships, and one of the steadiest. There will be 600 excursionists, but they will not be crowded, for the vessel could carry four times the number. There will be no other passengers, and of course no freight. Everybody in such a company cannot know everyone. That is not expected. But experience has shown that these cruises bring together a congenial company, and those

League a course of lectures is given during the cruise, that with the aid of stereopticon views will afford a general idea of the history, customs and peoples of the lands visited. But there will be no lack of lighter entertainments, among which those of the Dorothea Dix Concert children of the Boston Children's Theatre deserve special mention. It is hardly necessary to say that the "Arabic" has a fine orchestra, which will co-operate in such entertainments as the company's guests are invited to initiate.

The cruise is available for ladies traveling alone. The company has interpreted in the most generous sense its duties as escort, and has provided an experienced chaperon who will both assist ladies in making plans and act as adviser and escort on the steamer and on shore excursions.

Thus the traveller on this cruise may be assured of pleasant entertainment on the voy-



THE RUG INDUSTRY IN ALGIERS.



THE ROAD FROM THE STATION TO JERUSALEM.

age, and he may be as sure that he will be without anxieties, while enjoying the swiftly-changing scenes of the Mediterranean cruise. To pass these in briefest review is to season appetite and refresh anticipation. January 29th should see the "Arabic" in Funchal, Madeira, a city almost unrivalled for the beauty of its sub-tropical setting, and full of curious and picturesque interest. A day is all too short a time for Funchal, but greater things call, and on January 29th the "Arabic" passes on to Cadiz, the Tarshish of the Bible, a city nearly three thousand years old, and memorable to all English-speaking peoples as the place where in the spacious Elizabethan days Sir Francis Drake "singd the Spanish king's beard." Cadiz is reached on January 31st, and during the three day stay at this port an excursion is made to Seville, with its wonderful Alcazar, its grand cathedral and the beautiful Giralda tower.

Those who may desire can go from Seville to Granada, visit the Alhambra and rejoin the "Arabic" at Gibraltar on February 3d, where there is time to visit what may be seen of the fortress and even Algeciras or Tangier. Two days later finds the "Arabic" at Algiers, the "pearl set in emeralds" of the Arabian poet. Here the travellers pass nearly a full day, giving ample time to ensure a vivid impression of the ancient town, most typically Oriental, brim full of Eastern life—dirt, or, if one will, one may go to Mustapha Superieur, the modern suburb; and refresh memories of Daudet's "Tartarin."

Malta is reached on February 7th. This "England's Eye in the Mediterranean" is also the Miletus of the Apostle Paul and has still many memorials of the Knights Hospitalers of St. John, who came here in 1522 when they were driven from Rhodes by the Moham-medans.

From Malta the "Arabic" passes diagonally across the Mediterranean to the port of Athens, the Piraeus. Nearly two days are given to that wonderful capital of ancient democracy, literature and art, and then the travellers leave for Constantinople, which has been poetically described as "set like a diamond between sapphires and emeralds," at the meeting place of two seas and two continents. It was also for centuries and is still the meeting place of contending civilizations, religions and political ambitions. To the well-informed the city of Constantinople presents a veritable epitome of the history of the last sixteen hundred years, and even to the traveller in search of the picturesque few cities yield to it in varied interests and sometimes charm, of which the two days' stay of the "Arabic" suffices to give the tourist an abid-

ing impression, heightened and confirmed by the trip up the Bosphorus and into the Black Sea, which brings it to a close. The beautiful shores of this strait impressed the pioneers of civilization in the Mediterranean from the beginning; legend was busy with them before the dawn of history. Here Leander swam to meet his Hero, through this strait passed the Argo when Jason sought the Golden Fleece, and here are the Sympleglades, dreaded of Homeric voyagers.

Refreshed and stirred by these memories the travellers come, on February 14, to

Smyrna, the chief city of Asia Minor, among whose bazaars they may pass a day, or visit, if they will, the reputed tomb of the martyred Polycarp, the disciple of St. John. From this point a bewildering variety of choice confronts the traveller for the next twenty days. He may, if he will, pass a fortnight in the Holy Land and give six days to Egypt, or he may give six to Palestine and fourteen to the country of the Pharaohs, and in each land side trips and optional excursions are offered in great number.

The "Arabic" makes the Syrian port of Beyrout first, from which Damascus, so rich in associations of the Bible and the Crusaders, may be conveniently visited, as well as the unparalleled ruins of Baalbec, and it is possible to combine with this trip a longer tour in which the Lake of Tiberias, Nazareth, the Jordan and Jerusalem are visited by travellers who will rejoin the ship at Jaffa. Those who have remained with the "Arabic" will have opportunity to visit the well-known American College, one of the most efficient educational institutions in the whole Orient.

From Beyrout the "Arabic" goes to Haifa, the starting point for some shorter tours, and thence to Jaffa, the port of Jerusalem and the starting point for other side tours more or less extensive. This city is reached on February 18th. The next three days will normally be spent at Jerusalem with excursions to Bethlehem and to the chief Holy Places and opportunity for those who desire to make a two days' trip, under escort, to the Dead Sea, Jordan and Jericho. Those who elect to give the larger part of their time to Egypt leave Jaffa for Alexandria on February 22d, the others on March 2d.

In Egypt the travellers proceed immediately to Cairo, where they will find that the most ample provision has been made for



ARAB FUNERAL, CAIRO.

their comfort and entertainment in a city quite unique in the world. Nearby are the pyramids of Gizeh and Sakkarah, lasting monuments of the most ancient of civilizations.

Quite extensive trips can be made up the Nile, and those who stay in the city will be given opportunity to get a nearer view of Cairene ways and civilization. Nor is the wonderful museum of Egyptian antiquities and its unique collection forgotten, where in the Hall of the Royal Mummies one who has been identified as the Pharaoh of the Oppression shows a still stern face to the intruder on his departed majesty.

During the stay in Cairo a garden party and ball will be given under the auspices of the "Arabic." This is expected to be a notable feature of the stay in that city, and may perhaps serve to lighten somewhat the sternness of the impression produced by the stupendous monuments of ancient Egypt.

Leaving Alexandria on March 8th, the "Arabic" reaches Palermo, the capital of Sicily, on March 11th, and after passing a day there in viewing the strange combination of Byzantine, Arabic, Greek, Saracenic and Norman that makes the architecture of the cathedral at Monreale and the vistas of many Palermo streets of most peculiar interest, the travellers who stay by the ship proceed to Naples, while those who will may leave it for more or less extensive land journeys through Sicily and Italy, rejoining the "Arabic" after five days, at Naples. They may even prolong their stay still farther and return at their pleasure, but those who follow the normal course of the cruise reach Naples on March 12th and pass five days there, with visits to Rome and Pompeii in the shadow of Mt. Vesuvius. Leaving Naples on March 17th the "Arabic" reaches Villefranche in the heart of the French Riviera the next day at noon, and after a glimpse at Nice and a drive over the famous Corniche road to Monte Carlo the travellers bid good-bye to the continent, touch for a few hours at Queenstown, and then turn homeward. They may expect to reach New York on April 2d, with the rigors of our winter well passed, to be greeted by the sunshine and showers of spring.

Might this not be the best and the pleasiest way to pass next winter, to leave our climate at its worst and visit these unwonted scenes at their best, and under the happiest auspices? If time and occasion serve, why not, before it is too late, write to the White Star Line at 9 Broadway, New York, and find out more about it?

INTERESTING discoveries have been made under the auspices of the Metropolitan Museum of New York at the oasis of Kharga in Egypt, where remains of a Christian community of the third, or possibly as late as the fourth century, have been unearthed. The inhabitants of Kharga built their houses over subterranean vaulted tombs. In a cranny in one of the houses a store of coins was discovered of the joint reign of Diocletian, Maximian, and of Constantius.—*Detroit News-Tribune*.

No SUNDAY SCHOOL can take the place of the home. An irreligious home, a home where prayers are not said regularly, where religion is not discussed freely with the child, where the Catechism is not taught, where a religious atmosphere is not prevalent, is a curse and a handicap to any child, and woe to the parents to whom God has intrusted human lives and who do not take the trouble to interest themselves constantly in that religious development which is by far the most important in the child's life!—G. C. S., in the *Parish Visitor* (Evanston, Ill.).

## Economy in foods

Economy in foods is a matter that interests everyone because this economy is measured by the results more than by what you pay to get them.

If you would compare all foods and take into consideration the quantity you get for your money, the quality of each and the benefit to you from eating it, you'd probably be amazed to see Quaker Oats without a competitor for first place.

There isn't a family that can't afford Quaker Oats, and there isn't one so wealthy that it can afford to be without the benefits that come from a regular diet of Quaker Oats.

Recent scientific tests for health, strength and endurance prove all the claims evermore for this wonderful food.

Eat Quaker Oats at least once a day; twice will bring better results in vigor and strength.

**The Quaker Oats Company**  
CHICAGO

## The Problem of the Sunday School Primary Solved!

By the

# "Tissot Series of Church Lessons"

printed on the backs of handsome color cards reproducing the subjects and original colors of the famous

## TISSOT BIBLE PICTURES

There has long been a crying demand for properly colored cards—not cheap chromos—containing Churchly lessons for little children. By special arrangement with the owners of the Tissot pictures, THE YOUNG CHURCHMAN CO. is, for the first time, able to publish editions of these Bible pictures containing on the back appropriate lessons for little children, written by EMMA ANDERSON TEW, author of *Church Teaching for the Little Ones*. These are sold in series at prices but little in advance of the cost of the pictures alone. There are two quarter-year series and one-half year series, as follows:

Series of 13 Lessons on Old Testament Stories. Price, 20 cents per set.

Series of 13 Lessons on Sayings of Christ. Price, 20 cents per set.

Series of 26 Lessons on The Life of Christ. Price, 35 cents per set.

Prices net in any quantity.

The lesson becomes a much prized souvenir, and is taught pictorially as well as by question and answer. Try it in the Sunday School Primary Classes.

Published by

**THE YOUNG CHURCHMAN CO., MILWAUKEE**

It was before the day of . .

# SAPOLIO

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