



# The Living Church

VOL. XLI.

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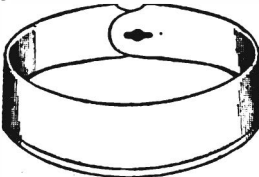
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*A Weekly Record of the News, the Work, and the Thought  
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"THE MANY mansions of heaven were at His disposing; the  
earth was His, and the fulness of it; yet He suffers Himself to be  
refused of a base cottage, and complaineth not. How should we  
learn both to want and abound, from Thee, who, abounding with the  
glory and riches of heaven, wouldst want a lodging in Thy first wel-  
come to the earth?"—*Bishop Hall.*

## THE THINGS TEMPORAL.

FOR THE FOURTH SUNDAY AFTER TRINITY.

"He prayeth best who loveth best  
All things both great and small,  
For the dear Lord who loveth us,  
He made and loveth all."

THE teachings from the altar to-day are full of practical as  
well as spiritual thoughts. The collect, a favorite one with  
many, teaches us that we are to pass through, not be immersed  
in, the things of time and sense. We are only to use them in  
such a way that we finally lose not the things that endure.  
The Epistle is from that wonderful eighth chapter of Romans,  
which needs careful and constant study and is inexhaustible  
in its wealth of treasures. The Gospel gives a short rule  
whereby we may pass through this life and keep ourselves un-  
spotted from the world.

There is a deep law underlying the teaching that the whole  
creation has a part in the redemption. St. Paul says: "Not  
only they, but ourselves, also groan within ourselves, waiting  
for the adoption, to-wit, the redemption of the body." The  
theory that animals were only created for man is no longer  
tenable, since science shows that animal life existed upon this  
earth for ages prior to the first appearance of man.

The Gospel says: "Be ye therefore merciful, even as your  
Father also is merciful." Mercy should be extended to the  
animal as well as the human creation. "A merciful man re-  
gardeth the life of his beast." Christ Himself said: "Not a  
sparrow shall fall to the ground without your Heavenly Father's  
notice." In the words of the psalmist: "His tender mercies  
are over all His works." "Every beast of the forest is Mine,  
and so are the cattle upon a thousand hills." The devout soul,  
in whom dwells the Spirit of the Master, can never be wan-  
tonly cruel to any one of His creatures. Rowland Hill says:  
"I would give nothing for the man's religion whose very dog  
and cat are not the better for it." To St. Francis of Assisi  
all God's creatures were his "little brothers." A person in-  
sensible to the pitiful sufferings of animals, is always lacking  
in tenderness to human subjects. He never prays,

"Bless the dumb creatures of Thy care,  
And listen to their voiceless prayer."

What part of the divine plan animals occupy we do not  
know. As the late Canon Liddon said: "We know less about  
them than we do about the angels."

In showing mercy to mankind, how habitually people fail  
in their judgments of others. "Judge not and ye shall not be  
judged." Is there any command more frequently broken?  
How continually the motives of others are judged wrongly by  
those around them. Men cannot always read the hearts of those  
nearest and dearest to them; hence how more than useless, how  
cruel and unmerciful, it is to judge of that we know nothing  
about. Many a friendship has been broken by a misjudgment,  
and the mistake has only been found out when death has made  
an earthy reconciliation impossible. Christ does not judge sin-  
ners as hardly as men do. It is well for the human race that  
it is judged by a divine judgment.

"There is no place where earth's sorrows  
Are more felt than up in Heaven;  
There is no place where earth's failings  
Have such kindly judgment given."

True charity, without which other virtues are as noth-  
ing, thinketh no evil, much less whispers it to another. Who  
is there that is full of that perfect gift? As a rule only those  
who see the golden gates of the celestial country gleaming  
through the mists of earth, and over whom the things temporal  
no longer hold sway.

C. F. L.

## Patriotism.

THE Fourth of July, 1909, will no doubt be celebrated with much heathenish noise. There may, perhaps, be as many killed and injured to commemorate our Declaration of Independence as fell in any of the battles of the Revolution. Among many of our people, rowdyism is the synonym for patriotism. There will also be the waving of flags, and the making of speeches intended to show how great, and perfect, and mighty, and invincible is our country and everybody in it. It may be that in the interests of quiet people who have nerves, the firing of guns and the explosion of giant crackers will be less than in former years. Doctors and hospitals and city ordinances have at last had some effect upon the small boy and the rowdy. One thing, however, remains but little changed—the invincible optimism of the average American citizen, the tendency to wave the flag and ask no questions when anyone poses as a patriot. The superiority of imagination over fact is nowhere better illustrated than in the good-natured tendency of every American, when requested to do so, to pat every other American on the back and cry out, "He's all right!"

This breezy, unreasoning easiness of temper has, of course, something good back of it. It shows, first of all, an abiding trust in the fundamental soundness of our national institutions. Most Americans believe that we still have at bottom "a government of the people, by the people, and for the people"; and that, however hindered and distorted the purposes of our forefathers may have become at times, the people and their interests never have been, and never will be, entirely left out. So, when we unthinkingly say of any scheming politician who poses as a patriot, "He's all right," we mean that what we think he stands for is all right. When we hail the flag of our country with hurrahs, it does not mean that we really think it has never been soiled and dishonored by unworthy standard-bearers, but that, stained and sanctified by the unselfish blood of those who died for it, it stands for principles that can never die.

It is well for us, once in the year at least, to leave the pursuit of gain in the shop, the office, and the mill, and to look back at the lives and characters of those who in other days have made the name "America" a name of pride and glory; to think of the men in this land who have left behind them names of stainless honor. If we have been too busy grubbing for money to read our national history, let us, then, this Independence Day take time to read a little about those men whose very names should make the warm blood course quicker through our veins.

How many of those who read these lines can recall unprompted the name of that Revolutionary soldier who said, when approached with British gold: "Gentlemen, I am a poor man; but the king of England is not rich enough to buy me"? Nay, how many can recall, off-hand, the name of that hero who went boldly to a shameful death, only regretting that he had but one life to give for his country? What is it in such men that makes us revere them in this distant day? Is it merely that they drove out a monarchy and established a republic? No; for we know that if our forefathers could have gotten justice from a misguided king they would have lived and died contented subjects of a monarchy. What we love and revere in those founders of our nation is character, principle, manhood; things that made safety, gain, success, life itself, seem as nothing compared with leaving a stainless heritage to us, their children.

Take Washington, the first and greatest of them all. We see in him the born aristocrat, the wealthiest man in America, the idol of the richest of the colonies, the man who had so much to lose and nothing to gain by casting in his lot with the mere idea of people's rights. We see in him no rabid orator, no freedom shouter, but a plain, God-fearing, self-poised man, who, when the decisive step was taken, marched with stately tread to battle, not knowing whether his decision would lead him to a scaffold or to a throne. Take Franklin, who for years in England, and for other years in France, stood face to face with all the wealth and wisdom, pomp and policy that the old world had to show; cheerful, patient, confident, unafraid; asking only for his people across the sea fair treatment and the right to live.

And so we might go on. Look at them all. Ordinary people, common clay most of them, perhaps, and yet common clay inspired by noble purpose. That was what made low thoughts and sordid motives fall from them like cast-off cloth-

ing, leaving them standing before all coming ages clothed in the bright garments of true manliness. That is why the poor volunteers whose bloody feet stained the snow at Valley Forge are heroes in our eyes. That is why it is a rich heritage to-day to trace one's blood back to the humblest of those ragged soldiers. That is why our hearts thrill to-day as we listen to the far-off voices of Adams, Lee, and Henry, silencing the cries of fear, distrust, and compromise. Who is the hero now? Not bright Arnold, who led the impatient charge, but stubborn Greene, who could turn defeat to victory. It is not mere bravery that writes the man's name in immortal honor, but ingrained character that makes the bravery worth while.

Coming to a later day, we see a man whose name ranks with Washington's; a plain man, a man of homely looks and homely speech; but one whose memory millions love to-day, and millions will love until the end of time. Let us ask ourselves as we walk to church this July Sunday morning, What made Lincoln great? He was great, not because he marshalled armies to crush life and hope out of his southern kinsmen. We know that his own great heart bled while he made others bleed. We know that he would gladly have died at any moment if his death could have stopped that war. Why do we revere him all over this great land? Why do his homely stories cause one to sob when just about to laugh? It is because in that plain life there is nothing for self and all for principle. It is because he could not willingly do the humblest being wrong. It is because he loved the very people he was smiting with the stroke of death. That is why thousands gathered on a Kentucky farm this year to honor the spot that gave him birth, while millions joined in love and prayers for him. Born in the South but buried in the North, his honest memory binds North and South in one.

Let us think of another name to-day, as well, a man of the breed of Washington; that man of stainless soul and spotless sword, the Bayard of the South, great Robert Edward Lee. When it was urged upon him that without dishonor he could lead the Northern hosts to certain victory, he gave his adherence to a cause that he felt must fail; espousing it because it was Virginia's cause, winning a great general's name, until sheer exhaustion made his fighting cease; then going home, as many others did, with nothing left but a good conscience and an honest name. The writer can remember, as a small boy, walking backwards (boy-like) on the street, just to look at that gentle, gray-bearded face and the great soldierly form, as Lee, the quiet citizen, walked up the street one day. To look at such a man was almost to touch hands with Washington.

WHAT DOES all this mean to the sons of Lincoln and of Lee, and to the great-grandsons of Franklin and Washington? It means that we have no right to share in the heritage of honor which they left unless we stand for what they stood for—character, not success; principle, not compromise; truth and honesty all the time. History will show that no man has ever stood the test for enrollment in the first ranks of greatness who has not had his ruling motives based on lofty principle. However great his place upon the stage of history, however large a space he filled in story, the man whose ruling motive has been ambition, greed, lust of power, has sooner or later gone down in the estimation of mankind; while other men, moving in smaller orbits and, seemingly, accomplishing far less for the world, have shone brighter and brighter as the ages have come and gone. America cannot be kept true to its traditions except by a breed of men like those who made its traditions.

There is no danger greater to our young men and women of to-day than that of being ensnared by a false patriotism. It is so easy to believe that the men who hold the offices, make the speeches, and wave the flag are the real patriots, while the quiet men who do their day's work, pay their taxes, tell the truth, and say their prayers are selfish creatures, only fit to vote for the patriots. Let us rid our minds of cant; let us beware of the tyranny of names. There is no motto more demoralizing than, "My country, right or wrong!" Such a motto can be used as the shield for every sort of greed, tyranny, and corruption.

We need, next, to get rid of the worship of Americanism as such. Clean character and high principles are admirable wherever found. We are glad when our own statesmen and financiers have them, so that we can point them out as true Americans. But patriotism does not require us to say they have these qualities if they are in reality examples of immorality, trickery, and sordid greed. Nay, true patriotism calls for just the contrary. If in speaking of ordinary men I am

bound to call a liar a liar, a trickster a trickster, and a thief a thief, much more am I bound to do so when the liar, trickster, and thief are high in place, leaders of men, and supposed examples to our youth. It will not do to say that we must be quiet because these men are Americans and patriots, and that we will injure our city or our country by telling the truth. No man was denounced more by "patriots" than was Washington, and Lincoln suffered much in the same way. A bitter epigram has it that "Patriotism is the last refuge of scoundrels." In the war-time there were many patriots who were for "the old flag and an appropriation."

Let us beware, also, of the slavery of a party name. Just as so-called patriotism is the shelter of much rascality, so is it also in blind loyalty to party. The party hangs out a banner covered with fine words, appealing to lofty principles; and those who run the party get behind the banner and divide the spoils, while the people shout for the principles on the banner. Can there be a greater farce than for men to shout for "protection" for our people, and then pocket the major part of the "protected" gain for themselves? Or to "encourage industry" by using the law to shut off competition and keep men out of work? The real patriot is the man who is not afraid to be "irregular" when truth and honesty compel it, even though the bosses turn him down. We can thank God that there is beginning to be a great awakening on these lines. The man who "carries his sovereignty under his hat" is getting so numerous in these days that political managers begin to tremble.

There is no American patent upon honesty, honor, and public spirit, and the man who is the best citizen of his country is also, by that token, the best citizen of the world. Just as the narrow family in one's home is the nursery of those virtues that cause a man to take into his personal interest an ever-widening circle of neighbors, so the narrow patriotism for one's country, if worthy of the name, will enlarge itself so as to begin to take all nations into its beneficent regard. When that is fully done, then God will reign, and wars will cease.

This brings us to our climax: that Christ and His religion are the great underlying facts of all true patriotism. The best citizen of an earthly country is one who never forgets that his true citizenship is in heaven, and that if he is to please his King he must carry all the principles of his heavenly country into his earthly life. If he would feel infinitely disgraced at the thought of lying to his next door neighbor, or of picking that neighbor's pocket on the street, so should he feel far more disgraced at the thought of lying to his Government about his business, and of stealing from his fellow-citizens under the laws of trade. The best citizen of an earthly city is one who is living every day in "a city that hath foundations, whose builder and maker is God." What does all this great upheaval in business life, civic life, national life, international life, mean, except that Christ is beginning to come to His throne? The Ten Commandments, which have been so long kept for private use, are now coming into public notice. "Thou shalt not steal!" is the latest discovery of economic statesmanship. The Golden Rule, so long reserved for children in the infant class, is beginning to be urged as the rule of business and public policy. For all whose eyes are clear enough to see it, the banners of all civilized nations are now beginning to have dating along with them the banner of Christ, that symbol in which the ultimate victory of Righteousness is portrayed. When we offer our prayers and thanksgivings to God on this Independence Day, let us do so, believing that Tennyson's vision of a half-century ago is to-day within measurable distance of fulfillment, and that before this century is over—

"The war-drum will throb no longer, and the battle flags be furled  
In the Parliament of man, the Federation of the world."

THE Chicago diocesan report on Social Service, which is concluded in the Social Welfare department in this issue, brings forcibly before the Church the social evils which are about us and which menace our civilization. It is true that the Church in its earlier ages combated such evils simply by giving the counter-stimulus of a stronger spiritual life to its own children, whereby they might be enabled to resist the temptations of the world, the flesh, and the devil. One might conceivably have supposed that these evils would disappear when an entire nation had come under the influence of the Christian religion, and all its people were pledged to such resistance. Evidently the Christians of earlier ages supposed that they would; yet nothing is clearer than that this expectation has,

after long centuries, failed of realization. There have been nations whose entire population was baptized and pledged to the Church; but we know of no nation in history which has been free from some of the evils of which this report treats, and the complexity of the problems of labor and of child protection has arisen wholly under the conditions prevailing in Christian lands.

It is not strange that Christian thinkers have at length concluded that the Church must combat these evils more efficiently than by purely individualistic work, or else acquiesce in a condition which is intolerable. Gradually we have learned that the Church was not relieved of her duty to society in the mass when Church was separated from State. Americans have acted upon the assumption that in our country the Church had no responsibility other than that of the religious training of her own children; and we have only lately awakened to the consciousness that this assumption rests upon no sufficient foundation. The Church has not led in the warfare against the demoralization of labor, against child labor, the saloon, the social evil, and bad sanitation, not because of any lack of conviction as to these evils, but because of a common misapprehension as to the duty of the Church collectively toward society, where Church and State have been separated. If one is disposed to criticize the Church for this misapprehension, let him remember that it was not easy for either Church or State to adjust itself to a condition of independence toward the other after fifteen centuries of close interrelation; and if some things have been neglected thereby, the same is true in connection with the American distinction between national and state jurisdiction. American institutions are even yet young, and are not quite correlated to each other in every respect.

In the meantime a new religion of socialism has arisen which exhausts itself in preaching that crusade that the Church ought to have preached as a part of her divinely given mission. Because socialism does not rise above the gospel of materialism is no warrant for Churchmen to condemn it altogether; if we had not been apathetic, or worse, in respect to the evils which socialism so vigorously combats, there would have been no need for socialism to arise. Socialism is to-day a witness to the mistake which the Church has made in confining her work to individuals, as well as a force exerted to redress the evils which the Church has neglected. The inherent narrowness of socialism in limiting its operation to the present world, where the Church is concerned with eternity, will only be done away when Churchmen realize that eternity has already begun, and that the unsanitary home and factory, the brothel, and the saloon are particular and immediate manifestations of the devil which it is the duty of the Church to exorcise. In seeking to save men from a hell after death, we are not justified in consigning them to an earthly hell. It is the Church's business to discover and to recognize the facts which are laid bare in this Chicago report; and then to combat the devil upon his own ground as fast as that ground is established.

THE charges of Bishop McFaul (R. C.) against our larger colleges, and an article in the *Cosmopolitan* in which similar allegations of agnostic teaching by college professors are made, have received very general circulation, and some have written to the editor to inquire as to their truth.

There is, of course, much agnosticism among the members of our college faculties, and some of these have the bad manners to ventilate their deficiencies of belief in the class room or in newspaper articles. That, however, does not, in our judgment, justify Bishop McFaul's specific charge that Harvard, Yale, and Princeton are "undermining the faith and teaching immorality," while in the *Cosmopolitan* article a considerable part of the counts in the indictment against the colleges were frivolous on their face; that is to say, many of the quotations from college professors were entirely devoid of any improper construction.

We deprecate such unguarded attacks upon the educational institutions of our day. There is infidelity enough among their faculties to cause us to realize that Protestant Christianity is reaching its inevitable outcome; but there is undoubtedly a higher proportion of fairly orthodox professors, especially among the most learned of them, than would have been found a century ago. And our young men cannot be wrapped up in cotton and kept ignorant of the agnosticism that is current. Rather is it our duty to meet the issues frankly, and, by lecture courses, by books, and by the care of the Church in university

centers and in all parishes, to show students that the Christian religion can meet agnosticism upon its own intellectual ground, and give cause why the educated, thinking man should be the best embodiment of the Christian religion.

The Wenleys and the Fosters and the other iconoclasts of the day are not the true representatives of the best American thought; they are the eccentrics who win newspaper notoriety because they are exceptions. It is always unfortunate, and sometimes criminal, when, by official blundering or untrustworthiness, the Church seems to have complicity in any such agnostic utterances, and particularly when the channels that have been created by Churchmen for the purpose of meeting agnostic views are used for their dissemination. Let no one suppose, however, that the connivance of ecclesiastics with such breaches of trust represents anything more serious than local failure of individuals to do their duty.

In the meantime, if Bishop McFaul had remembered the obsolete philosophy that was expounded in the papal bull against Modernism, he might possibly have refrained from passing the condemnation upon certain universities—whether warranted or not—that they “teach no definite, sound philosophy.”

THE horror of the Sigel murder does not justify the cry that women should not be allowed to work in missions to Chinese; but it does direct attention to the necessity that such missions should be undertaken only by official authority. Women engaged in such work should be only those selected by a competent rector for the purpose, preferably in middle age, certainly self-possessed and well-poised. There are missions to the Chinese under Church direction in connection with St. Bartholomew's Church and St. Paul's chapel of Trinity parish in New York; Holy Trinity, Philadelphia; the Cathedral, Chicago; and possibly in other cities, as well as an important mission with 130 communicants and a native priest in Honolulu. Only two weeks ago our Chicago Letter related the satisfactory condition of our Chinese mission in that city. That mission was founded by a woman a quarter century ago and is chiefly maintained by the work of her daughter-in-law at the present time. We think that women's work is utilized in all these missions, and certainly with no deleterious effects.

It must be remembered that the Chinese in this country are almost exclusively men. With no women of their own race, it is beyond question that the missionary work of American women among them is attended with some dangers, but danger has never yet been viewed by the Church as a justification for the abandonment of missions. After all, we doubt whether the record of Chinese men in America is worse than that of white men who have been stranded in lands wherein there were no women of their own race, and the prevention of crimes resulting from those conditions is not made easier by depriving the unfortunates of every opportunity to receive women's ministrations. It is to the credit of womankind that these ministrations can be and are given through the missions of the Church, and the Church is not unmindful of her duty to throw every protection that is possible about her workers.

Let Churchmen therefore give their support to missions among these orientals, as they do to other missions; but let them assure themselves positively that the work and the workers are under the proper official supervision of the Church.

#### ANSWERS TO CORRESPONDENTS.

S. K.—(1) The “solemn pontifical Eucharist of Corpus Christi” is a celebration of the Holy Communion by a Bishop, with the accessories of a full ceremonial, on the festival of Corpus Christi, being the Thursday following Trinity Sunday.—(2) A Bishop is said to “pontificate” when he celebrates as before stated, or even when another acts as celebrant under the immediate direction of the Bishop. The term “pontificate” may be used with reference to any Bishop.—(3) No communicant may be repelled from receiving at any celebration of Holy Communion; but for very formal occasions it is customary to arrange celebrations at earlier hours than that of a High Celebration, and to ask that people will communicate at those earlier services.—(4) The *Agnus Dei* might, under the terms of the rubric, be lawfully sung in place of the *Gloria in Excelsis*, but there is no liturgical warrant for such a use.—(5) The Church has no law specifying how many services should be attended by the faithful on Sunday.

L. B. H.—The proper style of address of a priest is either “Rev. Father Blank” or “Rev. Mr. Blank”; never “Rev. Blank.”

A MAN may have perfectly correct opinions, and yet have wrong feelings, desires, and even habits, says the *New Guide*. It was once said of a man of this sort that “he had principles, but no morals.” The only way really to hold a principle is to put it into action in one's life.

#### BLUE MONDAY MUSINGS.

IT swelters! The mercury stood at 80 degrees when I got up at 6:30 for Mass this morning, after a night that helped me to sympathize with Ananias, Azarias, and Misael; and now the vines hang motionless in the fierce glare of the sun, the air quivers above the long asphalt avenues, the horses creep languidly down the street. Only the motor cars show any animation; and their pestilent reek adds another torment. In such weather why are we slaves to the costumes of *outré-mer*, dressing after the fashion of our cousins in cooler climes! In three or four months of the year the United States is a tropical country, in which dark clothes, starched linen, and top-hats are unutterably absurd. The women, with their usual good sense, have largely emancipated themselves from such burdens: but the figure of an American man in a heavy frock-coat, or, if a parson, a black cassock, with the usual things pertaining thereto, on a day like this, makes one envy the Filipinos. What priest will have the courage to introduce white drill cassocks, Japan silk vestments unlined, and other comforts borrowed from the dependencies?

But I mustn't start talking about the weather, or I should never stop. Turn we to other themes not so commonplace. Here, first, is a ghastly revelation from London of the natural deterioration in morals always associated with “occultism” of every sort. The London Theosophical Society has lost by resignation some of its leading members, because one of its most conspicuous officers has frankly avowed that he teaches and practises the most loathsome and degrading of all vices. Mrs. Besant at first condemned him, though asserting that his “motives were sincere,” whatever that may mean; but it is now declared that she favors his readmission to the councils of the society, despite the fact that he has not renounced his citizenship in the Cities of the Plain. I have called it a “natural deterioration”; and one has to have only a superficial acquaintance with heathen Oriental cults to realize that Christianity alone teaches men to hallow their bodies as temples of God. It is difficult to treat the subject plainly; but I do not hesitate to say that “Spiritualism,” with its pseudo-necromancy, Eddyism, with its scorn for marriage and its denial of the flesh, and all the rest of the brood of “fancy religions,” are calculated to destroy the family and blot out chastity as a virtue. There is no room for vague, sentimental “tolerance” of such pests; let them be *anathema!*

THE DIOCESE of Massachusetts never fails to contribute something to startle the Church—whether with joy or pain, with wisdom or folly, depends upon many things. Startling events, however, are seldom profitable; and we have to acknowledge that a lunatic asylum, badly administered, would furnish more of them than any other conceivable institution. Someone from that diocese has sent me the following article from the *Boston Transcript* of April 30th:

“INSTALLED OVER DEDHAM PARISH. REV. WILLIAM HENRY PARKER NOW MINISTER OF THE HISTORIC FIRST CHURCH.

“Rev. William Henry Parker, formerly minister of the Christian Union Society of Reading, was installed over the historic First Church and parish in Dedham, last night. The service was attended by a large congregation, representing many Unitarian parishes in and round Boston.

“Rev. Ernest S. Meredith of West Roxbury read from the Scriptures and Rev. Paul Revere Frothingham of the Arlington Street Church delivered the sermon. His text was from Kings 19:12: ‘I still, small voice.’ The prayer was by Rev. James De Normandie D.D., of Roxbury.

“Rev. Francis Lee Whittemore, rector of St. Paul's Episcopal Church, Dedham, gave the address of welcome. Rev. William Wallace Fenn, D.D., dean of the Harvard Theological School, in his charge to the minister, spoke,” etc.

I direct attention to the one sentence which I have italicized. The Rev. rector of St. Paul's, Dedham, is a priest whom the Bishop has honored by making him an examining chaplain. He is a graduate of Harvard and of the Episcopal Theological School in Cambridge, and is filling his first rectorship, having served as curate in New Bedford and Providence heretofore. What was he doing *officially* on this occasion? I was a Unitarian function with which Unitarians only were concerned, for it was the formal installation of a Unitarian preacher over a Unitarian congregation, and all the officiants were Unitarians—except this examining chaplain! To welcome a new citizen to the community, a fresh accession to the force of good government and right living, is one thing. No priest I ever heard of would withhold his hand and voice from such

a hearty greeting. But I submit respectfully that it was an act of disloyalty to the great Head of the Church which has made Mr. Whittemore priest, for him, in his official capacity, to participate in the installation of a teacher of a false religion, which is essentially opposed to all that Mr. Whittemore has sworn to teach. This is strong language; but I dare not use milder, if I am to speak of it at all. The old Unitarianism of Channing, a wholesome reaction from the hard tritheism of New England Calvinism which might perhaps be described as semi-Arianism, has passed altogether; and in its place has come a tiny, disintegrating sect which, as its own Dr. Bartol said, has no longer the right to the name Christian, which does not require belief in a personal God as an essential to membership in its association, and whose most representative leaders are wont to speak of Emerson as at least Christ's equal, if not indeed His superior. There are many individual Unitarians who would be shocked to read this, and who have kept the better tradition of reverent discipleship of One whom they own to be divine, though they dare not call Him God Incarnate. But in so far as Unitarianism is an entity, and not "a procession of people in sulkies" (as a Harvard professor's daughter described it to me the other day), it is what I have called it here.

As I write, there lies before me a lecture by the Rev. Charles F. Dole, one of the best-known Unitarian ministers of Boston, delivered before the Unitarian conference at the Isles of Shoals, two years ago, in which our Blessed Lord is described as "an unreal man with an unreal mission"; I quote *verbatim*:

"To be perfectly frank, the actual historical man Jesus is not, and has long ceased to be, the one leader in religious life or in the progress of mankind. The ideal man may be different for every man and woman; but for us Americans it must be modern and American. Jesus was a Jew, unmarried, the father of no children, apparently somewhat skeptical of the marriage relation, as Paul was. He was not a citizen but only a subject of the empire; he was not a man of affairs; he had nothing to do with art; he was the example of a Hebraic type in contrast to the generous Greek type of life. The dominant thought of the cross and resurrection puts him away from the normal, healthy-minded youth and man. Our ideal embraces both the Hebraic and the classic type in a larger pattern.

"The world of Christendom has never taken Jesus' life seriously as a possible life to pattern after. He is mostly an unreal man with an unreal mission, and this is unfortunate for the teaching of the art of the good life as normal and gladsome.

"More important yet, there are very human elements in the story of the actual Jesus, which appear misleading, and even unethical, in the light of our best spiritual truth. Jesus' example, while 'unpractical,' as men say, on the side of his faith, his sense of duty, his devotion, his non-resistance, is easily cited as the justification of anger and denunciation. As is always the way with the copyists, they copy the idiosyncracies, the faults, and leave out the admirable virtues.

"The truth is that in urging the unique supremacy of Jesus we do something out of the analogy of our conduct in every other department of life. Jesus is not the real authority of the modern man in religion; if the honest truth be told, not in any church."

What concord hath this with the Faith once for all delivered? What communion hath a priest of Christ's Church with teachers who crucify the Son of God afresh, and put Him to an open shame, after this fashion?

Nor are such utterances unusual. Every distinctively Christian or Jewish religious teaching is set aside, even the belief in personal immortality, by these neologists. I was present recently at the funeral of a great man of letters, in a Unitarian meeting-house. The name of Christ was not mentioned; there was no reference to any hope of survival or reunion beyond the grave; but we were told that we could build heavens for our dead friends in our living hearts, and that we should not perish utterly so long as we were remembered with affection! Pagan Horace had said that far better: *Non omnis moriar*. Nay, his ode to his own friends had at any rate the clear belief in the survival of friendship beyond the grave:

"We shall go, we shall go,  
Hand linked in hand, where'er thou leadest, both  
To the last sad road below."

So I RETURN to my first question. What "welcome" did Mr. Whittemore extend to a sower of tares like these in the field over which he himself is set, to till it? Did he welcome the denial of our Lord's Godhead, of the authority of the Holy Scripture, of the finality of Christ's moral teaching, of the virtue of the sacraments, of the Personality of God Himself? Or did he permit himself to be blinded by the social prestige,

the wealth, the kindly benevolence of Boston Unitarianism, so that he forgot all the rest for the privilege of being called "broad and tolerant" by those from whom such phrases of compliment are a reproach to every worshipper of Jesus Christ?  
PRESBYTER IGNOTUS.

MOVEMENT TOWARDS UNITY IN JAPAN.

A MOST hopeful movement in the direction of unity has just begun in Tokyo. The Rev. Charles F. Sweet, having been appointed secretary for Japan of the "Anglican and Orthodox-Eastern Churches Union" (of which society Bishop McKim is a vice-president and Archbishop Nicolai a patron), invited the Archbishop and other clergy of the Russian ecclesiastical mission, as well as clergymen of the Anglican communion, to a meeting in his house to consider the advisability of forming a branch of the union, and of undertaking some definite means of encouraging mutual intercourse, sympathy, and knowledge by the members of the two communions. The two Anglican Bishops, Bishop McKim and Bishop Cecil, were absent from Tokyo, but each sent a letter declaring his hearty approval of the undertaking.

Archbishop Nicolai most graciously came, accompanied by an archpriest and a lay professor of his theological school, both Japanese. There was also present Mr. Posdreef, an ardent lay Christian, who is most enthusiastic in his adhesion to the new undertaking. Besides, there were present several Japanese clergy who are working with the American and the English missionaries, and English and American priests.

Japanese was the medium of communication used, and most interesting and able addresses were made; the speech of the Archbishop in particular ran over the whole subject of reunion, its advantages, its difficulties, and its likelihood. The speeches of his two associates were also able, and, what is better, sympathetic.

No time was wasted in mere oratory, however, and, after the subject had been clearly laid down, Mr. Sweet, as the convener of the conference, asked those present to declare by lifting their right hands whether (or not) they approved the object of the meeting and desired to form a society for advancing the union of the Churches in Japan.

At this point it was asked whether anything at present hindered intercommunion; whether it could take place now, or if the matter must be settled by foreign authorities, in Europe and America. To the great delight of some of those present there seemed to be a feeling on all sides that it might be effected now, and Archbishop Nicolai's associates asserted that they possessed a considerable degree of independence.

The vote then being taken it was found to be unanimous in favor of the object of the meeting, and Father Sweet appointed a committee with full power not only to arrange for the next meeting, but also to prepare such by-laws as may be necessary.

This committee is fully representative, consisting of four Japanese (two of them from the Russian mission, one working in connection with the American mission, the fourth with the English mission) and the Rev. A. F. King, head of the Universities Mission Community in Tokyo.

Archbishop Nicolai gave his express approval to all that was done, and before leaving gave his apostolic benediction upon all who were at the meeting.

This gathering took place on Monday after Pentecost. We hope, and we believe, that the Holy Spirit was moving in the hearts of all there met to move them towards the unity which He alone can bring to pass.

No one can expect that unity will be brought about in the early future. But we submit that such a remark, which too often indicates a listless or a hopeless temperament, will not in this case be allowed to hinder such approaches, such explanations, such elucidations of ourselves, our convictions, and our feelings as may be made. When men put themselves in the hands of God and work according to His will all things are possible; and who knows what fruits may come from this beginning made in Tokyo?

"IF STILL thine own unrighteousness should scare thee from coming unto God, yet creep in under the robe of His Son. His matchless love hath freed me from the miserable captivity of sin. Never let Him go forth from my heart, who, for my sake, refused to come down from the Cross!"—Archbishop Leighton.

## THE RELATION OF CLERGY AND LAITY.

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF LONG ISLAND.]

**M**UCH of the confusion of modern times seems to come from a failure to recognize the different functions of clergy and laity. There are some who try in every way to minimize these differences. There are certain clergymen who prefer to discard all clerical dress and appear in public as laymen. They wear cassocks and surplices and stoles and chasubles in the services, but outside of the church they move around with no sign that they are officers in the army of God. And there are laymen who love to usurp the preacher's office, and aspire sometimes to some of the duties of the priesthood. I am not exaggerating. I am not blind or in any way a grudging witness to the good and invaluable work done by laymen who have given their time and ability to the Church's service. There are some scholars among the laymen in the field of theology at whose feet we clergy would regard it as a privilege to sit. The good which has come from lay preaching, when properly safeguarded by canon law, cannot well be overstated. These are not the men who make the mistakes. But there are lay readers, I find, who, when they get their carefully worded license, seem to think that they have been ordained, whereas they have only been permitted to read certain parts of the service under the direction and supervision of some clergyman, and much confusion, oftentimes trouble, could be saved if there were quicker and more cordial recognition of the clergyman's responsibility and office.

Let the shoemaker stick to his last. The clergyman has been trained, educated, and ordained for his own work. We do not want to see him turn lawyer, or captain, or politician, or agitator. Nothing does the clergy more harm than this trying to break out of bounds and to do work to which they were not called. The clergyman who rushes around, speechifying at election time, generally hurts his influence and loses his cause. The children of the political world are, in their generation, wiser than the clergy. They will outbid them and outdo them and outwit them at every turn, and it is frequently the case that after the election the clerical orator finds that he has only helped the cause of corruption and intemperance. He has been used with a subtlety which would have astonished a Machiavelli.

But do not misunderstand me. I would not say to the clergy they are not to speak or pronounce themselves on the great questions of the day. By all means let them be frank and bold if only they understand their subject, but let them not enter into the field of practical politics. Leave that for the laity, who have been trained to it. It is, or it should be, as it was with St. Paul in the shipwreck. He did not take the place of the captain of the vessel, or the centurion, or usurp their rights, but he inspired all by his words and showed them how, by the help of God, they could be saved. So the clergy can study the temperance question, the Sunday question, the social and economic questions; they can well master, if they have the time, the problems of the city budget for the coming year so that they may find out where retrenchment should be made and where more money ought to be spent to ward off disease and save the young citizens from temptation. Then let them show what the will of God is and how by doing it the state or city can escape shipwreck. And when the priest speaks against the immoral play or the degrading and filthy or blasphemous opera, against Sunday openings of saloons, or indecent posters, or any of the crying evils of our time, he is entitled to a respectful hearing and he will gain it.

But when he appears on the political platform to elect certain men or parties or to favor certain measures, I believe that he is departing from his office and that the result will, in the long run, be harmful. For such work he has not been trained, and his function is only to urge the laymen within his own cure to stand for truth and righteousness and charity amidst a perverse and gainsaying world.

WHATEVER may have been done to you by an enemy, if it be really an evil thing, a thing that is bad in itself, staining the soul of the doer, do not break a commendment to have revenge. Lift no finger; do no such thing; say no word; above all pray no prayer that punishment may fall upon the one who has despitefully used you. But be sure it will fall. The time will come when, if you have any pity in your soul, you will gladly do aught in your power to help the one who has to-day stabbed you to the heart's core. For in the accomplishment of a cruel deed, in the doing of a shameful act, in the very utterance of words that injure, forces are set to work the power of which cannot be comprehended.—*Kingsley*.

## LAST WEEK AMONG NEW YORK CHURCHMEN

Bishop McFaul on Colleges, and the Sigel Murder, Chief Topics of Thought

ST. BARTHOLOMEW'S TO RECEIVE A BEQUEST

St. John's Chapel Case Again in Court

OTHER LATE INTELLIGENCE FROM NEW YORK

Branch Office of The Living Church,  
416 Lafayette St.,  
New York, June 29, 1909

**T**HE public mind was much stirred up last week by the pointed remarks of the Roman Catholic Bishop of Trenton, N. J., regarding the attitude of the faculties and students of certain collegiate institutions towards the Christian religion.

At first some were disposed to make much allowance for inaccurate and highly-colored reports. The Bishop subsequently avowed that the published reports of his utterances were, in the main, correct.

An interview published last Thursday in the *New York Times* may be summed up in these words:

"I was correctly quoted in the main, though I said such institutions as Harvard, Yale, and Princeton, meaning to include Columbia, Pennsylvania, Syracuse, and all the others spoken of in a recent article in the *Cosmopolitan* magazine called 'Blasting at the Rock of Ages.' I stand to my statement. I was addressing Roman Catholics, and my point is this: I would forbid young Catholics to go to institutions such as I believe these to be, where they will get no moral training; where they will associate with skeptics and agnostics, and where, in the faculties, there is a strong inclination to find faults in and attack Christianity.

"My personal knowledge of these universities is slight. I based my remarks on that article. I had read it carefully, and I indorse it to this extent—that it has been before the public a month or more and no one has arisen to refute it. Naturally I conclude there is truth in it. Till it is refuted I hold fast to it."

The other subject of interest to Christian workers generally has grown out of the publication of the shocking details of the murder of a young girl, described as a Christian missionary to the Chinese, and of the associations which led up to the murder alleged to have been committed by a jealous Chinaman.

For many years it has been determined that the Chinese Sunday school is successful when each Oriental is provided with an individual teacher, not a man. For these and other reasons such mission work has often been abandoned, or, perhaps, not undertaken at all.

During the past week strong editorials and personal communications based on actual experiences have appeared in the metropolitan press. The agitation can hardly have less effect than such modification of plans for Sunday school instruction among the Chinese as shall bring no dangers and temptations such as those seen in the events leading up to the tragedy.

## LARGE BEQUEST TO ST. BARTHOLOMEW'S.

Under the will of Frederick Beadel of 60 East Seventy-eighth Street, who died on April 22nd, the residuary estate at the death of his widow is left to St. Bartholomew's Church, to be used in the promotion and expansion of its mission work among the poor. The value of the estate is given as "over \$10,000 both in real and personal property." The residuary is said to represent a large sum.

Mr. Beadel leaves all his property of every description to his widow, in trust, to apply the income from it to her use during her life. At her death \$50,000 is to be divided into three equal shares, one each to go to the testator's two nephews, and a niece; the residue to St. Bartholomew's.

## ST. JOHN'S CHAPEL IN COURT AGAIN.

Further efforts of John Burke and other members of the congregation of St. John's chapel, in Varick Street, to avert its closing by the rector, churchwardens and vestrymen of Trinity Church were the subject of argument in the Supreme Court on Tuesday, before Judge Greenbaum.

Judge O'Gorman denied a plea for a temporary injunction, and his action was sustained by the Appellate Division. In seeking a permanent injunction the plaintiffs filed a complaint, to which the rector, churchwardens, and vestrymen of Trinity demurred, and the hearing was upon this demurrer. The complaint is founded principally upon the claim to incorporators' rights in Trinity and its revenues by members of St. John's congregation, with assertion that these rights will be infringed upon without legal warrant if Trinity's trustees are permitted to



close the chapel without consent of its congregation or by action of the whole body of incorporators. Decision was reserved by Judge Greenbaum, who directed counsel to file briefs on Monday, June 27th. George Zabriskie appeared for Trinity and William H. Hamilton represented St. John's.

#### MISS JULIA C. EMERY ARRIVES IN NEW YORK.

After a considerable journey in the interests of the Church's missions, Miss Julia C. Emery returned to New York on Wednesday, much gratified with her reception in the many places visited, and being in good health and spirits. Missionary meetings at which Miss Emery spoke were held in Los Angeles, Sacramento, Eastern Oregon, Spokane, Idaho, Utah, and Nevada. She speaks highly of the missionary work done by representatives of the American Church, men and women; paying due tribute to the assistance rendered by converts in the foreign field; and highly esteeming the actual work done in many places so hampered by restricted conditions. Miss Emery has consented to speak at Cambridge, Mass., for the Seabury Society on the evening of July 20th and the morning of July 22nd.

#### COMMENDS "THE LIVING CHURCH."

*St. Andrew's Parish Visitor*, of Yonkers, quotes *Charities and The Commons* (now *The Survey*), published in this city, as follows:

"THE LIVING CHURCH, published by The Young Churchman Co., Milwaukee, is taking the lead among Church journals in the sound presentation of modern social doctrine. A strict supporter of the so-called 'High Church' section, in the Episcopalian body, this journal believes that its mission lies not alone within the four walls of the Church. For several weeks past it has been publishing a series of social and political studies by Clinton Rogers Woodruff—clear, readable articles, quite new to the usual run of things in the religious weeklies.

"Mr. Woodruff has also inaugurated a regular Department of Social Service, which includes more general comment on social and municipal work—a step in advance that might well be copied by more Church papers."

## CHICAGO SUBURBAN ANNIVERSARY KEPT

### Church at Maywood Enjoys Festivities

### INFANT MORTALITY CAMPAIGN BEGUN AT THE CATHEDRAL

#### Cornerstone Laid for Lady Chapel at Evanston

#### OTHER ITEMS OF INFORMATION FROM CHICAGO

The Living Church News Bureau  
Chicago, June 29, 1909

THE services and social events in celebration of the twenty-fifth anniversary of the revival of the work, and the thirty-eighth of the founding of the parish, of the Church of the Holy Communion, Maywood, were carried out June 26-27th, according to the programme published recently in this column. They were all largely attended. The church building and guild hall are now recognized as among the most attractive and complete equipment of the smaller parishes of the diocese during the time that the present rector, the Rev. E. Croft Gear, has been in charge. The church building has been remodeled, a choir room built at the south entrance, the entire chancel remodeled and choir stalls and pulpit added, the interior redecorated and exterior repainted, and many memorials erected. The new guild hall is an unusually attractive building, erected by the members of the congregation as a memorial to the late Edward C. Nichols, former vestryman, warden, and treasurer, and a faithful and beloved communicant of the parish for many years. Under the Rev. Mr. Gear's energetic leadership a devoted congregation has made wonderful advancements in the last three years with bright prospects of many future advancements.

#### INFANT MORTALITY CAMPAIGN.

Messrs. Crosby and Morrison of the Western Theological Seminary came into residence at the Cathedral clergy house in the early part of June, and under the direction of Dean Sumner and Dr. Hunt of the board of health, have made a complete house-to-house canvass of the district bounded by Madison, Kinzie, Halsted Streets and Ashland Avenue, collecting various data looking to the prevention of mortality amongst infants during the summer months. This work is preliminary to a campaign of education, counsel, medical advice, and treatment, to be followed up in July and August by paid nurses who will make their headquarters at the Cathedral. About 3,000 families were called upon and questioned. About 550 families were found to have young children, and in their cases their answers

were recorded on cards provided by the board of health. Maps showing the location of the infants are being made out so that the situation may be covered at a glance. Much valuable information in regard to bad housing, disease, poverty, immoral and unsanitary conditions was secured, which is to be used in an attempt to correct these conditions where possible, and to render aid and assistance to the poor and sick where needed.

#### CORNERSTONE LAID AT EVANSTON.

Bishop Anderson, assisted by eight clergymen, laid the cornerstone of the Lady Chapel of St. Luke's Church, Evanston, last week. The chapel is the gift of George G. Wilcox, in memory of his son, Gaylord, who died seven years ago. A silver trowel and an agate mallet were given to Mr. Wilcox by the congregation.

The chapel will be built of Bedford stone with tile roof at a cost of \$20,000. It is to be constructed on lines that will conform to the architectural style of the new church, which, when completed, is to cost \$200,000. The church is but one-fourth completed. Ground was broken for both chapel and church May 1st. The chapel is to be completed August 1st. In the evening the men's club held its annual banquet, at which Judge Olson spoke.

#### GENERAL ITEMS.

The Rt. Rev. Dr. Anderson left Sunday night, June 27th, for the summer at his log cabin, "Frekapaglaja," Long Lake Lodge, Hackley, Vilas County, Wis. His family had preceded him by two weeks. He will remain there until September.

The Rev. Ze Barney T. Phillips addressed the graduating class at the Wendell-Phillips High School in Chicago, and Dean Sumner the graduating class at the John Marshall High School, on Friday, June 25th. The Rev. George Craig Stewart was to have given the address at the Austin High School, but was prevented from doing so on account of parish engagements.

The finance committee has been appointed a special committee to carry out preliminary measures looking to the organization of St. Mark's Church, Glen Ellyn. It is hoped to complete the organization and to call a rector by September.

The Rev. J. Arthur M. Richey, for the past year of San Diego, Cal., has been appointed in charge of St. George's Church, Grand Crossing, and will take up his work there in August. Through the generosity of a good Churchwoman of the diocese, the roof of the church is being put in condition, the interior redecorated, and the chancel and aisles recarpeted, in addition to several other improvements of a necessary character. At the recent convention, St. George's being without a priest, was unrepresented, and when the call was made for diocesan missions did not respond. On his own responsibility Dean Sumner, who was formerly in charge of St. George's, guaranteed to raise the apportionment of \$80. On Whit-sunday morning he made an appeal before the congregation and took up pledges. Those present came forward so nobly and generously that the cash and pledges amounted to no less than \$180.

The Rev. H. G. Moore, for the past two years canon of the Cathedral, has been obliged to resign his position on account of ill health and to seek work less strenuous and exacting than that of the Cathedral and institutions of the city. During the past two years he has been most untiring and faithful in his ministrations amongst the poor and unfortunates about the Cathedral and in the institutions; but the strain has been too much and he has had to seek a change. He leaves early in August for Bermuda to act as chaplain of one of the English regiments stationed there for six weeks. Upon his return he will reopen the church at Geneva, Ill., closed for a number of years, but with excellent prospects for the immediate future.

RENMUS.

### A PRAYER.

Gracious Father look on me!  
Give me eyes that I may see  
Hope and Faith and Charity.

Give me, through my nights and days,  
Hands to work and voice to praise,  
Feet to walk in holy ways.

May the life Thou gavest be  
Consecrated all to Thee;  
Gracious Father look on me!

MARY CROSBY BARSTOW.

AT A MEETING of the Convocation of Canterbury in February the Archbishop of Canterbury gave as the results of the Pan-Anglican Congress the following figures of the numbers volunteering for the foreign field: In 1907 he said that 1,248 men and women volunteered, while in 1908 there were no fewer than 1,926 applications—an increase of 678. Such figures, he said, showed there had been "a definite, sustained and thoughtful response on the part of qualified men and women to the call which had been made to them."

## OREGON DIOCESAN CONVENTION.

THE sessions of the twenty-first annual convention of the diocese were held in Trinity Church, Portland, the Bishop being celebrant of the Holy Eucharist and the Rev. William Horsfall preaching the sermon. The Bishop in his address deplored the fact that in the twenty-one years of its existence the diocese had given only two native sons to the ministry, and made a strong appeal for self-help and personal consecration to the work of the Church.

Immediately after the service the convention organized with nearly every clergyman of the diocese present, two-thirds of the parishes and missions being represented.

The Rev. W. A. M. Breck was elected Secretary and the Rev. H. D. Chambers, assistant. The Rev. George W. Smith, D.D., LL.D., ex-president of Trinity College, Hartford, Conn., being present, was invited to address the convention and to a seat on the platform.

## THE BISHOP'S ADDRESS.

The Bishop called attention to the fact that, this being the twenty-first annual convention, the diocese had reached the age when it should begin to think of its greater work. During these years the Church had not kept pace with the population and had been outstripped by many of her sister religious bodies. During the time only two native Oregon sons had been given to the ministry. He urged all to work hard to pay every cent of the apportionment to general missions in memory of George C. Thomas, who had labored so hard for missions, and in many ways and many times had assisted the diocese. Five clergymen had been added to the list and only one had been transferred, but two had been placed on the non-parochial list, so the real gain in active clergy was only two.

With so many vacancies the work of the Archdeacon had been most valuable to the diocese. He urged the use of lay readers as a means of supplying services, and the organization of a lay readers' league.

There were 231 confirmations during the year, 12 less than last. He called attention to the work and growth of the Good Samaritan Hospital. A new addition had been built during the year, costing \$125,000, with only \$25,000 debt. If the building were twice its present size it would be filled; 3,723 patients had received treatment during the year, while the receipts had been \$249,282.49.

St. Helen's Hall, the diocesan school for girls, has just closed a very successful year under the direction of the Sisters of St. John the Baptist. The Bishop commended the Sisters for their work and called attention to a new work about to be started for the aid of unfortunate girls, to be called St. Elizabeth's Home. Increase of the Episcopal Fund was urged and also support of the diocesan paper.

In connection with the Good Samaritan Hospital, the Bishop impressed the importance of work of that nature, particularly from its spiritual point of view. "If our Blessed Lord were on earth now," he said, "we do not know what He would do; but we know where He would be—by the bedside of the sick and dying, and with the suffering." He told of the interest with which he had watched the introduction of the Emmanuel Movement into Church work in Portland, observing that "The Church is to exist for the healing of humanity in all its area and in all its life, and our Church hospital is one of its instruments for this purpose. The Church's prayer is that the whole—body, soul, and spirit—may be presented blameless. It with all earnestness rates bodily health as a 'bonum,' but not as a 'summum bonum.'" He stated that the diocesan policy of having "one family treasurer" for all missionary funds was working well. Into this fund all missionary money was paid and from it appropriations were made. He urged upon the diocese the necessity for greater and greater self-sustenance, reminding them that assistance from the General Board could not be counted upon much longer. With respect to the prospects for ultimate Christian unity, he felt that this was one of the questions of the day. "It is not," he said, "to be brought about by any short cut, by an 'open pulpit,' or by any easy compromise. Positive, dogmatic, scripture-attested truth, with the affirmation of the fathers and of the great councils: this is what the Church in America—the Church in this diocese—must offer; not with the shackles of coercion, but with the strength of persuasive assurance; not with acts of uniformity, but with the offer of a basis for unity." "We must hold fast to the ideal of an outward organic unity of the Church, as being the fulfilment of Christ's prayer for it. On the other hand, we must readily and thankfully recognize the immense amount of Christian faith and feeling and practice and missionary effort that is represented by religious bodies around us separated as they are from the main and continuous current of Church life." He concluded by expressing the need for greater personal consecration.

## REPORTS OF INSTITUTIONS.

The reports of the several boards showed all funds even in better shape than last year. The school board had purchased 100 acres of land forty miles south of Portland, with the intention of starting again, at some near date, the Bishop Scott Academy, closed some years ago.

## ELECTIONS AND APPOINTMENTS.

A change in the canons was made so that the diocese could have

a chancellor. Mr. Rodney H. Glisan was elected to this position. The elections resulted in the selection of the following:

Mr. Paul Van Fridagh, Treasurer.

Standing Committee: Clerical, Rev. A. A. Morrison, Ph.D., Rev. J. E. H. Simpson, Rev. H. M. Ramsey; Lay, Dr. S. E. Josephi, Frank Spittle, H. D. Ramsdell.

Board of Missions: Clerical, Archdeacon Chambers, Rev. A. A. Morrison, Ph.D., Rev. Messrs. H. R. Talbot, B. G. Lee, John Dawson, T. F. Bowen, J. E. H. Simpson; Lay, Dr. F. C. Sellwood, Messrs. Paul Van Fridagh, C. N. Huggins, George C. Burton, H. D. Ramsdell, S. H. Gruber, F. L. Purse.

Examining Chaplains: Rev. A. A. Morrison, Ph.D., Rev. H. M. Ramsey, Rev. F. B. Bartlett.

Hospital Trustees: Rev. John Dawson, Rodney L. Glisan.

Trustees of Episcopal Fund: Rev. T. F. Bowen, Mr. Wm. Mc-Masters.

## OTHER BUSINESS TRANSACTED.

Two parishes were admitted into union with the diocese: St. John's Memorial Church (Sellwood), Portland, and All Saints' Church, Portland.

Upon report of the special committee on Constitution and Canons, a new Constitution was placed on its first reading.

The spirit manifested in the convention was most excellent. Two and one-half days of steady work resulted in much being done. All assessments had been paid in full for the year by every parish and mission, and only about \$45 remained unpaid on the apportionment for diocesan missions.

## THE UNITY CONFERENCE WITH CONGREGATIONALISTS IN CONNECTICUT.

THE committee of the Connecticut Conference of Congregational Churches has issued a "Minute" in regard to their conference with Bishop Brewster and other Churchmen in Hartford on May 5th, which was reported in THE LIVING CHURCH at the time. The Minute, which is signed by Newman Smyth, Simeon E. Baldwin, and Frederick W. Greene, constituting the committee, quotes the language of the Lambeth Encyclical and resolutions on the subject of unity, and tells of the gathering of the Hartford conference. The Minute says:

"The subject and line of discussion had previously been formulated as follows:

"What changes on either side would be necessary in order to realize Christian unity between those who do not, and those who do belong to the Episcopal Church? 1. With regard to forms of worship? 2. With regard to Church membership? 3. With regard to administrative unity? 4. With regard to autonomy of local Churches? 5. With regard to ordination?

"As a result of this interchange of views, certain methods of approach were suggested as possible, viz.:

"1. FORMS OF WORSHIP.—Might not agreement be reached in conformity with the constitution of the Episcopal Church, and with due regard to the diversities of the Churches, by the Episcopal recognition in other congregations of such freedom in worship as might be congenial and habitual among them?

"2. CHURCH MEMBERSHIP.—Might not an orderly unity be attained by further mutual consideration of these facts: (1) that confirmation is not included among matters essential to Church unity in the Lambeth overture; (2) that while in the Episcopal Church confirmation is cherished as the layman's ordination to his share in the priesthood of the whole Church, yet (3) confirmation does not constitute Church membership; and (4) the rubric requiring confirmation according to a general interpretation of it among Episcopalians relates only to their own children and catechumens?

"3. ADMINISTRATIVE UNITY.—Might not the office and functions of the Episcopate be adapted to other Christian churches as an organ of their fellowship and a means of executive unity in their common Christian interests?

"4. AUTONOMY OR SELF-GOVERNMENT OF INDIVIDUAL CHURCHES.—Might not a working agreement be practical by the recognition on the one hand of the self-governing power of individual churches as local units in their immediate interests and proper jurisdiction, while on the other hand general advisory functions and some degree of Episcopal direction should be secured in matters pertaining to the common work and welfare of the Churches?

"5. ORDINATION.—The question concerning valid ordination of the ministry was resolved into the three following inquiries: 1. What further would be deemed necessary to render the existing ministry of other churches regular according to the Episcopal order, and possessed of full authorization to administer the sacraments in Episcopal churches? 2. Might not such desired additional authorization be conferred by the Bishops and received by the ministers of other churches with mutual regard and without essential sacrifices? 3. To secure such regularity and unity in the Christian ministry might not the alternative form of giving authority in the Ordinal of the Episcopal Church be rendered acceptable to all without essential changes by the use of a few prefatory and adaptive words? 4. If this could be done and additional or enlarged authority could thus be con-

ferred upon the ministry of different Christian bodies, might not this be a convincing manifestation of the real spiritual unity of Christ's Church, and a long step be taken toward the attainment of outward, visible unity?

"The Conference further received the suggestion that if such concordat could be reached, it might lead to similar understandings with other bodies of Christians, so that in time denominational and Church names, which are now felt on all sides to be inadequate or divisive, might lapse into secondary, if not temporary, designations of natural diversities in the one Church of Christ in our country; and thus the way lead on toward that 'Church of the future' which, in the hope of all Christians, shall be as wide as the world.

"The Conference was unanimous also in the opinion that the obstacles in the way of such concordat are not insuperable, and that it is now timely and desirable that similar meetings be arranged at different centers between representatives of different Christian Churches for the mutual comparison of views, for concessive rather than controversial discussion, and for the serious consideration of what may possibly be done that we may realize our common and supreme desire to render more visible the oneness or wholeness of Christ's Church."

## THE NATION'S DEBT TO CHURCHMEN

### A Few Things That Churchmen Have Done For American Christianity and the Civil Institutions of the United States

COMPILED FROM BISHOP PERRY, GAMBRALL, FISHER, B. F. MORRIS, O'CALLAGHAN, HACKETT, AND OTHER AUTHORITIES.

BY THE REV. JOHN KELLER, M.A.,  
Secretary of the Diocese of Newark.

#### INDIAN MISSIONS.

**R**ALEIGH'S gift of £100 sterling is the first missionary gift on record for the "reduction of the savages to the yoke of Christ."

1587—Manteo, an Indian, first convert to Christianity, baptized at Roanoke, N. C., by an English priest using the office of Holy Baptism from the Book of Common Prayer. This is fifty years before John Elliot began his missionary work, supported by an English Churchman, Robert Boyle.

#### CARE FOR NEGROES.

First voice raised in Virginia—in all the land—for manumission was that of an English priest. The Bishop of London enjoined the duty of instructing the blacks and baptizing them. An American priest of Maryland prepared sermons for schoolmasters and teachers to read to Africans in order to acquaint them with religious truth.

Schools for negroes were established and maintained by Trinity parish, New York, Christ Church, Philadelphia, and other centers of population more than a century before any other Christian body took up this religious work.

The first African Church in America was built in Philadelphia at the close of the eighteenth century, largely through the efforts of Benjamin Rush, Churchman, and signer of the Declaration of Independence. Bishop White of Pennsylvania ordained colored men to the diaconate and priesthood nearly one hundred years before a negro was ordained in the Church of Rome.

1736—A New Jersey missionary, the Rev. Thomas Thompson, gave up his parish and went to the Gold Coast, Africa, to convert the natives. He was the first English speaking missionary to do work in Africa for the blacks.

#### UNIVERSITIES.

Virginia Churchmen built the first university in America, called "Henrico." This was years before Harvard was built at Cambridge, Mass.

1619—Indian massacre razed "Henrico," but "William and Mary," its lineal successor, ranks in seniority second to Harvard.

Harvard's first head, Nathaniel Eaton, and her first graduate, Benjamin Woodbridge, were Church of England men.

The founder and benefactor of Yale University, Elihu Yale, Governor of the East India Company, was a Churchman. Yale's first rector or president, Timothy Cutler, D.D. (Oxon.), and many of the faculty became Churchmen.

1754—King's College, now Columbia University, was founded and liberally endowed by our forefathers in the faith. The University of Pennsylvania was established and supported by the gifts of English and American Churchmen.

As "William and Mary" was purely a Church institution, so was Bethesda, Whitfield's Georgia College, and many other institutions similarly under the control of Churchmen; for our

Bishops, clergy, and laymen have generally been liberal benefactors to institutions of learning.

#### COLLEGES.

The first college in America was part of "Henrico," and shared its fate. So also the first free school on the continent, a part of Virginia college and university, was thus destroyed.

To-day the Episcopal Church is the mother and guardian of fifteen institutions devoted exclusively to theological education, of which the General Theological Seminary, Chelsea Square, New York, is reputed to be the largest in the Anglican communion; two schools of theology and arts; four colleges of the arts and sciences; and two halls at universities. The Church has provided one school and two halls for colored divinity students; also pay schools for colored pupils in six dioceses.

#### SCHOOLS.

The first endowment for a free school was made by John Mason of New Hampshire, who was one of the original settlers and proprietors and a noble Churchman.

The first public school (in the English sense) on American soil was established at Annapolis, Maryland, and was known as "King William's School" more than two centuries ago. It is now known as St. John's College.

In 1709, the "New York Protestant Episcopal Public School," commonly known as Trinity School, had its beginning. At the present time there are at least 118 schools for boys and girls under Church control, and 7 educational aid societies. In all matters Churchmen have been pioneers.

#### ORPHANAGES AND HOMES.

The first orphans' home in the country was built by George Whitfield, a minister of the Church of England, more than 150 years ago on the outskirts of the city of Savannah.

1724—The Episcopal Charitable Society of Boston founded. The oldest organized charity in existence in the United States.

The Corporation for the Relief of Widows and Orphans of Deceased Clergymen of the Episcopal Church, more than a century and a quarter old, is the first charity of its kind and still does its blessed work of relief and love in Pennsylvania, New Jersey, and New York. It was at a meeting of the undivided corporation held at New Brunswick, New Jersey, on Tuesday, May 11, 1784, that it was agreed that measures be taken "for the Purpose of forming a Continental Representation of the Episcopal Church, and for the better Management of other Concerns of the said Church."

#### GESTA CHRISTI.

At the present day the Episcopal Church maintains for the public good as many as

Seven colleges and universities; 3 halls at universities; 68 schools for boys; 50 schools for girls; 6 pay schools for colored pupils; 7 educational aid societies; 93 hospitals; 61 homes for adults; 67 orphanages and homes for children; 15 shelters for women; 7 dispensaries; 2 settlements for work among the poor; 4 missions to deaf mutes, besides many institutions more or less parochial.

#### EARLY CLERGY.

The first ordained ministers of any religious body in Maine, Rev. Richard Scymour; New Hampshire, Rev. Richard Gibson; Massachusetts, Rev. William Morrell; Rhode Island, Rev. William Blaxton; Pennsylvania, Rev. Thomas Crawford; Maryland, Rev. Richard James; Virginia, Rev. Robert Hunt; North Carolina (name unrecorded, 1587); South Carolina, Rev. Arthur Williamson; Georgia, Rev. Henry Herbert, D.D.; was in each case a priest of the Church of England, and as far as can be ascertained, a well-born and bred university man.

The first in California of any faith or any race to minister in holy things was an English priest, Francis Fletcher, chaplain on the *Golden Hind*, Drake's flagship, which was circumnavigating the world. It is believed that 2,000 priests and deacons in English orders ministered on this continent and adjacent islands before the close of the eighteenth century.

#### THE WESLEYS.

Both John and Charles Wesley were mission priests of the Church of England; the former at Savannah, the latter at Fredrica, Georgia. The founder of Methodism never had any cure but Christ Church, Savannah. Here George Whitfield, evangelist, priest, and missionary, succeeded John Wesley in the old parish.

#### RELIGIOUS TOLERATION.

1634—This was secured for Roman Catholics in Maryland; not granted by them, but by favor of England's martyr king and Churchman, Charles I.

1664—By the surrender of Fort Amsterdam to the English,

the embargo laid on all Quakers, Jews, Baptists, and Roman Catholics under the Dutch rule was annulled by Church of England men.

#### CIVIL INSTITUTIONS.

The Church's priority and controlling influence in all that pertains to the founding, moulding, and conserving of the civil institutions of the United States is even more remarkable.

Raleigh (1585-1587) brought with him the idea that every Englishman by virtue of his birth was free-born, as well as the true idea of liberty and of that which differentiates liberty from license, viz., the fulfilment of duty to God and duty to neighbor.

#### REPRESENTATIVE GOVERNMENT.

The first one in the land, elected by the people, was the Assembly of Burgesses in 1619, meeting in the chancel of the little church at Jamestown, Va., where, Parson Buck having read the Church's prayers, the deliberations on matters civil as well as ecclesiastical were begun. This was in the year before the "social compact" was signed by the Puritans in the cabin of the *Mayflower*. The birthplace of civil and religious liberty was an Episcopal church in Virginia, not a sailing vessel off the coast of Massachusetts.

Churchmen of to-day may claim that the greatest influence in the Revolutionary War was exerted by their ecclesiastical forefathers. From the passage of the Stamp Act, when the Sons of Liberty were organized by Robert B. Livingstone (an ardent Churchman, sometime warden of Trinity Church, New York), to the day when the same man (now Chancellor Livingstone) administered the oath of office to the first President, the father of his country, himself a Churchman, this Episcopal Church was dominant.

After the civil exercises in Wall Street, the chief executive and members of Congress formally attended Evening Prayer in St. Paul's Chapel, Broadway, which was read by the patriot Provoost, chaplain, afterward Bishop of New York.

#### THE CONTINENTAL CONGRESS AND THE CONGRESS OF 1776.

At the meeting in Carpenter's Hall, Philadelphia, Dr. Duché, rector of Christ Church, read prayers by request and in vestments. He was selected because nearly or quite two-thirds of the members of this body were Churchmen.

The same proportion obtained in the Congress which declared that the colonies ought to be independent of Great Britain.

The signers of the Declaration of Independence were distributed by religious affiliations as follows:

Thirty-four Episcopalians, 12 Congregationalists, 4 Presbyterians, 3 Quakers, 1 Baptist, 1 Roman Catholic; Total, 55.

At least seven Churchmen were hindered from attending this session. Hence there were forty-one Episcopalians out of sixty-two eligible signers.

#### PROGRESS OF THE MOVEMENT.

The resolution was offered by Richard Henry Lee; the chairman of the committee to which the resolution was referred, and by whom it was reported on, was Benjamin Harrison; the compiler and penman of the Declaration of Independence was Thomas Jefferson; all three being Virginians. Lee and Harrison were Churchmen and vestrymen. Jefferson had been baptized in the Church; he regularly attended her services, and his Prayer Book is still preserved.

The connection of these three Churchmen with the Declaration, and the great preponderance of Churchmen in the Congress of 1776, can be paralleled by no other religious body.

#### PATRIOTS IN GENERAL CONVENTION.

The American Church was organized as an integral part of the One, Holy, Catholic and Apostolic Church by clergymen who had been patriots during the war and by laymen who were foremost both in the halls of Congress and on the fields of battle in the bitter struggle against wrong and oppression.

#### THE CONSTITUTION OF THE UNITED STATES.

On the 21st of February, 122 years ago, in the Congress assembled at Annapolis, measures were taken to procure a new constitution by calling a convention of commissioners from the several states to prepare such an instrument. When this convention assembled, fully two-thirds of its members, by birth, by baptism, by family connection, or by personal membership were Churchmen.

Nearly one-fifth of these were deputies from dioceses in the early General Conventions of the Church, and from parishes in state (i.e., diocesan) conventions. Small wonder is it that the constitution of the United States, a purely political document,

has such indubitable internal evidence of being a Christian instrument; that the Supreme Court of the United States, its highest interpreter, has affirmed that this is a Christian country in the eyes of the law.

The controlling spirit of Churchmen like Bishop White and George Washington in Congress is further seen in the fact that the 1777 Continental Congress deemed the Holy Bible so valuable for the people that 20,000 copies were imported by a resolution of September 11th of that year.

In 1781, the United States in Congress assembled highly approved the undertaking of the printing of an edition of the Bible as subservient to the interests of religion, and recommends this edition, the first to be printed in English on the western continent, to the inhabitants of the United States.

#### SOME ILLUSTRIOUS CHURCHMEN.

Washington Irving, genial humorist and writer of the purest English prose.

Alexander Hamilton and James Madison, contributors to *The Federalist*, who made politics and statecraft a study and a delight to all who read.

John Marshall, friend and biographer of Washington, member of Congress in Washington's and Adams' administrations, chief justice of the Supreme Court of the United States for forty-eight years.

Chancellor Kent and Justice Story, legal lights that shall not cease to illumine the path of jurists for many a day and generation.

Richard Henry Dana, novelist.

James Fenimore Cooper, writer of Indian lore, and a narrator of our struggle for independence.

Henry George, Sr., the Christian Socialist.

Dr. Muhlenberg, founder of St. Luke's Hospital, New York, and other good works.

George Washington Doane, the great-hearted Bishop of New Jersey, consecrated during the General Convention at Richmond, October 13, 1859.

Bishop Coxe, author and poet.

George W. Childs, editor and philanthropist.

Richard Channing Moore, second Bishop of Virginia, peerless preacher, and uncompromising defender of Churchly traditions.

Bishop Whittingham of Maryland, scholar, canonist, and rare administrator.

Francis Lister Hawkes, skilful in interpretation of the Church's canon law.

John Henry Hopkins, musician, artist, brilliant controversialist.

Hugh Davey Evans and Horace Binney, unsparing in giving legal aid to the Church.

Donald G. Mitchell (Ik Marvel), novelist and philosopher.

William Ingraham Kip, first Bishop of California, artist, scholar, and author.

And for these and all unnamed friends of God's cause, and benefactors to the human race, *Deo Gratias!*

#### REVEILLE.

Rouse thee, oh my soul, from slumber,  
See, the sun's above the hills;  
Cast from thee dull, idle dreaming,  
All lies waiting him who wills.

Choose thee courage for thy breastplate,  
Fearless truth thy shield let be,  
Firm persistence, thy good helmet,  
And thy sword, integrity.

Armèd thus with God's tried weapons,  
Scorried ranks of ill assail;  
Battle bravely, battle truly,  
Faint not, and thou shalt not fall.

Fear not, though thy foes press madly,  
Closing in on every side;  
Might Eternal fighteth with thee,  
Every ill must fall, defied.

As thou strivest, He'll reward thee  
With the strength of battles won,  
That thou mayst prove ever steadfast,  
Till thy warfare shall be run.

He will grant thee truth and wisdom,  
Faith, love, joy, thy spoils shall be,  
Peace that passeth understanding,  
Knowledge of eternity.

Macon, Georgia.

MARY ALEXANDER SINGLETON.

## DARWINISM: IN POLITICS AND IN RELIGION.

BY HENRY JONES FORD,

*Professor of Politics, Princeton University.*

### IV.—WHAT IT MEANS (CONTINUED).

WHILE the interpreters of Darwinism are expounding its meaning in diverse and antagonistic dogmatic systems, the attempt has been made to formulate a new science on the basis of Darwinism. It may seem that necessarily the accomplishment of such a project would have to be deferred until it was settled just what Darwinism means. But a difficulty of that nature does not seriously embarrass speculative system-builders. And so we have the so-called science of sociology. The term is a hybrid produced by August Comte, who wrote in pre-Darwinian times. His cardinal doctrine is that individual men are social products; that they are, in fine, created by that incorporated humanity called by Comte the supreme being. His views, as to the dominant importance of the institutional order conditioning the individual life, are worthy of serious consideration, although, as he promulgated them, they were mixed up with quasi-scientific details now mostly obsolete. It seems a queer sort of logic that should select the product, rather than the power to which both the product and its social moulds are due, as the object of worship, but that is the conclusion at which Comte arrived. Man is to worship the abstract and generalized concept of humanity. Thus the cult of Positivism was founded, the religion of humanity, which to irreverent outsiders seems like a poetic exaltation of Shylock's "wilderness of monkeys."

Spencer adopted the term Sociology as connoting the science which comprehends all human nature and achievement. He had an exalted opinion of its value. In his Autobiography, in relating how he was bored in Italy by antiquities of historic interest, he remarked: "I take but little interest in what are called histories, but am interested only in sociology, which stands related to these so-called histories much as a vast building stands related to the heap of stones and bricks around it." Well, the building is certainly vast enough, but there is difficulty in making out the design. The sociologists have a great variety of views as to the proper architecture. Lester F. Ward, in his treatise on "Pure Sociology," mentions twelve different concepts of the subject matter of sociology, to which he adds another of his own, making thirteen different systems up to that date. There may be more now, as the sociologists are industrious writers. They have produced, and keep rapidly adding to, a voluminous literature, flourishing chiefly in this country, where Spencer's ideas have been more influential than elsewhere, and where, too, there seems to be a peculiar prevalence of that tolerant scholarship which can hold logical incompatibles in bland solution. The logical basis of sociology, as the etymology of the term implies, is the notion that society is a companionship instituted by individuals, a relation into which they enter through perception of the advantage it yields to individuals. Modification of this relation through the advance of human intelligence under cultural influences has produced all the various forms of social organization, including Church and State. "Government," says Mr. Ward, "must, therefore, be regarded as an invention of the human mind, the result of an extraordinary exercise of the rational, or thinking faculty." Conscious humanity, guided by sociology, is now acquiring power to shape the future of humanity by assuming charge of the cultural forces that in past ages worked blindly. It seems to be assumed that sociology is the rational substitute for religion. It is admitted, as a matter of historic fact, that religion has been an important socializing influence in the past. Indeed, it is acknowledged by Mr. Ward (concurring with Spencer on this point) to be the primordial foundation of law and government. But, says Mr. Ward, "further intellectual development and wider knowledge and wisdom will ultimately dispense with both religion and ethics as restraints to unsafe conduct, and we may conceive of the final disappearance of all restrictive laws and of government as a controlling agency."

There is much in sociology that reproduces the philosophic optimism that prevailed in France before the Revolution. In reading sociological treatises one might often imagine one's self to be conning those pages in which Taine quotes the confident expectations of the *illuminati* before the guillotine was set up to give practical criticism of their theories of government.

An interpretation of Darwinism that is strongly urged by Francis Galton and his adherents is the susceptibility of the human breed to improvement by guiding the production of individuals. This doctrine has been proposed as a new science whose subject matter comprises "all influences that improve the inborn qualities of a race; also with those that develop them to the utmost." Eugenics, which is Greek for well-born, proposes to substitute scientific selection for natural selection in improving the human species, on the same general principle that stock breeders have applied in producing pedigree strains in farm stock. Mr. Galton says:

"What nature does blindly, slowly, and ruthlessly, man may do providently, quickly, and kindly. . . . I see no impossibility in Eugenics becoming a religious dogma among mankind, but its details must be worked out sedulously in the study."

This scheme of fitting out Cupid with an academic cap and gown cannot be said to be getting on very well. Indeed, Mr. Galton admits that "the passion of love seems so overpowering that it may be thought folly to try to direct its course." Writers of this school generally cherish a bitter grudge against the Catholic Church on account of its encouragement of celibate orders. They figure out that the human stock must have lost a great deal from the continuous withdrawal of persons of exceptional mental and moral endowment from occupation in rearing families, to devote themselves to prayers and good works. Feeling over this is so intense that it resorts to strong language to characterize what are regarded as practices of contemptible superstition.

It would be, perhaps, an endless task to attempt to catalogue the interpretations of Darwinism. When people begin to examine institutions from the standpoint of individual advantage, there is no telling what conclusions they may reach under the guidance of individual taste and fancy. Whenever the sociologists get going, the world must wonder what they will say or do next. There is a sociological lady with a scheme of trial marriage; there is another sociological lady who, because of the restriction of woman's individuality that it entails, makes the home the target of her shrill attack. Judging from divorce statistics, this is at least one sociological enterprise that is meeting with great success. The American home is breaking up through divorce procedure with a facility hardly equalled since the decline of the Roman Empire.

Puritan rejection of marriage as a sacrament is now working out its logical consequences. There is a movement toward the sociological perfection contemplated by John Milton when he argued in behalf of the natural right of man to change his mate, and to practise polygamy if no less would suit the emotional expansion of his nature. Indeed, it would not be at all surprising in these times if on any fine day some robust sociologist should reiterate Schopenhauer's philosophic vindication of polygamy, and argue with him that complete freedom to mate implies as many mates as one desires, and that under this system "the lady—that monster of European civilization and Teutonico-Christian stupidity—will disappear from the world, leaving only women, but no more unhappy women."

It is interesting to note that amid all the vagaries of Darwinian interpretation, one great Darwinian stood aloof. Prof. Huxley, "Darwin's bull-dog," was unable to find any basis for ethics in Darwinism. He declared:

"Cosmic evolution may teach us how the good and evil tendencies of man may have come about; but, in itself, it is incompetent to furnish any better reason why what we call good is preferable to what we call evil than we had before."

"Social progress means a checking of the cosmic process at every step and the substitution for it of another which may be called the ethical process; the end of which is not the survival of those who happen to be the fittest, in respect of the whole of the conditions which obtain, but of those who are ethically the best."

Where sociologists rush in, Prof. Huxley seems to have been loth to tread. In one striking passage, he says he would rather that some stray comet should knock the earth to pieces than that it should continue to be the laboratory of a blind and ruthless natural selection. His attitude was like that of the Persian astronomer-poet, Omar Khayyam, when he wrote:

"Ah, love! could you and I with Fate conspire  
To grasp this sorry scheme of things entire,  
Would we not shatter it to bits—and then  
Re-mould it nearer to the heart's desire!"

And all this tremendous pother over an "imperfect" ab-

stract, with "a few facts in illustration," issued by the modest scholar who passed his days pottering about his country home in Kent! Never before did anyone so set the intellectual world by the ears. Never before was a resounding exploit performed with as little intention of making a noise in the world. What does the thing really mean concerning which there is such a diversity of interpretation? There is only one way of finding out. Back to Darwin! Let us consider just what he did say.

## Department of Social Welfare

*Edited by Clinton Rogers Woodruff*

### THE CHICAGO REPORT.

THE publication of the report of the Chicago diocesan committee on Social Service, begun in this department last week, is here concluded.

#### THE SALOON AND ASSOCIATED EVILS.

The decisions of the Supreme Court of the United States and of the state of Illinois have declared that the saloon is a breeding place of crime, the harbor of criminal and depraved classes, and that associated with it are to be found all the vices which undermine youth, manhood, and womanhood.

In order to ascertain how many of the inmates of the public institutions of the state of Illinois are there as a result of saloon influences, the committee has communicated with the officials in control of each institution, with the following result:

Fifty per cent. of the inmates of the Asylum for the Criminal Insane at Menard, Ill., and eighty-five per cent. of those in the penitentiary at Joliet, are there as the result of alcoholic liquors, either directly or indirectly.

The superintendent of the St. Charles School for Boys asserts that almost every boy there has been demoralized to a considerable extent by the influence of liquor, and has either patronized the saloons himself or is the child of parents who have done so.

The matron for the Geneva Home for Girls states it as her conviction that if the saloons in Illinois and adjacent states were done away with, the Home could in time be closed. A large majority of the inmates of the Home are girls born of drunken parents.

At the State Reformatory at Pontiac, 281 boys out of 1,050 were users of liquor, and in 141 cases the fathers of the boys drank liquor to excess.

Twenty per cent. of the 1,700 insane patients at Dunning are there as the result of the excessive use of alcohol, while at the Poor House it is estimated that ninety-five per cent of the men and fifty-nine per cent of the women, and in the consumptive ward ninety-four per cent of the men and twenty-three per cent of the women, have been users of alcohol either in excess or moderately; and the report of the House of Correction, Chicago, for 1908, is even more startling than this, showing that out of 12,000 commitments, 7,600 were for "breach of the peace," or, in the words of Superintendent Whitman, "drunk and disorderly." Superintendent Whitman estimates that seventy-five per cent. of the 1,600 inmates are there directly or indirectly due to the influence of the saloon.

Investigations made by medical experts show that over twenty-five per cent. of the patients in the insane asylums of the entire country are insane directly or indirectly as the result of the use of intoxicating liquors.

The saloons of Chicago are open twenty hours each day and seven days each week. Every year 7,600 men, women, and boys go to the House of Correction, forming a procession of more than one every hour that the saloons are open throughout the year.

The report of the Juvenile Court of Chicago for 1908 shows that 1,651 boys and 517 girls of the delinquent class were before it, and 876 boys and 707 girls of the dependent class. This report states that "the distressful condition of these 1,583 dependent children was due to drunkenness or desertion on the part of the father, more than to any other specified cause."

There were 162 murders in Chicago in 1906, and 206 in 1907, eighty per cent. of which, former State's Attorney Healy states, were committed in connection with the saloon, and most of them after 11 o'clock P. M.

It is estimated that there are 160,000 epileptics in the United States alone, and that 32,000 of the persons so afflicted owe their disease to drunken parents.

Your committee considers that the testimony of these men in authority at the public institutions of the state of Illinois and elsewhere, is testimony which cannot be overlooked or ignored by reasonable Christian men.

The distressing condition of poverty into which the families of

many of these prisoners are consequently thrust, constitutes a problem we cannot ignore.

#### THE CHURCH'S DUTY AND OPPORTUNITY.

The Church cannot shut her eyes to the vast burden of sin, poverty, and misery which weighs upon innumerable men, women, and children who do not reach the public institutions and of whom there are no statistics, but whose lives are blasted as a result of the saloon traffic.

It is difficult to find any valid argument for the existence of the saloon which can appeal to any Christian man, when he faces these everyday results as displayed in the physical diseases of men and women, in the immorality of our towns and cities, and in the economic loss to the whole community.

The state law which prohibits keeping open the saloons and tipping houses on the Lord's Day, and which has been declared by the Federal Court binding in the city of Chicago, is openly, flagrantly, and constantly violated by those who maintain saloons. Moreover, the saloon interests in the city of Chicago have shown themselves to be arrogant, insolent, law-breaking, and law-defying.

Notwithstanding the fact that the saloons are permitted to keep open twenty hours every day in the week, yet the laws existing for their regulation are openly and constantly violated.

The Church must stand for law and order, and if she maintains her integrity she must speak out in no uncertain voice against the spirit of anarchy and defiance of law which is nurtured by the saloons and the saloon interests of Chicago.

#### RECOMMENDATIONS URGED.

In consideration of the foregoing facts, your committee earnestly urges the following recommendations:

1. That both the clergy and laity neglect no opportunity to build up a strong and intelligent public opinion against the abuses of the liquor traffic and its associated evils.

2. That in the present situation, since your committee believes we can best serve the cause of temperance by advocating the cause of local option, we commend that system as eminently fair, thoroughly democratic, and essentially American; and we therefore urge the clergy and laity to work earnestly for the enlargement and increase of local option districts in city and county whenever the opportunity for so doing is offered.

3. We would impress upon the clergy the great importance of strong sermons on the subject of temperance and self-control, not only during the season of Lent, but throughout the year.

For after all, the saloon problem is a moral problem, concerning which the Church must speak in no uncertain words, especially now that the battle is set in array between forces of vice and crime and the standard-bearers of righteousness and temperance.

#### THE SOCIAL EVIL.

The social evil is so intimately affiliated with the baser sorts of saloons that it is difficult to consider the problem apart from the saloon and the liquor traffic.

It is a matter of common knowledge that many downtown saloons in Chicago cater to the trade of the unfortunate women of the street. The rear rooms are maintained almost wholly for the purpose of allowing these women to meet men, or as headquarters from which they may issue to solicit patronage.

Scattered about the city, practically unregulated, are resorts whose sole purpose is to carry on this illicit traffic.

While it is thought undesirable to admit to this report well authenticated figures obtained by your committee, yet we think it right to state that, bad as the social evil situation is to-day, the number of women engaged in it is not so large as has been publicly stated, and that this number in Chicago is approximately 1,500. But of these 1,500 women who follow the vocation of professional harlots, this committee has little to say; they have abandoned themselves to this mode of life, and are not, as a rule, amenable to moral influence.

For the protection of the amateur, however, as those children and young women may be called who are being drawn into this hideous life by impure influences, seductive allurements, and bad economic conditions, we do appeal.

The appalling condition of thousands of girls led astray every year through saloon dance hall annexes, free and easy hotels open to children and adults alike, through badly managed parks and recreation centers, and through the deplorable economic conditions resulting from inadequate wages—this condition demands instant attention on the part of Christian people.

In order to correct their vicious influences, let us demand the abolition of rear rooms in saloons and basement or upstairs apartments for purposes of gambling and prostitution. If we could secure one-room saloons, open to the view of the public from the street, one of the greatest dangers to our young men and women would be abolished.

With respect to the economic phase of the question, this committee has made an investigation into the cost of living and the wages of women clerks in Chicago.

We find that the wages paid to a large class of girls employed in our downtown retail stores—girls who do not live at home but are dependent upon their own exertions for their entire support—is from six to seven dollars a week. The standard of dress required of these

girls by their employers in order that they may present a neat and uniform appearance, imposes upon them a heavy burden of expense. Such girls, living in the cheapest rooms and clubbing together to secure their food at the lowest possible cost, are forced to spend at least \$5.05 per week for rent, food, and car fare, thus leaving only an impossible margin for clothing, recreation, medicine, or other necessary incidental expenses. Upon this scale the girl who receives \$7.00 a week in wages has a balance of \$1.95 each week for all other expenses of living.

A careful estimate, based upon actual conditions, shows that the lowest wage upon which a woman clerk of the class under consideration can live is \$9.00 per week, provided she does not live at home.

When we consider the dreary and hopeless lives of these thousands of young women and working girls, it is not to be wondered at that many of them fall victims to the men who regard them as their easy and legitimate prey.

To meet this deplorable social, economic, and moral condition this committee recommends:

#### A PROPOSED PROGRAMME OF EFFORT.

1. That a determined effort be made to arouse the public conscience with reference to the social evil, in order to make men realize that this is essentially a man's problem, and one which can never be settled until men are brought to adopt a standard of honor and morality which shall condemn the degradation of the honor of women.

2. That every effort be made to abolish those features of the saloon which makes it a brothel and to enforce the law which licenses it as a place for the sale of alcoholic liquors under proper restrictions.

3. That we use such resources as exist or may be created in every parish to furnish centers of rest, recreation, entertainment, and moral and spiritual inspiration for working girls.

4. That a more complete investigation be made of the serious economic condition of the underpaid clerks in our downtown stores, and that such a report be made as shall focus public attention upon their need of an honest living wage and of such additional time for recreation as should be provided by the weekly Saturday half-holiday.

#### PUBLIC HEALTH.

No subject is of greater importance to the community than this. Many factors entering into it may well command the attention of the Church.

Your committee, however, has seen fit to confine its report to three phases of the situation in the city of Chicago—Housing Conditions, Intestinal Diseases of Children, and Tuberculosis.

(a) Nothing so largely contributes to the public health and to the prevention of diseases and community epidemics as sunshine and fresh air.

In the congested districts of the city, especially those inhabited by foreign people, crowded tenements, unsanitary basements and attics, unventilated area ways and blind alleys provide breeding places for disease. To discover these conditions and correct them is the plain duty of the Christian citizen.

Any action which Churchmen can take, whether in or out of the pulpit, with a view to encouraging the present health department and to support its policy by giving it publicity, will tend to ameliorate the present bad conditions.

The housing problem in Chicago is now being thoroughly investigated by the Russell Sage Foundation in connection with the School of Civics and Philanthropy. The report which is to be issued will be exhaustive and illuminating. Your committee begs that Churchmen will give it their serious attention and that they will cooperate with its remedial suggestions.

#### INTESTINAL DISEASES.

(b) A vigorous campaign is now being waged in this city by the Board of Health to save infants from the fatal scourge of intestinal diseases.

Every summer hundreds of preventable deaths occur among children, due in large proportion to improper feeding and lack of intelligent care on the part of parents.

A campaign of instruction and supervision during the season of hot weather will result in the saving of many lives. The intestinal diseases of infants are closely associated with poverty and ignorance and they tend greatly to aggravate the unhappy condition of the poor.

To meet this condition the Board of Health has called to its aid volunteer social workers from all parts of the city and formed a committee to supervise the details of the movement. It asks all churches and charitable organizations to assist them in this effort to put a stop to this needless waste of human life.

The basic plan of operation is to divide the city into districts, each covering a congested neighborhood.

Our own Church is taking a practical and active part in the movement through the Cathedral organization, and is taking charge of about eight square blocks of the congested district on the west side.

In August, 1908, there were 1,719 infant deaths in Chicago. It is estimated that about 80 per cent., or more than 1,300 of them, could have been prevented by intelligent care and proper feeding.

Each district will have a headquarters office, from which visits will be made daily to the sick babies.

A complete canvass will be made and the results will be mapped and tabulated in order that the various educational agencies may be called in to protect the lives of the infants in the districts.

#### TUBERCULOSIS.

(c) The third great problem to which we call your attention is tuberculosis.

After careful investigation your committee believes here the Church has a real duty before it in the dissemination of knowledge, in protection from contagion, and in the care of the unfortunate victims of this dread scourge.

In the year 1908 tuberculosis was responsible for 3,934 deaths in Chicago, or 12.8 per cent. of the total mortality.

The general public needs to be awakened to the gravity of the situation, and to be made to realize that in tuberculosis we have the greatest existing menace to public health.

Your committee recommends that the greatest publicity be given to this subject, that education along the lines of the prevention and cure of this disease be carried on through the channels of instruction provided by the Church, and that the clergy and laity give their hearty support to all movements, public and private, which seek to prevent the spread of the disease and lessen the awful suffering and waste it entails.

Remember always to emphasize the fact that tuberculosis is aggressively contagious, but that with light, sunshine, and fresh air it may be prevented, and if contracted may, in its early stages, be cured.

We commend to the attention and support of Church people the Chicago Tuberculosis Institute, which is ready to give advice and assistance whenever it is needed.

It is recommended that 2,500 copies of this report be ordered printed by this convention for free distribution throughout our parishes and missions.

## NEW FINANCIAL LEGISLATION IN NEWARK.

RECENT financial legislation in the diocese of Newark may interest officers of other dioceses. The diocese was formed thirty-five years ago, by the giving of bonds by the parishes of amounts of the salaries of the rectors, upon which 7 per cent. interest was to be paid for the support of the episcopate. With the changes which came in the strength of parishes this arrangement became unfair. By the hard work of the finance committee, under the presidency of William M. Franklin, with the aid of Colonel Edwin A. Stevens, most faithful of diocesan treasurers, nearly all the parishes exchanged their bonds for an annual assessment at the rate of 7 per cent. on existing salaries of rectors. The rector's salary, however, is not a satisfactory basis upon which to assess diocesan obligations; it is not quite fair to the smaller parishes, in which the rector's salary is a very large part of the parochial expenditure.

This year, after many conferences and careful study of the methods, and lack of method, of many dioceses, the convention accepted unanimously an unanimous report of the finance committee and a special committee working together.

From the parochial reports presented at the diocesan convention, the finance committee now takes the items for current expenses, and learns from the summary what per cent. will be required to meet the budget which has been presented and approved by the convention. Delinquent reports are estimated. The parishes are immediately informed of what is needed from them on this new basis of assessment for the support of the episcopate, diocesan missions, and diocesan expenses. A board of adjustment has been established by the canon, consisting of the Bishop, three presbyters, and three laymen, and two weeks are allowed to make an appeal for change in the assessment: The Rev. George M. Dorwart, chairman; Rev. G. M. Foxwell, secretary; Rev. C. T. Walkley, and Messrs. A. F. Leonhard, J. Rufus Besson, Charles A. Grummon, with the Bishop, make the board of adjustment. By the 1st of July the hearings are at an end, and the statements of parochial obligations to the diocese, with corrections, if any, are settled for the year, quarterly payments being asked.

It is too soon to know how the scheme will work, but it seems fair and business-like.

THE PROMISE of the love of Christ could not be clearer, the manifestation of it could not be stronger, the enjoyment of it could not be sweeter than it is as it is given unto us in His gospel. In this largest of the divine mercies its certainty is measured by its value.—*Selected.*

## SLAVES OF THE BOOK.

BY THE REV. F. C. SMITH.

**L**ET this press despatch from the secular papers serve as my text:

"PHILADELPHIA, May 10.—Bishop Ozi W. Whitaker, the venerable head of the Protestant Episcopal diocese of Pennsylvania, was seventy-nine years old, to-day. For nearly a year he has been gradually growing blind. He is still able to conduct Church services, however, for he knows the words of the ritual by heart."

According to *Arabian Nights*, the only appearance in public of the *genii* of Aladdin's lamp was in conjunction with the manipulation of the lamp. It seems as though this ancient fable had a modern counterpart in the mind of the average person in his conjunction of the "Episcopal preacher" and his "book." We are accused of "praying out of a book," with the implication of no book, no prayers. And when we come to examine the relations of the priest to his Prayer Book, we find that in so many cases he is so slavishly wedded to his "book" that his critics are justified in their judgment that he is helpless without it.

Why, let us ask, this slavish thralldom to the book? Occasionally we read in the Church papers, the incident given with special headlines and in leaded type, of some priest who doesn't quit and dismiss his congregation when the lights go out. The prominence given to these incidents encourages the assumption that such incidents are remarkable in some way. It is not especially remarkable for lights to go out; that hypothesis being dismissed, the only one remaining is that it is remarkable for a priest to continue a service when he can't see the book.

I wish to ask, How is it that the services of the Church are not indelibly engraven on the tablets of memory of the officiating priest?

I believe that every priest should have these portions of the Prayer Book committed surely to memory: to begin with, the entire office of the Holy Communion, with the natural exceptions of the changing parts, collect, Epistle, Gospel, and Proper Prefaces; the offices of Morning and Evening Prayer, with exception, of course, of Psalter and Lessons. By this I mean that the priest should have committed to memory enough of the Opening Sentences, the *Venite*, the *Te Deum*, the *Benedictus*; and of Evening Prayer, enough of the Opening Sentences, the *Magnificat*, the *Nunc Dimittis*, which with the unchanging parts would make a complete office. A Bishop told me that it was his custom to say the daily offices as he travelled on the trains. They were written in his memory so that he only needed the Psalter for the day and the lectionary to furnish him his complete office. The prayers for Missions, Sick Persons, Persons Under Affliction; some selections from Holy Scripture, such as St. John 1:1; 23d Psalm; a selection of collects adapted for general use, such as (for an example of many) the collect for the Fourth Sunday after Trinity; necessarily the whole Catechism; also an excellent idea to have the whole Marriage Service committed to memory; the Committal Service in the Burial of the Dead.

It should be, if it is not, a part of seminary instruction to require seminarians to commit to memory certain portions of the Prayer Book.

Denominationalists are justified in their criticisms of our use of "the book," because we seem so helplessly dependent on it. Two things, it seems to me, happen when the officiant is slavishly wedded to his book. First, the effectiveness of the Liturgy suffers. Secondly, the appearance of inefficiency in the priest detracts from his general effect on others. There is reading and reading, and we also call declamations "readings." How much the Liturgy gains in dignity and effect when it is said! How much solemnity is lost to the absolution when the officiant reads it with his nose in his book!

I believe that when a priest reads his absolutions the effect conveyed to the minds of the people by so doing is not only a lack of appreciation of the solemnity of that duty of his office, but also a light estimation of his character as the representative and agent of the pardoning power of God.

When a boy I once saw a clergyman turn and address the congregation in the words of the exhortation. I had never seen it done before; all the clergymen with whom I had been familiar had scrupulously read it from the book, not daring so much as to raise their eyes, fearing perhaps to lose the place. It made a deep impression on me. It changed that part of the service from an unheeded formality to a living reality. I have seen old clergymen whose ministry was certainly of half a

century's length, helpless without their book. What was the reason they did not know it by heart? I believe one reason is that expressed by a Bishop who described the feeling that came over him when he recited the service without Prayer Book in hand, as that of a "panic." Clergymen accustom themselves to *depend* on the book, and although they may be more or less familiar with the text, unless the book is before them there comes this feeling of helpless panic. If a priest wishes to be independent of the book, he must not only perfect his memory to the letter, but must also learn to close the book.

I recall a painful incident which illustrates the danger of the lack of familiarity with the text of the Prayer Book offices. An aged priest, who had passed not less than twenty-five years in his ministry, was officiating at the burial of a child. The procession had come to the grave for the committal. The aged priest's eyesight was defective and the strong glare of the afternoon sun prevented him from reading. And although he had spent years in the ministry, he was yet unable to say from memory the words of the committal, and closed the service with the Lord's Prayer and the blessing. The apology he made for his defective eyesight certainly could not cover his lack of knowledge of his Prayer Book offices, which knowledge would have saved such a distressing occurrence.

Who was the priest, who, estopped by law from using his Prayer Book, yet committed the collects to memory, and was noted as "gifted in prayer"?

## ROBBING GOD.

BY MARIE J. BOIS.

**H**OW can a man rob God? As unfaithful steward of what he has received from Him, whether it be riches, talents, or time; or as a thankless child who, owing everything to a loving Father, does not even think of thanking Him, but accepts everything, every blessing, as his due. What an appalling list it would make to enumerate the different ways in which we have robbed God! It is one of the things which can not be forgotten by the sinner who, after years of indifference and of sinfulness, has come at last to the knowledge of the wonders of the love of God. Forgiven, welcomed back he feels himself to be, yet who shall restore the years which the locust has eaten? God has been robbed, and were it not for the ransom paid on Calvary, well might we tremble when at last we realize our awful debt to our Maker.

Truly I should not, nor would I, cast stones, for painful and salutary is the retrospect over the past. Yet, one special case came to my notice not long ago, which made me long to cry out, "You are robbing God and yourselves, robbing Him of His due, robbing yourselves of His blessing": two young people to whom has been given the precious gift of love, blissfully happy, yet utterly selfish in their happiness, since they care not to go and thank God for His goodness to them. Unthankful children of a loving Father, they accept His gifts and rob Him of even His own day, feeling no need of using His own appointed means of praise and thanksgiving, no need of going to His house and asking His blessing on their love.

But, dear reader, let us bring the question nearer home; let us take another simple test of our willingness to please God. Do you happen to live in the country? Is not your garden a dream of beauty in the spring days? Has it then occurred to you how beautiful some of these pretty blossoms would look on the altar of your God? Have you, with willing hands and joyful heart, cut some of the choicest buds and branches, and brought them to His temple, with the prayer to Him that your simple offering of His own fragrant gifts might be accepted? If you have never done so have you not robbed God, yea, and robbed yourself of the blessing promised? Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me none herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.

Robbing God! Let us then dare to face the sad fact that we have robbed God; and, realizing at last the shortness of the time, let us seize the opportunities, great or small, given to each of us to redeem the time, and become by His grace as thankful and obedient children as we have been in the past unfaithful stewards of our ever merciful Lord and Master.

"WHO WOULD call it a hard law that he should be judged by One who loved him unto death, even the death of the Cross?"—*Pulsford*.



## THE ENGLISH CHURCH PAGEANT.

[FROM OUR LONDON CORRESPONDENT.]

**P**ROVERBIALLY all things come to them that wait, and the English Church Pageant is now with us at last. And it is indeed both a wonderful spectacular display and singularly effective object lesson of the continuity of the Church of God in this land from primitive ages down to modern times. The reception accorded it by the community at large is marked by profound interest and enthusiasm—beyond that, I think, in the case of any previous pageant.

The Church Pageant began in the spacious and beautiful park-like grounds of Fulham Palace, the ancient suburban seat of the Bishops of London, on Thursday last (Corpus Christi day), and, owing to the unexpectedly enormous demand for tickets, instead of closing tomorrow, will continue till the end of the week. Thus for nine days, June 10th-19th, in eighteen performances, the long and wonderful story of the Catholic Church in England, in respect

of some of its specially historic and picturesque passages, is being told with both accuracy and extraordinary vividness, in one of the most fascinating as well as instructive forms of dramatic art. The Pageant is under the patronage of the Archbishops of Canterbury and York, while the Executive committee has for its chairman the Bishop of London, and for its vice-chairman the Rev. Walter Marshall, vicar of St. Patrick's Church, Hove, Brighton, with whom, as we are told in the *Handbook* of the Pageant, originated the idea of adapting pageantry in its highest form to the service of the Church. The master of the Pageant, in the place of Mr. Lascelles, who has resigned, is Mr. Hugh Moss, who achieved a notable success in the production of the Romsey Pageant. The Pageant is divided into two parts, with a prelude and a *finale*. Part 1, beginning each day at 3 o'clock, consists of the prelude and ten episodes, and covers the history of the Church from the third to the fourteenth century. Part 2, which is the evening performance, and comprises nine episodes and the *finale*, pictures four more centuries of the Church's life. It is noticeable that among the 4,000 performers many clergymen are taking leading parts. The costumes in each scene have been most carefully and tastefully devised according to contemporary models, and impart to the Pageant a picturesqueness that fairly beggars description. Particularly is this so in respect of the coloring, which is remarkably varied and rich. The ecclesiastical vestments figure, of course, most prominently. It is hardly necessary to observe that no "fiddle back chasubles" or cottas are to be seen. The action in all the scenes is exceedingly realistic. The music of the Pageant is made a distinctive feature, being for the most part plainsong. Indeed, the inspiring old ritual music of the Church is so constantly in the air that for the nonce you happily forget all about such modern and execrable innovations as harmonized chant. Among other notable examples of plainsong are sung the majestic Ambrosian *Te Deum*, and the hymns *Angelus ad Virginem*, *Urbs beata*, *Te lucis ante terminem* (ancient office hymn for Compline), and *Dies irae*. For the Nicene Creed, which is sung at the conclusion of the last scene in the Pageant, the setting of Merbecke is used. The great choir presents a quaint appearance, in gowns and hoods of green and scarlet. The instrumental music is rendered by a band consisting of trumpeters, trombones, tubas, and drums. The Pageant stage is *sui generis*: nine acres of delicious greensward, studded with fine elms and limes. Facing this beautiful park scenery is the grandstand, which is the largest that has ever been constructed for a pageant. It covers about an acre of ground, and has seating accommodation for between 6,000 and 7,000 persons. It is practically full at each performance. None but ticket holders for the stand is admitted to the Pageant. The prices of seats range



CHURCH PAGEANT POSTER.

from one guinea to three shillings for each performance.

The English Church Pageant was religiously inaugurated by an offering of the Holy Eucharist at St. Etheldreda's Church, Fulham, the Bishop of London being both celebrant and preacher. The Pageant was formally opened by the Archbishop of Canterbury. Subjoined is the list of the episodes of the Pageant, as published in the *Times* newspaper. In passing, it is a matter of regret that the martyrdom of blessed William Laud, Archbishop of Canterbury, should be here designated in such a cold-blooded way as an "execution."

## PART I.—AFTERNOON AT 3 O'CLOCK.

Prelude—Founders of the Church.

1. Publication of the Edict of Constantine, 313.
2. The "Alleluia Victory," 430.
3. Foundation of Iona by Columba, 563.
4. Augustine's Arrival in Britain, 597.
5. Aidan and Oswald at Bamburgh, c. 635.
6. Dunstan and the Monks, 964.
7. Anointing of William I., 1066.
8. Thomas of Canterbury's Return and Death, 1170.
9. The Granting of the Great Charter, 1215.
10. Miracle Play and Pilgrimage Scene, c. 1350.

## PART II.—EVENING, AT 8 O'CLOCK.

1. Trial of Wycliffe, 1377.
  2. Funeral Procession of Henry V., 1422.
  3. Founding of King's College, Cambridge, c. 1440.
  4. Suppression of Monasteries and Pilgrimage of Grace, 1536.
  5. Coronation Procession of Edward VI., 1547, and Latimer at Paul's Cross.
  6. Consecration of Parker, 1559.
  7. Translators Presenting Bible to James I., 1611.
  8. Laud's Execution, 1645.
  9. The Acquittal of the Seven Bishops, 1688.
- Finale—"Throughout All the World."  
NICENE CREED.

The prelude brings us face to face with St. George the Martyr, patron saint of England (represented by the Rev. Walter Marshall), who is clad *cap à pie* in a real suit of mediaeval plate

armor. He is here the same martial and heroic figure as seen in the symbolic ship on the Pageant poster and *Handbook* cover. Supporting him are the "Founders of the Church," St. Alban, first British martyr; St. Ninian, St. David (represented by the Rev. the Hon. J. G. Adderley), St. Patrick, St. German, and the famous female Cornish saint, Ia of St. Ives. Each in turn proclaims in blank verse his or her mission. And then St. George begins the chanting of the *Laudate Dominum* to its proper old melody. With the first episode of Part 1 the scene changes to the important Roman-British city of Silchester, Hampshire, with its Christian church of the basilican type, the ground plan of which has of late years been discovered among the extensive remains of that ancient place, and here reconstructed as far as may be upon the original lines. The culminating incident of the episode, which takes place at the portico of the church, is the publication of the famous edict of the Emperor Constantine, which gives protection to Christians throughout the Roman empire. The principal figure is that of Restitutus, Bishop of London, who in this representation is the Rev. G. H. Ward of the rural deanery of Westminster. The faithful at Silchester, in their rejoicings on account of the edict, follow in spirit St. James the apostle's injunction by singing the Ambrosian *Te Deum*. Then comes one of the most dramatic and well-played episodes of the Pageant—the "Alleluia Victory," which is taken by Welsh Churchmen and women in London. It is all so realistic and thrilling that I, for one among the nearly 7,000 spectators, almost had to hold my breath. The central figures are, of course, the two famous Gaulish Bishops, St. Germanus of Auxerre and St. Lupus of Troyes. The episode which follows, "Foundation of Iona by Columba," gives us a vivid picture of Celtic monasticism. It opens with the singing of St. Columba's own hymn, and closes with St. Patrick's hymn, the "Lorica," or

Breastplate, in the version and to the ancient Irish melody contained in the *English Hymnal*. Episode IV. brings the story of Christianity in this island to a famous landmark. The coming of St. Augustine, dramatized from the Venerable Bede by the Rev. Percy Dearmer, lends itself to a spectacular and impressive scene. Again we hear the awe-inspiring tones of the plain chant, as St. Augustine and his forty monks advance in solemn procession towards King Ethelbert, chanting the *In exitu Israel* to the Tonus Peregrinus with alleluias, and as they go on to Canterbury singing the ancient Litany, *Deprecamur Te, Domine*. The next episode does not call for special notice. Then follows a particularly dramatic scene, which is laid in Winchester, presenting a well-authenticated incident in the revival of English monasticism in the tenth century—namely, that of St. Dunstan's firm but gentle attempt to enforce celibacy on the secular canons. The personation of the great Saxon statesman-prelate by Mr. Cavendish Morton of the parish of Holy Trinity, Chelsea, is a distinct triumph. The Sacring of King William I. is an almost exact reproduction of the rite used at the coronation of that first Norman monarch, and is at once a sumptuous and very impressive spectacle. Smoking censers, processional crosses, and wax tapers are effectively introduced in this scene. The character of Archbishop Aldred is taken by Prebendary Storrs, vicar of St. Peter's, Eaton Square. The next episode brings before us, in two scenes of sharply contrasted character, that mighty personality in Church and State who by his patriotism and martyrdom quite effectually displaced the great St. Dunstan in popular favor as a saint. St. Thomas of Canterbury is well played by the Rev. James Dixon, vicar of Willesden. The enthusiastic reception accorded the Archbishop by both clergy and people on his return from exile forms a singularly picturesque display. And the music greatly enhances the interest and charm of the scene. St. Thomas is met at Canterbury by two processions—one of the secular clergy, and the other of monks from the Cathedral—singing the ancient hymn from the Sarum Missal, *Hierusalem et Sion filiae*, to its appropriately lovely melody. The harrowing scene of the martyrdom leaves little to be desired in the way of realism. The episode of "The Granting of the Great Charter" is a timely reminder to the State of the constitutional freedom of the Church. "The Church of England"—in the language of the famous clause in the charter—"shall be free, her privileges respected, her right to free election not infringed upon." Part 1 of the Pageant concludes with one of the Chester Mystery Plays, the Adoration of the Shepherds, which presents with much vividness an extremely popular phase of Church life in the fourteenth century. This is taken by

members of the parish of All Saints, Margaret Street. Charmingly executed Morris dances by prettily dressed little girls and older maidens follow, to the keen delight of the vast multitude of spectators. Then finally comes a truly wonderful and most moving sight, and which is reproduced in the *finale*—what may be called the triumphal procession of the symbolic ship, which represents the English Church. In this scene, in itself a veritable pageant, nearly all the 4,000 Pageant performers take part.

Among the episodes of Part 2, I will here only draw special attention to the imposing spectacle of "The Funeral Procession of King Henry V.," and to the ever-to-be remembered martyrdom of Archbishop Laud. The former episode is taken by the city of London. A complete record of the funeral of Henry V. exists in the College of Arms, and to this recourse was had for the reproduction of the details of the procession from London to Westminster. This scene perhaps could not be much better described than in the language of the special representative of the *Standard*:

"The crowds and the processions were marvellously well handled: one had the impression of being in the presence of an enormous multitude. Wherever one gazed there were long files of black-robed priests, white-robed choristers, gorgeously bedecked ecclesiastics, soldiers, horse and foot, spears and pennons, knights and nobles—and all were in orderly movement, threading the mazes of the crowd with measured step, keeping pace with the funeral car, which, to the deep roll of muffled drums, the drone of chanting priests, and the boom of the passing bell, bore the dead king to his final resting place. '*Dies irae, dies illa!*' There was woe in the swelling, falling notes."

The martyrdom of blessed William Laud stands out as one of the most dramatic episodes in the Pageant, and certainly the most touching one. It is devised by Mr. St. John Hope, secretary of the Society of Antiquaries, and the Rev. E. E. Dorling, and was undertaken by the parish of Clapham. The role of the martyred Primate is entered into with true spirit by Prebendary Dalton, vicar of Clapham. Perhaps, in concluding this account of the English Church Pageant, I cannot do better than to quote a passage from the *Handbook* concerning Archbishop Laud the Martyr: "Laud," says the Rev. Mr. Dearmer, "saved the English Church, as we know it, from being destroyed: he held the bridge, and he perished; then the bridge broke, but the Church was sequestered and saved. When the reader goes to his church next Sunday, let him remember that it would be far different from what it is, had Laud not lived—and died."

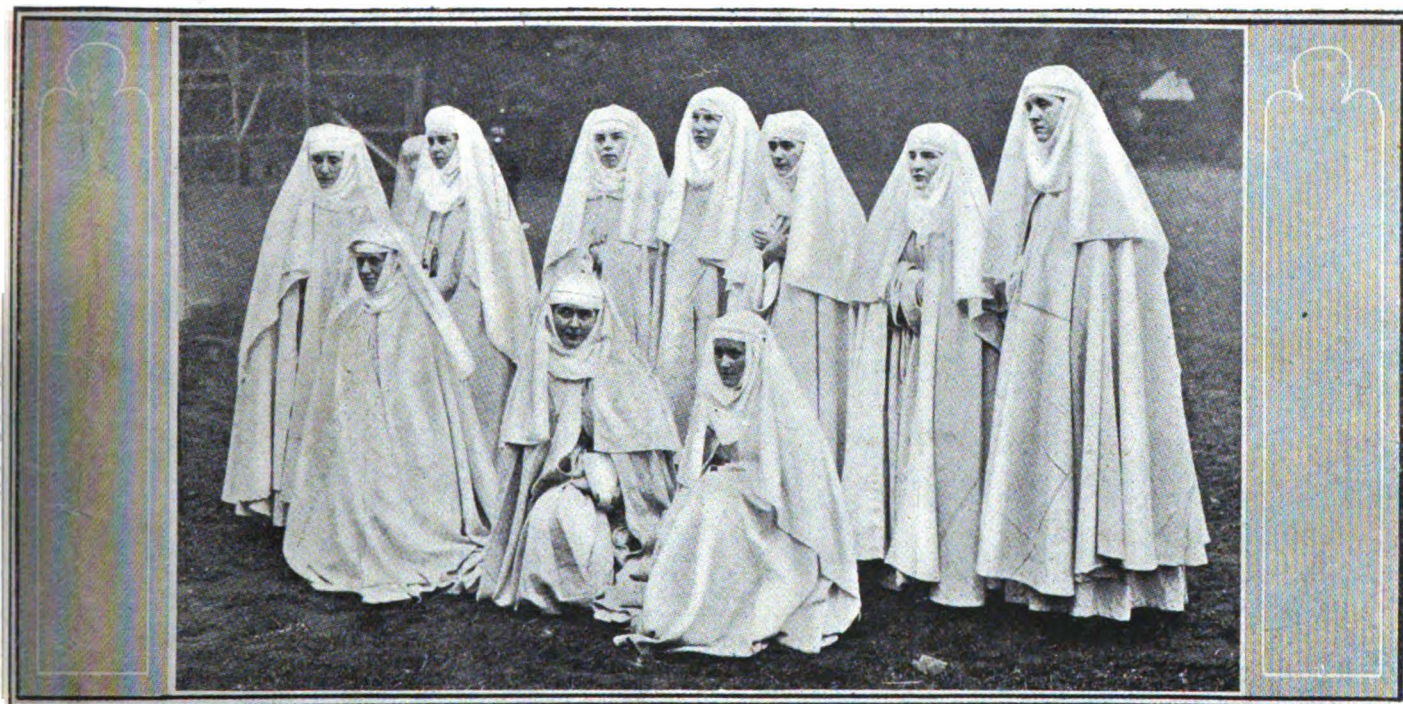
J. G. HALL.

The illustrations appropriate to the Pageant, beginning on page 337, are reproduced from the [London] *Sphere*.



1. JOHN OF GAUNT. 2. A SUB-DEACON. 3. A COURTIER. 4. A CAVALIER. 5. A PURITAN. 6. A CORNISHMAN. 7. EARL MARSHAL.

PICTURESQUE FIGURES IN THE ENGLISH CHURCH PAGEANT AT FULHAM PALACE.

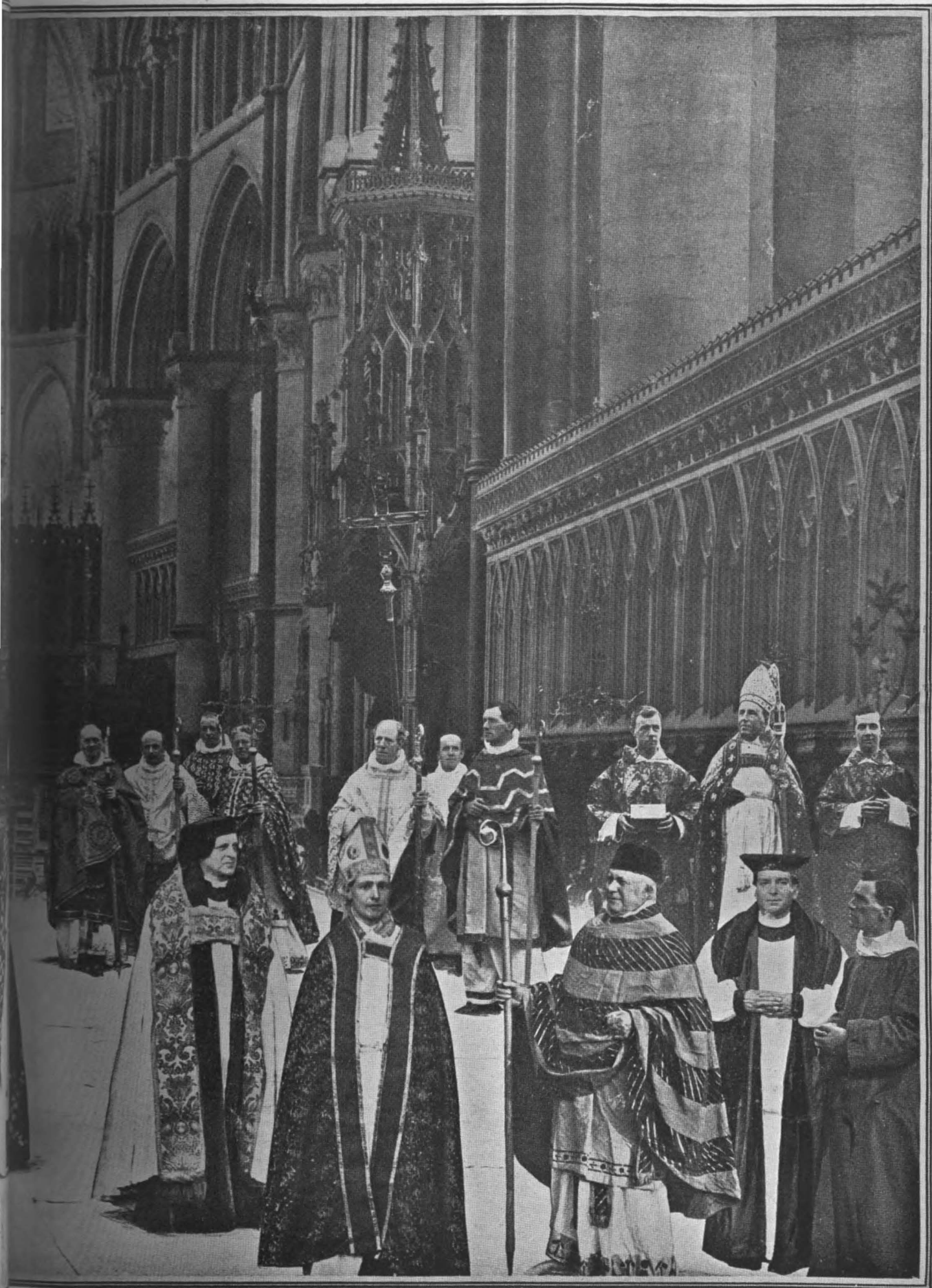


SUPPRESSION OF MONASTERIES, SCENE IV., PART II.—CISTERCIAN NUNS WHO ARE EXPELLED.  
 PICTURESQUE GROUPS IN THE ENGLISH CHURCH PAGEANT AT FULHAM PALACE.



The number of ecclesiastical personages represented in the Church Pageant is very great. From among these the above have been selected. In the background on the left is a group of Bishops. Another group occurs in the background on the right, followed by the Archbishop of York, a cross-bearer, and a deacon. In the foreground on the left are the chaplain to Bishop Parker; Bishop Scory, who was Bishop of Chichester (died 1585); the Papal Legate; and Archdeacon Bullingbrook. In the foreground on the right are the Abbot of St. Albans, Archbishop Parker (Scene VI., Part II.), and a deacon. Many of the characters are taken by distinguished clerics.

PICTURESQUE GROUPS IN THE ENGLI



placed within a fitting environment—the choir of Canterbury Cathedral, where one of the Pageant scenes is supposed to take place. On the left, an attendant Bishop, while still further to the right is the Bishop of Lincoln with his attendant deacons. In the foreground on the right, standing behind him is the figure of a white friar. In the centre of the group is the Abbot of Westminster; then follow Bishop Barlow, the Bishop of Lincoln, and an attendant Bishop.

*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

### ACHAN'S SIN AND ITS CONSEQUENCES.

FOR THE FIFTH SUNDAY AFTER TRINITY.

Catechism: VII. and VIII. First Commandment. Second Commandment.  
Text: Rom. 14:7. Scripture: Joshua 7:1, 6, 10-26.

THE first thing to be done is to bring out clearly the sin of Achan. What he had done was a violation of both a general command of God, delivered to the nation through Moses, and of a specific command, plainly set forth before the movement of that band of faith upon Jericho. Moses had assured them that God would fight for them as they went into the promised land, driving out gradually the nations from before them; but they were commanded to make no alliances with the people nor to have intercourse with them. "The graven images of their gods shall ye burn with fire; thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein" (Deut. 7:20-26). Likewise before the taking of Jericho the command from God through Joshua had been even more explicit. Jericho was the first city to be taken. Just as the firstfruits of the harvest were always given to God, so the first city taken was to be given wholly to the Lord. Everything in it was to be "devoted" (rather than "accursed") to the Lord. All that could be consumed was to be burned. Metals and precious stones were to be given into the treasury of the house of the Lord (Joshua 6:17-27). In the taking of Jericho all observed these commands except the one man Achan.

The sin of this one man defiled the whole nation. Why? Because they were acting as a whole. They had just been restored into covenant relationship with God. Their taking of the city had been dependent upon their faith. They had relied upon God, and He had not failed them. The city had fallen. Future conquests depended upon their being strictly obedient to God. It was, therefore, very important that there be no violation of this strict submission. Achan alone violated it, but he was one of the covenanted ones, and his sin involved all for that reason.

This fact is the one brought out by the text. It is not so hard to understand if we lead up to it by some simple illustration. When the member of any family sins it involves the whole family in its consequences. The young man or woman who commits a crime brings disgrace upon his father, mother, brothers, and sisters. The sin is of one, the consequences involve all who love that one. Those who are in covenant with God are one family. If one sins, all are involved in the consequences.

One of the most impressive lessons of this story is that *there are no sins which are secret to God*. Achan's sin was a secret one. He thought that no one need know. He little knew of the consequences which would flow from that sin. In these days, when so many children grow up with no higher motive for good conduct than that of expediency, it would be well if this lesson could be laid to heart. Obedience to God's commands is what is wanted. To do right and not wrong is the important thing. "Honesty is the best policy" is a poor motto. He who acts upon it feels himself justified in being dishonest when he can convince himself that in any particular instance dishonesty would be more expedient. The only safe principle is that which springs from a love and fear of God. Knowing that He takes knowledge of our every act, we are then constrained to ask, not "Is it good policy?" but, "Is it right?"

The people did not know of Achan's sin. When its consequences began to be felt, they did not at once look to the right cause. They knew that God was not fighting for them as He had done at Jericho, and their first move was to turn to Him in supplication. God's answer to Joshua is that it is a time for repentance and amendment rather than for prayer. Their failure to take Ai was not due to any failure or caprice on the part of God. He wished them to succeed. But the price of success had not been paid. The failure was their own. Whenever there is a failure in work which is dependent upon the co-

operation of God and man, we may be sure that the failure is due to man.

God instructed Joshua to discover the sinner and make atonement for the sin. When Achan stands revealed as the culprit who has by his supposedly secret sin brought disaster to Israel and death to thirty-six of his comrades, he is put under oath and asked to make a confession. His story of the sin is instructive as showing how the sin grew. He toyed with temptation. The gold, the silver, and the robe were looked at with eyes which coveted. He took the treasures, and the sin was done. The sin in thought soon guided the hand which stole. The line between right and wrong is a sharp one which may not be crossed without disaster.

The punishment of Achan may raise a question. His family perished with him. Why? Not necessarily because they had a share in the guilt of Achan, although that may have been the case. It is hard to see how he could have hid the spoil in his tent without their knowledge. But their punishment is rather an example of how the innocent are involved with the guilty in the results of their transgressions. It is a sad warning that no one can sin and receive in his own person all the effect of his sin. We are so joined together in our common life that just and unjust share in the consequences of transgressed laws. At the same time there is a difference. God is not unjust that He will let the innocent be *blamed* for the sins of the guilty. In the great day of account, when the real and final rewards are given, all must give account for the deeds done in the body.

There is another thought in this connection which ought not be overlooked. If it be true that the innocent are involved in the consequences of sins not their own, it is also true that the principle works the other way. Humanity is made strong by the deeds of the faithful. The results of faith likewise extend beyond the lives of the faithful. The disciple of Christ is a light set on a lamp-stand, which sheds light upon all that are in the house. Disciples are salt which makes wholesome and preserves those who come into contact with it. They are like leaven or yeast, which permeates and pervades the whole lump of dough as the process goes on. In sin and in obedience it is true that "none of us liveth unto himself, and no man dieth unto himself."

## Correspondence

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

### THE APPOINTIVE AND VESTRY SYSTEMS.

*To the Editor of The Living Church:*

IN addition to the opinions of Bishops, I herewith offer a few extracts from other clergy, in answer to my request for their advice on the proposed report to the Ohio convention as to paying all clerical salaries through the diocesan fund:

1. "I have no doubt that the method you propose, if operated wisely, would produce a great change for the better."
2. "I believe the plan is desirable. Probably a campaign of education is needed before your plan could be adopted."
3. "I most heartily approve of your plan."
4. "It has worked admirably in our missions for fifteen years. We can also readily imagine that it would be a most consoling boon to many a priest struggling along as rector of a parish which is really a mission in everything but the name."
4. "About the only fault I have to find with your plan is, that you do not go far enough. I am in favor not only of the salaries being paid through diocesan agencies, but the amounts of them should be regulated by the diocese."
5. "I am heartily in favor of your plan."
6. "I heartily endorse your report. I am interested in a similar move in this diocese, where I hope to use your report to some advantage."
6. "Your idea is good. That it can be carried out we think possible but slowly and with many safeguards. Further, we should want a revolution in the grading of salaries and in assigning the clergy to their posts by a central authority."
7. "I hope Ohio will try the experiment. Something ought to be done to relieve the sad situation of many of our clergy."
8. "I feel that some such a change as you propose is called for."

Get our laymen to take a prominent part in the discussion, for of course without their consent we cannot make the change."

9. "Undoubtedly the present system could and should be improved, as it is very generally unsatisfactory."

10. "I think the clergy and Church would be relieved of many ills, could the plan be practically operated."

11. "This plan commends itself to my mind as a very good scheme."

12. "I should be glad to see this plan carried out. There is no argument against it. It is the practice in Ireland, and there, every clergyman is paid from a common fund of the whole Church, which has an endowment of \$45,000,000. It works well and proves well and proves that it is a practical scheme."

13. "I handed your report to a number of the clergy in our convocation, and, after reading it carefully, they all, without exception, approved of it."

Besides these I have answers from six of the clergy who are satisfied with the present methods.

If you can find space for one more letter on this theme, it is all I ask for my part in this discussion.

Yours for all possible recovery of our Catholic heritage,

W. C. HOPKINS,

*In charge of St. John's, Toledo, Ohio.*

### AFTER THE SALOON, WHAT?

*To the Editor of The Living Church:*

HERE seems to be every likelihood that the American saloon will soon be a thing of the past. But it is easier to destroy than to replace any institution. Quite apart from the question of the effects of alcohol upon the human body, for on this subject, as might be expected, doctors disagree, drinking places have for many centuries held a recognized place in society. If we take them away we shall leave a void which must be filled. So far as I can gather from the occasional perusal of Prohibition literature, that party is content to rest, once it shall secure its object, the suppression of the liquor traffic. However, the Church cannot leave the matter there. We shall have to face the difficult problem which will arise: how are we to afford an outlet to that human desire for convivial companionship which has hitherto been met, and badly met, by saloons? As an institution the drinking saloon could never have existed, had it not found a psychological justification. It is in reality a very democratic thing, for all its frequenters meet on the same social level, be it a fashionable bar or a low dive. As it stands to-day, it is a sign of a certain need of human society. As it stands to-day, by reason of its general lawlessness, it is a menace to society, and the American people are causing it to be closed. Is the Church prepared to accept the opportunity of providing means to satisfy the gregarious instinct of men, which saloons now the rather pander to than serve? It will soon be a pressing problem. Being myself a Catholic, I believe the Church has divine power to serve every instinct of the human heart. Being an ordinary human being, I do not see the means at hand which the Church possesses to serve those needs. I therefore appeal to the Church at large, through the medium of your columns, to offer some solution of this problem. Perhaps Mr. Woodruff can help us.

Very truly yours,

Henry, Ill., June 14, 1909.

R. B. NEVITT.

### CORRECTION AS TO HONOLULU.

*To the Editor of The Living Church:*

IN a printed report of the increase of Church property connected with the Cathedral, Honolulu, a mistake was made in the omission of a figure which I desire to rectify in the Church papers. The paragraph in the report read: "When St. Andrew's Priory is finished, there will have been added to the Cathedral close in six years land and buildings valued on a conservative estimate at \$190,000. Of this large sum \$18,000 has been given by people residing here or whose interests are here." It should have read "\$118,000 has been given by people residing here or whose interests are here." As the mistake did an injustice to the people of the Islands, I desire to make this correction.

As a matter of fact, nothing connected with the Cathedral itself, included in the report, has received any aid from outside. The money coming from the States went into school sites and buildings, and these schools are distinctly of a missionary character.

Faithfully yours,

Honolulu, June 15, 1909.

W. E. POTWINE.

*Secretary of Convocation.*

### THE MISSIONARY PROBLEM.

*To the Editor of The Living Church:*

JUDGING from the letters issued by the Board of Missions relative to the Apportionment for the Missionary work of the Church, there would appear to be some anxiety, almost dubiousness, as to whether the Church will do her duty in the support of the work already begun and being carried on. Indeed we are given to understand that some of her outposts must be abandoned unless every parish and mission rises to the privilege of giving its full quota for General Missions.

Everyone who has taken any interest in the Apportionment plan can readily see the reason for anxiety in the present exigency. The Church has lost a faithful and true servant in this department of her work in the person of Mr. George C. Thomas. The material loss the Church has sustained by his demise can hardly be estimated. The Church had come to rely not only upon his efficient services, but also upon his personal interest, which took a decidedly tangible form when the Board was compelled to face a deficit. The Church allowed one man to take up the burden thrust upon her by certain sections, viz., those parishes and missions that failed to raise their Apportionment, and now the burden must be lifted or endured without the aid of that man.

The Board of Missions, through its representatives, never ceases to ask every parish and mission to do its duty by the great work of the Church, and each year is recorded the list of failures where for one reason or another the parish or mission has assumed but a portion or no part of its obligation. The blame for this is usually laid upon the clergy, who are supposed to be derelict in their duty. In many instances, doubtless, the blame is rightly placed. As one who has invariably met the full amount of the Apportionment laid upon his parish, my experience has been that the unwillingness upon the part of the laity in this particular often arises from my inability to show them in figures what is being done. It is human nature to ask for results, and it is in the business mind to demand an accounting.

The living, visible appeal is what moves the heart to acts of charity. I speak from experience when I say the heart that beats beneath the rough shirt of the miner or cowboy is easily moved to help his comrade who has met with adversity. He knows the situation; knows where his money is being spent; sees the result of his investment. A similar condition I have found exists when it comes to asking for money for missions. The laity are not reluctant to give, but, to get the best results, their interest must be localized beyond the bounds of the parish. The terms Home, Foreign, and General Missions are not specific enough when the layman considers his investment. He must see the particular field in which he is sowing his seed, know something of the harvesters and the results of their labor, before he will be keenly interested.

It has been my custom to ask a Lenten self-denial offering for all apportionments to be met outside the parish. Envelopes are sent out bearing the respective amounts required to meet the Bishop's salary, Diocesan Missions, and General Missions. Invariably they return with the largest per cent of the inclosed amount designated for the objects nearest home. In other words, the more visible appeal comes first. The Bishop's work is best known, the missions in the diocese come next, and General Missions last; last, not because least in importance, but last because least is known of them in a specific way.

The annual parish report is of great benefit in the material upbuilding of the parish. It specifies not only the receipts but also how and where the money is expended. The people of the parish have a right to demand its publication. The other side of the work is known to them. They can tell whether the rector is a faithful pastor, whether time is given to his message, whether he has a zeal for souls; but the material side must have its statistics.

I ask, would not an accounting of this sort be a great stimulus and incentive to the general missionary work of the Church, when the rector who attempts to raise his apportionment for General Missions is so constantly confronted with the question, "Where is our money to be expended?" To follow every dollar from the parish to the missions of the world would doubtless place a herculean task upon the board, and yet the people have a right to the answer. No one, I presume, questions the wisdom of the Board of Missions in the distribution of the funds placed at its disposal; but if it were possible to have in the vestibule of every Church building a copy of the annual statement of the Board of Missions, containing not only the receipts from parishes, missions, and individuals, but also

the expenditures by the Board on every mission in every diocese and missionary district in the Church, would not the tendency be to localize the work in the minds of the people, and thus create a keener interest among the laity in the discharge of this particular duty incumbent upon them, namely, the raising of the apportionment?

HUGH A. R. RAMSAY,  
Los Gatos, Cal., June 22. *Rector St. Luke's Church.*

*To the Editor of The Living Church:*

**T**HE clergy have received an urgent letter from the Board of Missions emphasizing the possibility of a missionary deficit, and the Church papers are also emphasizing immediate action.

This raises the question, What is being done to educate the laity of the missionary districts in the direction of self-support? Some time ago a suggestion was made by the Bishop of Salt Lake, at the missionary conference held at Spokane, that some mode of procedure was necessary in providing for the raising of funds locally for the support of missionary work. He recommended that representatives of the missionary board should be sent into missionary districts to formulate plans, meeting local conditions, for the raising of money or collecting it directly from the people. This suggestion raises a question which demands immediate answer. Why has not the Board of Missions followed some policy of assessment according to number of communicants or amount raised for current expenses toward the direct support of the Missionary Bishop, or to be applied to an episcopate fund? It seems unfair that practically under the same conditions a portion of a state supports a diocesan Bishop in part by assessment, and in the remaining portion of the state nothing is done for the support of the Missionary Bishop.

It would be a reflection upon the Missionary Bishops to say that the communicants of the Church in a district would refuse to pay \$1 per year per communicant for the support of their Father in God. It seems to those who have spent many years in missionary districts that the policy of the Board has encouraged dependence rather than educated to independence. In some missionary districts not one self-supporting congregation has been produced in fifteen years. In one case the local resources are five-fold greater. Alas, that in some districts the Bishop is looked upon as an agent or officer of the Board of Missions, rather than as "our Bishop"!

Is not this an opportune time for starting a movement, emanating from the Church Missions House, to compel something to be done by the laity for the support of their Bishops? Some of the clergy are well able to set forth the claims of missionary work, but it needs such a man as the district secretary to inaugurate a policy in each missionary district, and if need be, to employ a local collector to cooperate with him. This would not only relieve the treasurer of the Board of Missions, and put into circulation money for aggressive work, but also would draw the laity into closer relation with their Bishops. It is a lamentable fact that the laity of most missionary districts are but slightly used and considered too little in many cases. We need to study the practical side of "No representation, no taxation," and this is reflected in the paucity of self-supporting congregations.

With all due respect to our former and present methods, we need a well defined, constructive policy in which the laity shall be as deeply involved as possible, in the work of our missionary districts. Are not these suggestions worthy of earnest consideration at this time?

JAMES COPE.  
Kearney, Neb., June 21, 1909.

*To the Editor of The Living Church:*

**T**HE article of Mr. Francis A. Lewis touching the deficit facing the Board of Missions, is most timely and suggestive. Whether or not the plan he proposes is feasible, only experiment can prove. In its principle we have proved in St. Andrew's parish that it does accomplish most excellent results in city missions. At any rate, Mr. Lewis' most earnest words are calculated to make us all think and question not only as to what the difficulties may be, but, as well, how they may be met and overcome.

Since reading his article the matter has been much on my mind. Unlike many who think it pessimistic even to intimate that these deficits are not good nor desirable, I regard these frequent and increasing deficits faced by our Board as among the most discouraging features of our work. 'Tis easy for a blind optimism to shut its eyes to facts and deal in glowing, glittering generalities as to what *can* be done. Such methods,

however they may silence our fears, do not put money into our treasury.

The plan that I would modestly suggest is not a new one; in fact 'tis so old that many have forgotten it. Moreover it has one very strong point to commend it; for it reminds the Church of the principle her Lord laid down for her in the work not only of the individual Christian life but of the Christian kingdom. He declared that self-denial was one of the necessary things in the Christian life, and the same applies to the whole Christian Church.

There are many directions in which our wealthy churches could deny themselves for their own and the general good of the kingdom of Christ. One I have in mind now is in the line of Church music. It would be a revelation, startling, indeed, if two columns of figures could be given, one showing the sums given by our city congregations for music, the other showing the sums given for missions. I am writing without accurate knowledge on the subject, but feel warranted in saying that in many of our congregations a larger amount is given to a solo singer in a year than to the cause of General Missions. Imagine a church of St. John's or St. Paul's day giving more for its music than for the great cause for which our Lord lived and died! We can't imagine it. The denial to ourselves of one paid singer in every city church in the land, would, I dare say, more than meet our present deficit.

May I not add to this a single thing to be pondered by some of my clerical brethren? An unduly large number of churches are reported each year as contributing nothing to the cause of General Missions. I should like to ask the rectors or ministers in charge of such churches whether or not the matter of missions, in the light of supreme obligation to the Master, is ever presented to the people in such congregations. So far as my observation goes, few congregations fail to make at least some response to earnest appeals made by their rectors. Whatever we, the leaders of the people, emphasize in our teaching is apt to gain some attention from those committed to our guidance. I would not presume to sit in judgment on my brethren, clerical or lay; I only desire to see this Church of ours up and doing her Lord and Master's work.

Louisville, Ky.

JOHN K. MASON.

### THE EMMANUEL MOVEMENT.

*To the Editor of The Living Church:*

**W**ILL someone interested in the Emmanuel Movement kindly inform us why books are recommended for general reading like those of Dubois, in which we are told that man "never acts, but only reacts to external stimuli"; in other words, books which are purely materialistic and unchristian? Is it not possible to put before the public accurate information concerning suggestive therapeutics, which has been the subject of so much interest of late, which is Christian as well as scientific? Why, moreover, are we told on page 361 of *Religion and Medicine* that it is hard to resist the impression that Christ Himself shared the "common idea" of demoniacal action, if that idea be false? If the Acts of the Apostles are not genuine history, ought we not to be told distinctly what parts are authentic and what are not? (page 364). In what sense is it true that the greatest discovery of the nineteenth century was the discovery of Jesus Christ? (page 376). Moreover, if purely functional disturbances of the nervous system are often due to toxic matter which has not been properly eliminated and cannot be without the help of medicine, how is the average doctor or healer to determine in every case who is, and who is not, a fit subject for suggestive treatment?

The common distinction between organic and functional disturbances seems to be somewhat confused by modern research. Doubtless the Emmanuel Movement has done a vast amount of good; but is it necessary to resort to poor logic, bad science, or worse religious teaching?

I suggest this as a warning to the increasing number of clergy who seem to think that they are competent to discriminate between those who need a physician's care and those who do not; also as a subject of thought to those who defend the Catholic Faith, and those who do not. Sincerely yours,

F. N. WESTCOTT.

DELAY in answering intercessory prayer is not always denial. In some cases the delay is part of the answer. The injunction to "wait on the Lord," repeated solemnly and tenderly in the Holy Scriptures, implies what is here suggested. Gracious examples of steadfast faith and successful waiting illuminate the sacred volume. —Selected.



# LITERARY

## SUNDAY SCHOOL LITERATURE.

*Religious Education. A Comprehensive Text-Book.* Illustrated. By the Rev. William Walter Smith, A.M., M.D. With a Foreword by Charles W. Stoughton. Octavo, 500 pp. Milwaukee: The Young Churchman Co. Price, \$2.00; by mail, \$2.20.

This is a very handsome and valuable compendium. The author's pedagogical education, practical experience as secretary of the New York Sunday School Commission, and extensive work as a conductor of teacher training classes in the East and Middle West, has given him an unusual opportunity to learn the wishes of diocesan workers and the actual needs of advanced Sunday school teachers. His present volume is an earnest effort, not to create a need, but to meet one which already exists.

The thirty chapters of the book are divided into eight parts, as follows: I. The Scope and Aim of Religious Education; II. The Teacher, His Character and Training; III. The Child and Child-Study; IV. The Lesson and Its Preparation; V. The Curriculum; VI. The Class; VII. The School and Its Organization; VIII. The History of Religious Education. Under Part III. there is a very extensive study of the process of mind-growth from the standpoint of the new psychology, covering some 140 pages. This section contains many excellent illustrations; also helpful chapters on Mind Development in its relation to Sunday school work. Part VI. covers one hundred pages of practical and helpful instruction on the methods of the teacher. It is one of the most valuable sections of the book.

This brief outline of its principal contents will give an idea of the volume's comprehensiveness and the scope of its teaching. No small part of the value of the book will be found in its wise quotations from others. The author does not limit his book to his own experience, but buttresses his own opinions by the words of the foremost educators of to-day. Moreover, each chapter is preceded by "Suggested Readings" in the works of other writers. As the chapter and page of such readings is given, the advanced student will find in them a valuable index to the educative bookshelves of any public library. The effort to make his manual a complete text book of Religious Education in the Church is further manifest in the bibliography at the close of the volume. This conforms to the chapters and subjects of this volume.

The book is plainly not written for the unlearned, or even for the average teacher, but for the teacher who desires to perfect himself in his work; for the rector who had no opportunity to study such matters in the theological seminary; for the officers and teacher-trainers of Sunday School Institutes and Commissions, and for those examining chaplains who intend that the recent amendments to the canons of Ordination shall not become a dead letter. To all such the book must prove to be of decided value.

ALFORD A. BUTLER.

## SERMONS, ADDRESSES, AND LECTURES.

*A Valid Christianity for To-day.* By Charles D. Williams, D.D., LL.D., Bishop of Michigan. New York: The Macmillan Company. Price, \$1.50 net.

The Bishop of Michigan has chosen a suggestive title for this volume of discourses, for in this day of religious unrest we are all hoping for a statement or re-statement of the Faith which shall bring comfort and peace to troubled souls. There is much in these discourses which is helpful and inspiring. Bishop Williams is a strong man, and here he is fearless and outspoken in his condemnation of the many evils of the day. His enthusiasm and earnestness are infectious.

The author's *thesis* is that the principal proof of Christianity to-day consists in that which it does to help the human race. In consequence he dwells on the so-called practical side of the Saviour's religion almost exclusively. Our age is practical, "pragmatic," and the temptation to every preacher to dwell on doing things is very great. It is this, perhaps, which causes the author to slight some parts of our Lord's religion. For while one enters heartily into much that the author says, and sympathizes deeply with his denunciation of prevailing evils, there is a feeling that something is lacking: his presentation is not sufficient. His idea of religion is too subjective, too much a matter of personal experience. Its objective character is in the background, and in consequence the value of its institutions is minimized. The author's fear of a mechanical religion, or his failure to appreciate the sacramental system of the Church, leads him (e.g., pp. 98, 100) to harsh judgments on those who do believe in the sacraments as effective means of grace. Surely, there is something intensely personal in the two great sacraments.

The author's enthusiasm leads him at times into unguarded statements—e.g., as to the meaning of Faith and Grace. In the Scriptures faith is used in at least five different senses—including an objective faith—and there are *charismata* as well as *charites*. Bishop Williams has given us so much that is good, we wish he had

given more, especially along the lines of a recent address in which he upheld the Church idea most admirably. The volume is well written, in forcible, vigorous English. It is difficult to make selections, but the discourses on Men of Vision, The Value of Man, and The Meaning of Sacrifice are especially striking.

JAMES E. WILKINSON.

*One by One.* Counsels in Retreat for Those in Priestly or Episcopal Orders. By George Howard Wilkinson, D.D., late Bishop of Truro and St. Andrews. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price, \$1.00 net.

The late Bishop Wilkinson, at the time of his death Primus of the Scottish Church, was singularly equipped to give counsels in retreat. A charge of an important London parish followed by years in the Episcopate make this volume singularly strong and apt. Half of the book concerns the Priesthood, and half contains counsels for Bishops. A deep tone of piety and practicality run together through the volume.

*The Gospel and Human Needs.* By J. Neville Figgis of the Community of the Resurrection. Longmans, Green & Co.

These Hulstan lectures, delivered by Mr. Figgis before the University of Cambridge this past year, presented in book form, afford the reader with scholarly and inspired chapters on the deep things of religion and daily life. The author combines in rare fashion an aggressive grasp on modern movements and a thorough-going assent to the Catholic faith. Besides the lectures, the volume closes with four admirable sermons and an appendix of notes which show strikingly how wide is the field of thought on which this book is based.

## OTHER RELIGIOUS SUBJECTS.

*The Witness of the Wilderness.* By G. Robinson Lees, B.A., F.R.G.S. New York: Longmans, Green & Co. Pp. 222, illustrated.

In a book that is attractively written and illustrated with numerous photographs the author has presented to us the contemporary customs of the desert that have a bearing upon the nomadic life of the Hebrews. Since it is generally accepted that one of the chief canons of Old Testament study is to find out what the portion under consideration could have meant to its contemporaries, the present writer has made a decidedly valuable contribution to the average student. The customs and institutions of the desert change very slowly and very slightly, and the sheikh whom we meet in Mr. Lees' book is probably, in manner of life, a close contemporary of Abraham. Two other books by this same author are already well known, *Village Life in Palestine* and *Life and Adventure Beyond Jordan*, and they will serve to commend this present volume to many readers. The full title of the book gives an idea of the subjects which it contains, The Bedawin of the Desert, Their Origin, History, Home Life, Strife, Religion, and Superstitions, in their Relation to the Bible.

*Bible League Essays.* By John McDowell Leavitt. New York: Bible League Book Co., 86 Bible House. Pp. 235.

This is a collection of essays, twenty in all, upon as many different subjects. Among them may be mentioned Science a Key to Genesis, Dr. Briggs and his Psalter, Papal Rome in the Apocalypse, Christian Priesthood, Cardinal Manning, Bishop Potter, and Eschatology. Naturally upon such a wide variety of subjects one would expect few men to speak with uniform wisdom. In the first essay the writer tells us that on the creation-history of the first chapter of Genesis stands or falls the Bible. This writer, also, makes the days of creation geological cycles. Only since Copernicus has the interpretation of Moses been possible. From such a starting point one would not expect the author of these essays to have very warm sympathy with Dr. Briggs' Commentary upon the Psalms, which is treated in the fifth essay. His language in speaking of the critical scholars is less restrained than we might expect, but it certainly is picturesque. The book is throughout characterized by a well satisfied certainty upon subjects on which devout scholars are far from certain.

*The Panorama of Creation.* By David L. Holbrook. Philadelphia: The Sunday School Times Co. Pp. viii + 87.

The author's aim is to present a comparison of the Biblical and scientific accounts of the creation. He supposes the six days of creation to correspond with six long geological periods. He does not find, however, any geological period to correspond with the seventh day, but adds that such a speculation is beyond the range of the present discussion. Whatever may be the writer's critical knowledge of Genesis, he makes little or no use of it. The American revision seems to be his source.

A NEW EDITION of *The Spiritual Development of St. Paul*, by the Rev. Dr. George Matheson, the blind preacher and theologian, is being brought out by Thomas Whittaker, Inc. It ranks as one of the more permanently valuable books of the present decade.

## Church Kalendar.



July 4—Fourth Sunday after Trinity.  
 " 11—Fifth Sunday after Trinity.  
 " 18—Sixth Sunday after Trinity.  
 " 25—Seventh Sunday after Trinity. St. James, Apostle.

### CALENDAR OF COMING EVENTS.

July 10—Church Summer Conf., Cambridge.

## Personal Mention.

THE address of the Rt. Rev. BENJAMIN BREWSTER, Bishop of Western Colorado, is Greenwood Springs, Colo.

THE Rev. T. J. BROOKES has been transferred from Trinity parish, Mapleton, Iowa, to the Church of Our Saviour, Clermont, in the same diocese.

THE Rev. HENRY DE WOLF DE MAURIAC, a recent graduate of Berkeley, has entered upon his duties as rector of Trinity Church, Litchfield, Minn.

THE Rev. G. A. M. DYESS, Ph.D., rector of the Church of the Epiphany, Bellevue, Pa., has been elected professor of history, etc., in the University of Pittsburgh, and will enter upon his new duties at the beginning of the academic year.

THE Rev. O. F. HUMPHREYS has been called to the rectorship of St. Mark's Church, Milwaukee.

THE Rev. ALMON A. JAYNES has resigned charge of Christ Church, Newark, N. J., to accept the rectorship of Trinity Church, Syracuse, N. Y.

THE address of the Rev. R. J. MOONEY has been changed from Duluth, Minn., to Attleboro, Mass.

THE Rev. THURLOW WASHBURN NULL has resigned Eaglesmere and Laporte, diocese of Harrisburg, and has accepted a call to Trinity Church, Steelton, in the same diocese, where he took up the work on July 1st.

THE address of the Rev. WILLIAM PORKESS is No. 600 Chapel Street, New Haven, Conn.

DURING the absence of the rector in England, the Rev. ALLEN C. PRESCOTT has taken charge of St. Andrew's Church, Milwaukee. His address is 3215 Lloyd Street, Milwaukee, Wis.

THE address of the Rev. F. H. RICHEY, after July 1st, will be 2249 Monroe Avenue, Norwood, Cincinnati, Ohio.

THE Rev. LIVINGSTON ROWE SCHUYLER, Ph.D., professor in the College of the City of New York, has accepted the charge of the Church of St. Andrew-by-the-Sea at Allenhurst, N. J., for the summer months.

THE Rev. WILLIAM S. SHORT has resigned Grace Church, Astoria, Ore., and has taken up work in the district of Honolulu.

THE Rev. NASSAU S. STEPHENS, formerly rector of St. George's Church, Newport, R. I., has accepted an election to the rectorship of St. James' Church, Upper Montclair, diocese of Newark, and will enter upon his duties on July 1st.

THE address of the Rev. THOMAS AINSLIE STEVENSON has been changed to Constableville, Lewis county, New York, to which place all mail matter should be sent.

THE Rev. JOHN SWORD has resigned the charge of the chapel of St. Michael and All Angels, Philadelphia. His address during July and August will be Bellport, L. I., N. Y.

THE Rev. HARRY L. TAYLOR, curate at Emmanuel Church, Boston, Mass., has accepted a call to St. Luke's Church, New York City, where he will assist the Rev. George A. Oldham, the rector. Mr. Taylor will not begin his new duties until the early fall.

THE Rev. ROBERT C. TEN BROECK, at present priest in charge of the churches at Windom and Worthington, Minn., has accepted an appointment as curate at the Church of St. John the Evangelist, St. Paul, and will assume his new duties about the middle of July.

THE Rev. SAMUEL EDWARD THOMPSON, rector of Grace Church, Ravenna, Ohio, has accepted a call to be the assistant to the Rev. George P. Atwater, rector of the Church of Our Saviour, Akron, Ohio, with special charge of St. Andrew's Church, Barberton. He will enter upon his duties the first Sunday in July.

THE Rev. GEORGE E. WHARTON should, until further notice, be addressed at 1903 Brunner Street, Philadelphia, Pa.

THE home address of the Rt. Rev. ARTHUR L. WILLIAMS, D.D., Bishop of Nebraska, has been changed from 2219 Dodge Street, Omaha, Neb., to 201 Omaha National Bank Building. His summer address from this date until September 15th is Elrona Cottage, Richard's Landing, Ontario, Canada.

THE Rev. Dr. WILLIAM C. WINSLOW may be addressed for the summer at Manomet, Mass.

THE Rev. DAVID CADY WRIGHT, rector of Grace Church, Paducah, Ky., will during the months of July and August be in residence at the rectory, St. John's-in-the-Wilderness, Flat Rock, N. C., and should be addressed accordingly.

### ORDINATIONS.

#### DEACONS.

CUBA.—On Trinity Sunday, in Holy Trinity Cathedral, by Bishop Knight, CRISTOBAL BONIFACIO CASTRO and SERGIO LEDO. The candidates were presented by the Rev. A. T. Sharpe, warden of the Theological Seminary, and the sermon was delivered by the Rev. J. M. Lopez-Gullien. Participating in the service were the Rev. Messrs. C. M. Sturges and the Very Rev. C. B. Colmore.

IOWA.—On Friday, June 11, in the chapel of St. Katherine's School, Davenport, by the Bishop of the diocese, ALBERT EDWARD SELCER. The Litany was read by Dean Hare and the Holy Communion was celebrated by the Rev. G. De Witt Dowling. Assisting in the service was the Rev. Wilbur S. Leete. The Rev. Mr. Selcer has been assigned by the Bishop to St. Paul's mission, Durant, and has already entered upon his duties.

NEWARK.—On the Third Sunday after Trinity, June 27, 1909, at St. John's Church, Newark, N. J., by Bishop Lines, acting for the Bishop of North Dakota, ERNEST BILLER. The Rev. Mr. Biller will go to Minnewauken, N. D., to serve as a curate in Grace Church, under the Rev. Edward W. Burleson.

OHIO.—In the Church of the Holy Spirit, Gambler, the chapel of Kenyon College, the Second Sunday after Trinity, by the Bishop of the diocese, GEORGE ALVIN WIELAND. Mr. Wieland is a graduate of Kenyon College, in the class of 1907, and a member of this year's class in Bexley Hall, the theological seminary of Kenyon, from which he graduated on June 23d, with the degree of Bachelor of Divinity. He has been appointed to the charge of Grace Church, Defiance, Ohio.

#### DEACONS AND PRIESTS.

VIRGINIA.—On Friday, June 18th, in St. Augustine's chapel, Virginia Theological Seminary, the following were ordained to the diaconate: By the Bishop of West Virginia, BENJAMIN WALTER BLAINE MCKINLEY; by the Bishop Coadjutor of Southern Virginia, WILLIAM GEORGE MCDOWELL, MINOR JULIUS PETER. The following were advanced to the priesthood: By the Bishop of Virginia, the Rev. JOHN JAMES GRAVATT, Jr., presented by his father, the Rev. J. J. Gravatt, D.D.; the Rev. WALTER RUSSELL BOWIE, presented by the Rev. R. W. Forsyth; the Rev. GUY DOUGLAS CHRISTIAN, presented by the Rev. John J. Gravatt, D.D.; by the Bishop Coadjutor of West Virginia, the Rev. JAMES DAVIS GIBSON, presented by his father, the Rev. John S. Gibson; by the Bishop of Southern Virginia, the Rev. THOMAS NEVITT LAWRENCE.

Mr. McDowell will have charge of the Church of the Good Shepherd, Forest Hill, Va. Mr. Peters will take up work at Chase City, Va. The Rev. Joseph Williams, a member of the same class, who was ordained in Washington, and Zachary Taylor Vincent, to be ordained shortly, will have charges in the order named at Blackford and Gooding in the missionary district of Idaho. The Rev. B. W. B. McKinley has been assigned to work at Welch, W. Va. The Rev. Guy D. Christian has been attending the General

Theological Seminary in New York during the past year, while on the staff of Grace Church. He expects to leave about the middle of July to take charge, as missionary priest, of St. Mary's Church, Nome, Alaska.

#### PRIESTS.

NEWARK.—On the festival of the Nativity of St. John Baptist, in St. Paul's Church, Newark, by the Bishop of the diocese, the Rev. EZRA F. FERRIS, Jr. He was presented by the rector, the Rev. Henry H. Hadley, Jr., with whom he served his diaconate, and the sermon was preached by the Rev. L. S. Osborne of Trinity Church, Newark, from which parish Mr. Ferris became a candidate. He is in charge of St. Mary's, Haledon.

SOUTH DAKOTA.—On the Second Sunday after Trinity, in the Church of the Incarnation, Dallas, by the Rt. Rev. Frederick F. Johnson, D.D., the Rev. W. BLAIR ROBERTS. The candidate was presented by the Rev. John Flockhart of Greenwood, and the sermon was preached by the Rev. A. B. Clark of Rosebud. Mr. Roberts will continue in charge of the Church of the Incarnation and neighboring missions.

### DEGREES CONFERRED.

COE COLLEGE, Cedar Rapids, Iowa.—D.D., upon the Rev. JOHN ARTHUR, rector of Grace Church, Cedar Rapids.

KENYON COLLEGE, Gambler, O.—D.D., upon the Rev. WILLIAM THOMPSON, rector emeritus of St. James' Memorial Church, Homewood, Pittsburgh, Pa.

HOBART COLLEGE, Geneva, N. Y.—D.D., upon the Rev. W. O. WATERS, rector of Grace Church, Chicago, Ill.

UNIVERSITY OF THE SOUTH, Sewanee, Tenn.—D.D., upon the Rev. WALTER C. WHITAKER of St. John's Church, Knoxville, Tenn.

### DIED.

FLETCHER.—Entered into rest on June 11, 1909, at Covina, Cal., CHARLOTTE FLETCHER, beloved wife of the Rev. Alfred Fletcher, rector of the Church of the Holy Trinity, Covina, Cal.

"Right dear in the sight of the Lord is the death of His saints."

FLIEDNER.—At Arlington, N. J., June 16, 1909, in her eightieth year, Mrs. CHRISTIANA FLIEDNER, mother of the Rev. August Christian Fliedner.

"Her children arise up, and call her blessed."

FRAZER.—In New York City, June 10, 1909, MARY, the widow of Hugh FRAZER of St. Augustine, Fla., in the sixty-sixth year of her age.

FRAZER.—In New York City, June 25, 1909, BERNICE, elder daughter of the late Hugh and Mary FRAZER of St. Augustine, Fla., aged 35.

MOULTON.—Entered into life eternal, June 9, 1909, at Cohasset, Mass., HELEN E. MOULTON, deaconess.

"And they shall see His face."

SAYLOR.—On June 17, 1909, ALICE STEWART COLE, widow of Dr. George W. Saylor, and daughter of the late George W. Cole of Tamaqua, Pa.

### MEMORIALS.

#### GEORGE C. THOMAS.

The American Church Missionary Society expresses its thankfulness for the service and example of its late treasurer, Mr. GEORGE C. THOMAS.

Consecrated, devoted and generous, he effectively advanced the cause of the Kingdom on earth, and his memory remains an inspiration.

WILLIAM JAY SCHIEFFELIN,  
 HIRAM R. HULSE,  
 THOMAS E. SHOEMAKER.

Church Missions House, New York,  
 June 23, 1909.

### RETREATS.

#### BURLINGTON, VT.

Bishop Hall hopes as usual to conduct two Retreats at Rock Point, Burlington, the first two weeks in September. The Retreat for Churchwomen will begin Tuesday evening, August 31st, and end the following Friday morning. Names should be sent to Miss C. R.

WHEELER, 210 Pearl Street, Burlington, Vt., before August 15th.

The Retreat for clergymen will begin Monday evening, September 6th, and end the following Thursday morning. Names should be sent to the Rev. G. B. JOHNSON, Bishop's House, Burlington, Vt., before August 22nd.

**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.

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Address: **THE LIVING CHURCH, Milwaukee, Wisconsin.**

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**POSITIONS WANTED.**

**INSTITUTION** worker wishes position as matron in the West. Children or adults. New York City references. **F. M. H., care LIVING CHURCH, Milwaukee, Wis.**

**COMPANION-NURSE** is desirous of position in this capacity to a lady, or elderly couple, either at home or to travel. Address: **MARY B. OSBORN, London, Ohio.**

**HARVARD** man, curate in well-known Catholic parish, experienced tutor and companion of young boys, desires non-resident tutoring, etc., July and August only, vicinity of New York City. Goes on with family tutoring next fall. Address: **LAETUS, care LIVING CHURCH, Milwaukee, Wis.**

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**PARISH AND CHURCH.**

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

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

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

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

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

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

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**E** NGLISH Cathedral Organists are due to arrive in New York this month, and the months following. Churches wishing to secure first-class men should write early to the **JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.**

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**ROOMS, BOSTON.**

**B** ACK BAY.—Students and tourists who intend to visit Boston the coming season will find pleasant rooms at moderate rates in the vicinity of New England Conservatory of Music, Emerson College of Oratory, etc., with **Mrs. E. W. FROST, 309 Huntington Avenue, Boston, Mass.** Reference, **Y. W. C. A.**

**ROOMS, CHICAGO.**

**D** ESIRABLE ROOMS in private family for visitors to Chicago; board optional. Near the lake and all car lines. Rates reasonable. Address: **MISS BYRNE, 45 East 42d Place.**

**APPEALS.**

**FOURTH OF JULY.**

Offerings are asked for the completion of the Washington Memorial Chapel, Valley Forge. Send to **Rev. W. HERBERT BURK, Norristown, Pa.,** for copies of "Washington, the Churchman Catechism."

**COLUMBIA INSTITUTE, COLUMBIA, TENN.**

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by **Dr. Beckett and Bishop Quin-**

tard, it will celebrate its seventy-fifth anniversary next year. Without an endowment, it has held its own, and today it is a blessed witness to Christ and a power for good. We appeal to all the alumnae and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our chapel and the creation of an endowment fund, as a thank offering for seventy-five years of service.

(Signed)

**THOMAS F. GAILOR, Bishop of Tennessee.**  
**WALTER B. CAPEERS, President of the Institute.**

**NOTICES.**

**GIFTS OR BEQUESTS**

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Organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. A society of Bishops, Priests, Deacons, and Laymen. President, **Mr. Clinton Rogers Woodruff;** Vice-Presidents, **Rt. Rev. C. S. Olmsted, D.D.,** and **Rt. Rev. R. H. Weller, D.D.;** Recording Secretary, **Col. E. A. Stevens;** Corresponding Secretary, **Rev. Elliot White, 960 Broad Street, Newark, N. J.;** Treasurer, **Mr. Charles A. Grummon.** Other members of the Council: **Rev. Messrs. C. M. Hall, F. B. Reazor, D.D.,** and **Arthur Lowndes, D.D.,** and **Messrs. R. G. Hone, W. R. Howe, and Hon. J. H. Stines.** For particulars and application blanks, address the **CORRESPONDING SECRETARY.**

**OLD NAME AND NEW NAME.**

For the information of friends making wills, the trustees call attention to the fact that the old name and title, namely, "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen of the Protestant Episcopal Church of the United States of America," was CHANGED by processes of law completed March 18, 1908, and by the action of the General Convention, October, 1908, to the simple canonical name—**GENERAL CLERGY RELIEF FUND.** This is now the legal title.

Offerings and legacies can be designated as follows: For Current Pension and Relief; For Automatic Pension of the Clergy at 64; For the Permanent Fund; For Special Cases.

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

**INFORMATION AND PURCHASING BUREAU.**

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

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources. Rooms in private homes or hotels reserved for parties visiting or stopping over in Chicago.

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

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M. J. Whaley, 430 Fifth Avenue.  
Brentano's, Fifth Ave. above Madison Square.

## BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

## PHILADELPHIA:

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

## WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.  
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## ELIZABETH, N. J.:

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

## MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

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E. T. Jett Book & News Co., 806 Olive St.  
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Lohman Art Co., 3526 Franklin Ave.  
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## LONDON:

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.  
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

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

## BOOKS RECEIVED.

## THE CENTURY CO. New York.

*Stories of the Great West.* By Theodore Roosevelt. Illustrated. Price, 60 cents net.

*Alcohol: How It Affects the Individual, the Community, and the Race.* By Henry Smith Williams, M.D., LL.D. Price, 50 cents net.

## BIBLIOTHECA SACRA CO. Oberlin, Ohio.

*Miracle and Science.* Bible Miracles Examined by the Methods, Rules, and Tests of the Science of Jurisprudence as Admin-

istered to-day in Courts of Justice. By Francis J. Lamb, Attorney and Counsellor at Law. Price, \$1.50 net.

## DAVID DOUGLAS. Edinburgh.

*The Story of Iona.* By the Rev. Edward Craig Trenholme, M.A., of the Society of St. John the Evangelist, Cowley. With Illustrations from Photographs and Drawings by Frances M. Richmond. Maps.

## PAMPHLETS.

*Year Book of Christ Church Cathedral, St. Louis, Mo.* From May 1, 1908, to May 1, 1909.

Diocese of Vermont. *Sixteenth Annual Address.* The Rt. Rev. A. C. A. Hall, D.D., LL.D., to the Convention.

*Sermon Preached in St. John's Church, Jersey City Heights, N. J., by the Rector Emeritus, the Rev. E. L. Stoddard, Ph.D., at the Ordination of the Rev. Sidney E. Sweet, May 15, 1909.*

*Address of the Rt. Rev. Frederick Joseph Kinsman, D.D., Bishop of Delaware. Delivered before the One Hundred and Twenty-third Annual Convention of the Diocese of Delaware, in St. Peter's Church, Smyrna, on the Second of June, 1909.*

# THE CHURCH AT WORK

## THE WORK AT ST. AGNES' CHAPEL, NEWBURGH, N. Y.

THE REV. FREDERICK E. WHITNEY, vicar of St. Agnes' chapel (Balmville), Newburgh, N. Y., who was advanced to the priesthood by Bishop Greer in the crypt of the Cathedral of St. John the Divine, New York, on June 6th, performed his first public service as a priest on June 13th, celebrating the Holy Communion at the altar of St. Agnes' chapel, where he had so long and faithfully served as deacon. The sermon was preached by the Rev. W. E. L. Ward. During the eleven years Mr. Whitney has officiated, as lay reader and deacon, at St. Agnes' chapel he has donated his services, receiving no salary; 106 souls have been baptized, 59 confirmed, and 16 have received Christian burial.

The genesis of St. Agnes' chapel was in Middlehope, midway between the city of Newburgh and the town of Marlborough, where the Rev. Frederick C. Whitney, then a lay reader, and his wife, Mrs. Agatha Hays Whitney, held services in a district school house for a year and a half, when the work was transferred to Balmville, and services were held in a rented hall. Mrs. Whitney purchased land and had erected a chapel free of all cost to the congregation. The cornerstone was laid in June, 1901, by the Rev. James C. Elliot of St. Paul's Church, Newburgh, and the edifice was opened for public worship on November 7, 1901. The chapel is a handsome structure, is completely and artistically furnished, containing many memorial and other gifts.

The work has been carried on with no assistance from the archdeaconry and diocese, and many difficulties and obstacles have been surmounted. Many noted clergymen have officiated at the chapel, including Bishops Potter, Brown, and Scymour, and Archdeacons Thomas and Bryan.

## DEATH OF DEACONESS MOULTON.

DEACONESS HELEN E. MOULTON, who entered into life eternal, June 9th, at Cohasset, Mass., was a graduate of the New York Training School for Deaconesses, and was set apart St. Matthew's Day, 1900, in St. Mark's Church, New York City. She was born in Laconia, N. H., April 27, 1874, and was a graduate of St. Mary's School, Concord, N. H.

After being set apart she worked as deaconess in St. Mark's parish, New York; as diocesan deaconess in New Hampshire, without salary for one year; Grace Chapel, New York, and St. Mary's, East Boston, Mass. At the time of her death she was deaconess at St. Stephen's Church, Cohasset. Her death, which was due to Bright's disease, was very sudden. Although she had suffered much for the past four or five years, she went about her work cheerfully and bravely.

## PARISH HOUSE DEDICATED IN HONOLULU.

THE DEDICATION of the Theophilus Harris Davies memorial hall and parish house took place on the afternoon of Whitsunday. The dedication service was performed by Bishop

contains, in addition to the main hall, which will be used for Sunday school, etc., rooms for guild meetings, library, clergy's office, and rooms for all purposes connected with the successful work of a large parish.

## EIGHTEEN YEARS A BISHOP.

THE EIGHTEENTH anniversary of Bishop Sessums' elevation to the episcopate was observed on the Feast of St. John the Baptist, June 24th, at Christ Church Cathedral chapel, New Orleans. All the clergy had been invited to receive the Holy Communion with the Bishop, and there were present the resident clergy and a large number of the laity. The Bishop celebrated the Holy Eucharist, assisted by the Rev. E. W. Hunter, who read the epistle, and the Rev. C. C. Kramer, who



MEMORIAL HALL, THE CATHEDRAL, HONOLULU.

Restarick, assisted by a representative body of clergy. In the course of an impressive address the Bishop expressed a wish that the Cathedral might in future be enriched by memorials to any who had in some way served the cause of God and their country in these islands.

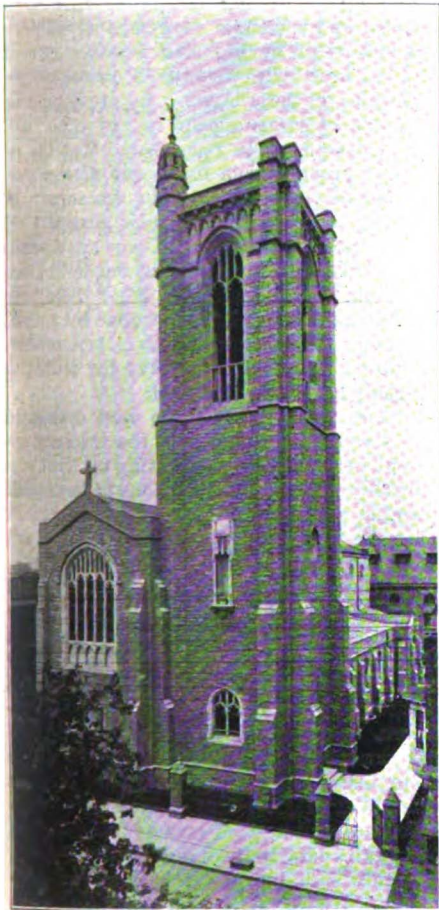
The hall itself is a fine building and worthy of the Cathedral, in harmony with which it has been carefully constructed. It

read the gospel. The Bishop preached a fine sermon on the Christian ministry and made special reference to his own ministry, as Bishop, during the time of his episcopate. In the course of his remarks he stated that of all the clergy who were with him when he became Bishop of Louisiana, twenty-one had passed to their reward and seven were still associated with him in the diocese. Of those that had entered into rest he spoke specially

of the Rev. Dr. W. K. Douglass and the Rev. Dr. W. T. D. Dalzell. After the celebration the Bishop received the congratulations and best wishes of all present. The Bishop apparently enjoys good health, and his sermon was preached with the force and vigor characteristic of him of past years.

**THE NEW ST. MARK'S CHURCH, FRANKFORD, PHILADELPHIA.**

THE HANDSOME structure lately erected for St. Mark's Church, Frankford, Philadelphia (the Rev. John B. Harding, rector), is one of the finest and most complete in the country and reflects great credit on the architects, Watson & Huckel of Philadelphia, who are Churchmen, and therefore well know the



ST. MARK'S CHURCH, FRANKFORD, PHILADELPHIA, PA.

need and requirements of church architecture and proper appointments.

In building the new church the chancel was given the proper position and faces the east, just reversing that of the old building. The whole architectural treatment is a modern application of English sixteenth century Gothic, the materials used being Port Deposit granite trimmed with Indiana limestone. The interior of the church is lined throughout, the tracery and trimmings, altar, pulpit, sanctuary and choir rails, and the screens dividing the choir from the baptistery and chapel all being of the same stone. The church consists of a nave 30 feet wide from centre to centre of column, with ten bays each 15 feet long, making the interior length of the nave 150 feet; a south and north aisle each 10 feet wide, the five easternmost bays of the latter aisle being widened to 20 feet in the clear, forming St. Mary's chapel. The imposing tower occupies the space at the eastern end of the chapel and to the north of the choir, in which is placed the clergy sacristy. The choir occupies the three easternmost bays of the nave, one being used as the sanctuary and separated from the nave by a stone choir screen and wood beam and from the baptistery and chapel by screens of stone tracery. The sedilia and Bishop's chair are

embodied in these screens in their proper positions. The baptistery is placed in the two eastern bays of the south aisle, adjoining an entrance, and being convenient to the sacristy.



NAVE, LOOKING EAST. ST. MARK'S CHURCH, FRANKFORD, PHILADELPHIA.

The organ chamber occupies a space over the sanctuary of the chapel. The roof construction is open and exposed. The lower woodwork in the church consists simply of the doors, pews, and choir stalls which, with the rich canopy work of the organ case, is of plain red oak. All woodwork, including that of the roof, is finished in the color of English oak. The floors of the choir, sanctuaries, baptistery, and sacristy are of concrete, the sanctuaries being tiled with Tennessee and Rosario marbles. The pew spaces are floored with maple and the aisles tiled with quarry tile.

The total exterior length of the church is 170 feet, exterior width, 76 feet; height of tower, 129 feet; square of tower, 26 feet. The congregation at St. Mark's is one of the largest in the diocese, the communicants numbering at present 1,604, and there is a Sunday school of 1,542 teachers and scholars. The late Rev. Daniel Miller, D.D., was rector covering a period of more than twenty-five years. The present rector has had charge for

more than fifteen years, and has erected lately one of the largest and best equipped parish buildings in the diocese. It has long been a free church. Ground was broken for the new church on Easter Monday, 1907, and the first service was held on All Saints' day, 1908. The edifice has not as yet been consecrated. The chapel of St. Bartholomew at Wissinoming was established by the present rector and is supported by the parish.

**CONVOCATION OF THE DISTRICT OF CUBA.**

ABOUT forty-nine congregations were represented at the fourth annual convention of the missionary district of Cuba, which met in the transept of Holy Trinity Cathedral, Havana, June 9th-11th. The proceedings were conducted almost entirely through the medium of the Spanish language. The matters chiefly emphasized were: The desirability of securing as soon as possible translations of Sunday school literature and text books for use in the theological seminary; the publication at as early a date as possible of the official organ of the district, and the suggestion that it shall contain a series of Sunday school lessons; the desirability of the introduction of the Woman's Auxiliary in all the missions and congregations of the district. The matter of chief importance was the Sunday school discussion, which occupied two full sessions and was the dominating note of the convocation. The afternoon and night sessions of Thursday were devoted to this discussion, the topics being "The Difficulties of Sunday Schools Among the Laity and Ex-Methods of Conducting a Sunday School"; "The Instruction of Sunday School Teachers"; "The Best Method of Exciting Interest in Sunday Schools Among the Laity, and Extending Their Influence," and "The Primary Intention of the Sunday School and Its Relation to the Church." Among the resolutions passed was one to the effect that the Bishop should confer with the other Bishops of Spanish-speaking countries in America, with reference to the publication of a Sunday school magazine in the Spanish language, and a resolution asking for the appointment of a commission for the purpose of increasing the general offerings of the district, so that the work may be placed on a self-supporting basis as soon as possible.

The following officers were elected or appointed: Council of Advice—The Rev. Messrs.



ST. MARY'S CHAPEL OF ST. MARK'S CHURCH, FRANKFORD, PHILADELPHIA. [Illustrations by courtesy of Watson & Huckel, architects.]

W. W. Steel (president), C. B. Colmore, and Francisco Diaz; Messrs. T. H. Harris, Jerry J. Warren, and E. Sanchez. Archdeacon of Havana, the Rev. W. W. Steel; Archdeacon of East Cuba, the Rev. C. M. Sturges; Secretary of the Convocation, the Rev. C. M. Sturges; Assistant Secretary, the Rev. J. M. Lopez-Guillen; Treasurer, T. H. Harris; Chancellor, Albert Wright; Registrar, E. G. Harris; Historiographer, the Rev. W. W. Steel; Examining Chaplains, the Rev. C. M. Sturges, the Rev. M. F. Moreno.

The parochial reports showed a strong and steady growth in all directions. The number of baptisms has exactly doubled in the last year. The number of communicants has increased from 1,017 to 1,355. There are now 19 Sunday schools, 4 more than last year, with a total of 59 teachers and 983 pupils, a growth of 56 per cent. Church buildings have increased from 7 to 11, and the value of church property is about \$126,119, an increase of nearly 35 per cent. There are also 9 parochial schools with 33 teachers and 533 pupils. The past year has been one of great activity among all the clergy, and of most energetic expansion of the work in all directions; so much so that in view of the present crisis in the missionary situation, the Bishop in his annual address found it necessary to caution the clergy against an undue extension of their work, for the reason that such extension means a rapid growth, which soon demands an added force for its maintenance, this requiring, of course, an increased appropriation from the Board of Missions.

#### CHURCH BUILDING IN CUBA.

AT BACURANA O a neat little chapel has recently been built, so that this congregation, which has for so long been worshipping in a wretched little house, whose thatched roof has been open to all sorts of weather, will have at last a respectable place of worship.

At Macauga a new chapel is soon to be erected by the Sunday school of Trinity Church, New Haven, Conn. The lot was purchased through an offering sent anonymously to Bishop Knight. The new chapel will be named Trinity chapel, in grateful remembrance of the Sunday school whose active generosity has made possible its erection.

A fine church has just been erected at Ensenada de Mora by Mr. Alfred Harrison of Philadelphia, costing about \$15,000. A rectory will be added, and a resident missionary, whose charge will not be on the Board of Missions, will be sent to that place. It is expected that the consecration of this church will be in the autumn, when it is also expected that the resident clergyman will be present.

The splendid new Cathedral in Havana has also been completed since the last convocation, services having been held in it since its opening on Palm Sunday, 1908.

On April 18th Bishop Knight laid the cornerstone of a new school building at Constancia. This building is the property of the Sugar Company, but the school is under the direction of the Church.

#### CATHEDRAL ASSURED FOR THE DIOCESE OF KANSAS.

A CATHEDRAL at Topeka, after many long years of waiting, is at last an assured fact and most of the money necessary to build it is in hand or has been pledged. The building itself will follow the lines of Gothic architecture as found in Brittany, and will present an imposing and graceful effect with its two lofty spires and magnificent facade.

The general plan is of nave, transepts, and clerestory, with a west gallery and a morning chapel and ambulatory. The nave will be about 50 feet wide with a depth of about 140 feet. The chancel arch is to be about 40 feet in width and about 50 feet in height, with a depth of 48 feet. The body of

the church will seat over one thousand when allowances are made for five aisles, the center aisle being seven feet. The floors will be of concrete and the walls within and without will be of solid stone. The organ plan is that of a divided instrument in the choir, with an echo-organ in the west gallery. A set of chimes has been partially arranged for and many of the windows are already reserved as memorials. The architects, Messrs. Root & Siemens, are at work upon the details and the foundations will be laid early in September. It is now estimated that two years will be consumed in the completion of the structure. The building itself, without furnishings, is to cost about \$90,000. In the arrangement of furnishings the architects are preparing designs for everything, such as pulpit, choir stalls, etc., and a special scheme in the windows is to be planned. All who desire to give memorials must follow the pre-arranged plan. In this way it is hoped to make the Cathedral a harmonious whole. It has been suggested that all the former students of the Kansas Theological School contribute to a fund for the placing of a fine stone pulpit in the Cathedral.

#### SEWANEE COMMENCEMENT.

THE MAIN details of the commencement of the University of the South at Sewanee, Tenn., have already been related in connection with the death and burial of the vice-chancellor, Dr. Wiggins. Further reports, however, add some details not hitherto published.

At the meeting of the Board of Trustees, Bishop Gailor, in his first address as chancellor, showed how necessary was the principle for which the University of the South stands, that Christianity is essential to any true education, any culture. "Christian education," he said, "is the application of ascertained truth in its highest sense, as set forth in the atonement, which tells of the sin of man and the forgiveness of God." It is for this Christian education that the university stands and to surrender it would mean to surrender her whole reason for existing. After the service the vice-chancellor's report was received, which showed a healthy condition in the university, but pointed out the fact that the times required some radical changes, especially in the medical department, due to the movement throughout the country to raise the standard of medical schools and to reduce their number by consolidation.

In this report the vice-chancellor, Dr. Wiggins, spoke of the effect the Carnegie foundation was having on the educational institutions of the country, how it was making it more difficult every year for institutions of a religious nature, not heavily endowed, to procure the best men for professors. Many institutions had surrendered their distinctive religious connections to take advantage of the Foundation, but he considered it a repudiation of fundamental principles for the University of the South to do so. In fact to him the idea was beyond the possibility of consideration.

On Sunday night the annual service of St. Luke's Brotherhood for the Increase of the Ministry was held in the university chapel. Instead of the usual sermon an address was made by the Rev. W. P. DuBose, D.D., on Sewanee's Contribution to the Ministry, which was in every way inspiring and encouraging to those who heard it, making them realize that the university was true to its claims of being a Church university, and was contributing her full share of good, strong men to the ministry, thereby justifying its existence and the ideals of its founders.

In part, Dr. DuBose said: "Among the Bishops actively interested and engaged in this University, Sewanee has herself contributed about one-third to the episcopate. If one or two of these were not actually stu-

dents here, they were otherwise so deeply associated and identified as to have become no less than Sewanee men. Our Seminary life here is practically no more than two-thirds of a generation old, and if we will look into the times of our other Bishops, who were not Sewanee men, it will appear that that is due to the fact that they could not have been so. Some of them, we will bear witness, have done their best to repair that early defect and have become Sewaneeites with the best of us. Judged by quantity and quality, I think Sewanee has contributed all she could have done in our episcopate.

"Looking over the statistics of my own diocese of South Carolina, the officers of convention, Archdeacons, Standing Committee, rectors of parishes, and heads of institutions—and again leaving out of account those faithful and venerable clergymen whose years preclude their having been Sewanee men—I find no fault with Sewanee's quota of contribution to the Church. In applying this principle of measurement to any other diocese, please let it be remembered that the return of product from us to any diocese cannot but be in some ratio to the supply, in quantity and quality, of raw material received from that diocese. There are dioceses which have not only given us, but have given us of their own and their best; there have been dioceses which have not done both these, and there are dioceses that have done neither. It cannot be asked of us that the return to all shall have been the same.

"One of the things to be most deprecated and feared in the South is the tendency apparent here and there of setting up local substitutes for regular institutions of theological training and preparation. It is hard enough to make the regular seminary acquire and furnish all that is needed; how much harder, when our resources are thus dissipated and wasted; and what will the substitutes be when the seminaries need so much more than they have, and to be so much more than they are? This location, this community, this academic department and University of Sewanee, to say nothing of our theological department itself, if we but all combine upon it to make it all it ought to be, furnishes what, if the South, through ignorance and indifference and neglect, ever suffers to be lost, or to fall below its uses and possibilities, can, humanly speaking, never be recovered or replaced. I have lately been observing, in even our own diocese, names being dropped from the ministry by deposition. I have observed that they were names utterly unknown to me, and, I suspect, to any regular seminary. We are pushing too far the necessity of taking anything we can get, with any preparation we can give. I defy any charge against Sewanee men of a disposition to forsake the active ministry of the Church. The exception or two that I can recall are of men who left Sewanee because they were not at home here; they went forth from us because they were not of us."

Monday was a black day for the whole mountain community. Dr. Wiggins had for some months been suffering from heart trouble, and the executive committee had urged him to take a much needed rest in hope that he might be restored to health, but he was so filled with a sense of duty and knew so well how the university needed all her men, that he refused to go. Everything was done by the faculty and other officers of the university to lighten his work, all feeling that it would be a calamity to lose so valuable a man. He appeared before the board of trustees and read his report on Saturday, and Sunday attended the chapel services. Sunday night, while talking to some callers, he fell and was unconscious for a short time, but the next morning was so much brighter that little fear of immediate death was felt. The board voted him a leave of absence for a year and elected Dr. W. B. Hall vice chancellor *pro tem.*, until

more permanent arrangements could be made. While this action was being taken, Dr. Wiggins died suddenly and all the mountain was cast in gloom.

**MATERIAL PROGRESS IN IOWA.**

ST. STEPHEN'S CHURCH, Spencer, is to be raised and a commodious basement built at the cost of more than \$3,000, which is already in hand. These new rooms will add greatly to the equipment of this parish, which, under the energetic leadership of the Rev. W. D. Morrow, is making excellent progress. At the recent visitation of the Bishop fifteen were confirmed.

ST. PAUL'S MISSION, Grinnell, which is under the care of the Rev. George R. Chambers, has purchased a lot in a more favorable location and is about to build a new church. The old property will be sold and the proceeds applied upon the new building.

A CONSIDERABLE number of improvements are being made in the interior of Grace Cathedral, Davenport. Owing to the work being done the edifice was closed two Sundays in June, during which time Dean Hare visited his old parish at New Milford, Conn.

REPAIRS and improvements have been made on the rectory at Estherville, and the new rector and his family are already in possession.

**MAYOR OF NEW YORK OFFICIALLY THANKED.**

THE Social Service Committee of the diocese of Long Island, through its secretary, the Rev. Canon Chase of Brooklyn, has sent a letter to the Mayor of New York City, thanking him for closing the moving picture shows on Sunday, and for his action in regard to Coney Island. The communication is in part as follows:

"We approve the position that you have taken, which insists that the lawlessness with reference to Sunday laws at Coney Island shall not be accepted as the standard for law enforcement throughout this great city.

"We believe that these businesses which pretend to break the law because they are friends of the poor and ministering to their pleasure are in reality the enemies of the poor, and are breaking down the laws which were meant to protect the poor and surround their children with such influences as shall teach moral principles, obedience to law and the love of God as the basis of the highest conduct.

"We desire to say that we are ready to cooperate with you in the good work of saving Sunday for rest, education and worship for all people, the rich and the poor."

**MISSIONARY JOURNEYS IN THE FIFTH DEPARTMENT.**

DURING the month of June the Rev. Dr. and Mrs. John Henry Hopkins have travelled mainly in Wisconsin, holding missionary services and meetings in parishes and missions in the dioceses of Fond du Lac and Milwaukee. In the former they visited Oshkosh, Marinette, Waupun (the annual meeting of the diocesan branch of the Woman's Auxiliary), Plymouth, Ripon, Fond du Lac (Dr. Hopkins also preaching the baccalaureate sermon at the Grafton Hall commencement), Appleton, Manitowoc, Sheboygan, and Stevens Point. Midway in this itinerary they went to Kalamazoo, Mich., to attend the diocesan convention of Western Michigan. In the diocese of Milwaukee, the places visited were Portage, Madison, Watertown, Oconomowoc, Eau Claire, Chippewa Falls, Shell Lake (for the Trinitytide meeting of the La Crosse Convocation), Janesville, Mineral Point, Kenosha, Milwaukee (the Cathedral), and Wauwatosa. Great interest was shown, especially at Oconomowoc, Eau Claire, Madison, and Shell Lake, in the diocese of Milwaukee, and liberal offerings were made at or soon after

these services, in some cases the first offerings given in several years and in other cases largely exceeding the sums given for general missions last year. During June, Dr. and Mrs. Hopkins travelled 2,460 miles, and addressed a total attendance of nearly 3,500, in twenty-two cities and towns. Since Dr. Hopkins began his work as department secretary, on February 1st, he and Mrs. Hopkins have gone to 100 cities and towns, in 10 dioceses, and have given nearly 300 addresses to a total attendance of 21,600, Mrs. Hopkins' share being about 100 addresses. They have travelled about 12,500 miles in these five months. During about three weeks in July they will visit points in Western Michigan, and will spend the first three days of August in the diocese of Marquette.

**DEATHS OF REV. F. J. MURDOCH, D.D., AND REV. W. H. BEAN.**

THE REV. FRANCIS JOHNSTONE MURDOCH, D.D., died suddenly at his home in Salisbury, N. C., on Tuesday, June 22nd, the immediate cause being heart failure. He was 63 years of age, and was a Confederate veteran. He was a graduate of the University of the South, which conferred the doctor's degree upon him, and was ordered deacon in 1868 and priest in the following year by Bishop Atkinson. Since 1872 he has been rector of St. Luke's parish, Salisbury. He was connected with St. John's, High Shoals, N. C., from 1868 till 1870, and with the Associate Mission at Asheville, N. C., 1870-72.

THE REV. WILLIAM HANSON BEAN died on Tuesday, June 22nd, in St. Luke's Hospital, New York City, of Bright's disease, in his 45th year. He was for several years rector of St. John's Church, New Rochelle, and of the Coutant Memorial Chapel in that city, and was also rector of St. Mary's Church, Keyport, N. J. He was born in Ontario and was graduated from Trinity College, Toronto, after which he served as a missionary among the Indians at Sault Ste. Marie, Mich. He was ordained deacon in 1894 by Bishop Potter, and priest in 1895 by Bishop Talbot.

**A DESERVED PROMOTION.**

THE REV. ALFRED J. P. MCCLURE was elected by the trustees, at a meeting held the early part of June, treasurer and financial agent of the General Clergy Relief Fund, in place of the late George C. Thomas.

Mr. McClure is a graduate of Princeton University and also of the Philadelphia Divinity School. During his nearly nine years' connection with the General Clergy Relief Fund, sixty-three dioceses have been merged or consolidated with the General Fund, the amount paid in pensions has increased from about \$10,000 to about \$125,000; the annuitant list from 150 to 550; the fund for automatic pensions at the age of 67 begun, and \$100,000 raised or pledged (and for which the \$5,000,000 commission, suggested by Mr. McClure, is now working), the permanent funds increased from about \$100,000 to \$350,000; the old and cumbersome name changed to the present title, and a systematic plan of reports of contributions and appropriations to the officials of each diocese established. In addition to his work in the ministry, Mr. McClure was for five years secretary of the Siberian Exile Petition Association and obtained the signatures of nearly one million people to a petition to the Czar of Russia, asking that the conditions of the Siberian exiles be ameliorated, and which resulted in the discontinuance of the knouting of women and the sending of them to the mines. He was also for some time secretary of the Pan-American Republic Organizing Committee. He has been greatly interested in work among boys and men and while engaged in this work shortly after leaving Princeton, he was led into the Church

through the influence of the late Bishop Stevens and the wonderful missionary power of the Prayer Book, the Bishop having sent him a number for use in men's meetings which he was conducting. Possessing a strong and genial personality, he stands high in the esteem and favor of all who meet and know him.

**IMPROVEMENTS TO ST. MICHAEL'S, PHILADELPHIA.**

ST. MICHAEL'S CHURCH, Germantown, Philadelphia, of which the Rev. Arnold Harris Hord is the rector, will shortly be enlarged and beautified by the erection of a fine memorial tower in memory of former parishioners now in Paradise, and by the enlargement of the present parish house, the whole group of buildings to be connected by a stone cloister. The improvements will cost over \$16,000, and it is purposed having most of the money raised and presented at the offertory on next St. Michael and All Angels' Day, which is always observed in this parish with special and elaborate services. A visiting Bishop will be the preacher on this occasion, which will be all the more important on account of its being the fiftieth anniversary of the founding of the parish. A stained glass window in memory of a daughter of the late Captain Heiskell, U. S. N., will be unveiled the same day and the Site and Relic Society of Germantown will erect a tablet over the graves of the monks of the Wissahickon, a religious sect of a Colonial period, and whose remains are interred in the churchyard.

St. Michael's has had five rectors, the late Rev. John K. Murphy, D.D., having been in charge upwards of thirty years. The present rector, the Rev. Mr. Hord, has been the incumbent about nine years. The membership and organization have doubled in number during his rectorship, and the parish ranks as one of the important and desirable in the diocese.

**ALBANY CATHEDRAL SUMMER SCHOOL.**

THE FOURTH annual session of the Cathedral School for Clergy was held at Albany, N. Y., in the week following June 20th, from Monday afternoon till Friday noon. This year marked a critical period in the history of the school, for Dean Talbot had organized the enterprise, and his removal to Oregon seemed to threaten its continuance. However, a group of clergymen of the Albany diocese, the Rev. Messrs. Newell, Purdy, Schlueter, and Johnston, bravely took up the work, and their courage and zeal were fitly rewarded. A larger number of men were in attendance this year than in any of the previous sessions—over fifty, representing nine dioceses. Of former lecturers Bishop Hall and Professor Nash (both of whom have assisted at three out of the four sessions) were present; while among those who lectured this year for the first time were Professor Rhineland of Cambridge, Professor Leighton of Hobart, and Professor Jenks of Trinity College, Toronto. In addition to these, who gave courses of lectures, conferences were led by Dr. Correll of Japan, on "Missions"; by the Rev. F. C. Lauderburn, on "Principles of Religious Education in Sunday School Work"; and by Dr. Pease, the New York state pathologist, on "The Tuberculosis Problem, and What the Clergy Can Do to Help in Combating the Scourge." It will be seen that a wide field of subjects was covered, as well as a variety of lecturers secured from different quarters. The single lectures tell their own subjects. In the course, dogmatic theology and New Testament exegesis were represented by Bishop Hall's treatment of "St. Peter's Teaching on the Meaning of Our Lord's Death"; philosophy, by Dr. Leighton, on "Psychology and Personality"; scripture

studies, by Dr. Nash, on "The Religious Use of the Imagination in Holy Scripture"; apologetics by Mr. Rhinelander, under "Comparative Religion"; and Church history, by Mr. Jenks. Where all were helpful, it might be invidious to single out particular courses for special appreciation; but all would recognize the exceeding value as well as charm of Dr. Nash's illuminating and inspiring lectures, and (in a different way) of Dr. Leighton's discussion and exposure of the fallacies connected with the much used phrase, "The Sub-Conscious Self."

As in former years, St. Agnes' School was, by the kindness of the authorities, placed at the disposal of the clergy; and the daily services of Eucharist and Morning Prayer were attended in the Cathedral. The committee is to be warmly congratulated on the success of their endeavors, and on what may now be considered the assured permanence of the school, which offer to the clergy the threefold opportunity of study, fraternal intercourse, and devotion. It may be noted as a growing appreciation of the opportunities afforded by the school, the clergy of the Archdeaconry of Ogdensburg voted in future to hold their summer meeting in Albany, so as to be able to combine their business with the studies of the school.

#### UNIQUE PARISH BUILDINGS FOR LAKEWOOD, OHIO.

PLANS ARE being prepared for the new parish buildings which will be erected by the Church of the Ascension, Lakewood, Ohio, of which the Rev. George Frederick Williams is the rector. Lakewood is a suburb of the city of Cleveland, which it adjoins upon the west, and will doubtless in the near future become a part of the city itself. The building, which is being planned by the rector and vestry of this parish, will be unique, even among city churches. In the church building, beside the auditorium and choir and vestry rooms, will be suites of rooms for seven or eight poor families, who will be given their quarters free of charge. There will be a hospital for the care of the sick of the parish and a gymnasium for physical training. There will be a large assembly room, capable of being thrown into the main auditorium, and thereby affording seats for 2,000 persons. Libraries, reading rooms, offices for parish purposes, dining room, and kitchen also will be provided. Mr. Andrew Cobb of Cleveland and Paris is the architect and is now engaged in preparing the plans. The Rev. Mr. Williams has long been keenly interested in sociological work, and this building will represent his idea of an institutional church.

#### MUNIFICENT GIFT TO KENYON COLLEGE.

ANNOUNCEMENT was made at the commencement of Kenyon College, Gambier, O., on Wednesday, June 23d, of the gift to the institution of the sum of \$100,000 by Samuel Mather of Cleveland, the income to be used for the purpose of increasing the salaries of the professors. It is to be applicable to the salaries of the college and seminary professors alike, and the income will be immediately available. This gift is regarded by the friends of Kenyon as the most important which has been made to the institution in recent years. It means much in the way of adding to the efficiency of the institution.

Commenting upon this gift, the *Cleveland Leader*, in its issue for Wednesday, June 23d, pays this high tribute to the Gambier institution:

"Kenyon is a small college, but it has a remarkable record of good work done and strong men graduated. Its high place in the history of Ohio and of the country is secure. Its alumni hold their own with the graduates of many institutions much larger and older in the big tasks of American life.

"This quality has been made possible by a talented and learned faculty as well as by the excellence of the material furnished by the undergraduates, many of whom are the sons and grandsons of Kenyon's loyal students of other days. It is impossible to get such results in any college without the right men in authority. Kenyon's fame has been made by the work of its students and its faculty alike."

The article appears as the leading editorial and is unsigned.

#### BISHOP LAWRENCE'S TRIBUTE TO DR. FALKNER.

BISHOP LAWRENCE has addressed a touching and feeling letter to the parishioners of St. Paul's Church, Boston, relative to the death of their rector, the Rev. Dr. Falkner. It is as follows:

"You will, I am sure, allow me to mingle my sorrow with yours in the unexpected death of your rector. I have known Mr. Falkner ever since he was a student; for he was under me at that time. Of a lineage which counted among its numbers many clergymen, men of force and devotion, he fulfilled the traditions of his family. High-minded, straightforward, devoted, and sympathetic, he was always ready to do more than his part in the service of others. It was his courage, as well as his devotion, which prompted him to take difficult positions in his ministry; and wherever he was he carried through the work without thought of himself.

"Coming to St. Paul's two years ago, he threw himself into the work, as you well know, with enthusiasm and devotion. He did, it seems to me, all that any man could do as rector of St. Paul's. His administrative ability, his love of people, and his pastoral sympathy, enabled him to meet the conditions with marked efficiency. In his diocesan relations he was growing in the esteem of clergy and laity.

"To you all, to whom he ministered in your sorrows and joys, the loss is heavy. You have, however, the memory of a valiant leader. His life will help us, each and all, to face our lives with fuller courage, faith, and devotion.

"Our prayers go up in sympathy for those whom he has left to mourn him here."

#### CAMBRIDGE SUMMER CONFERENCE.

THE ARRANGEMENTS for the Summer Conference of the Seabury Society of New York at the Episcopal Theological School, Cambridge, Mass., July 12th to 25th inclusive, are now completed. There will be early Sunday morning celebrations of Holy Communion in Christ Church at 7:30, and week-day celebrations in St. John's chapel at 7:15. There will be week-day services of intercession in St. John's chapel at 12:30 and sunset services on the school grounds at 6 P. M. Meals will be given in the refectory. A registration fee of \$5.00 is charged and arrangements are made for board and lodging at low prices.

The day calendar is replete with important addresses from thoughtful speakers and can only be given in these columns in very condensed form. There will be on Monday, July 12th, an initial reception and introductions, and an address by the president, the Bishop of Bethlehem, on "Mission Work at Home." Prof. Colladay's scriptural studies begin on Tuesday morning and continue throughout the week. On the same morning begins a week's course of missionary studies, and in the evening there is appointed a conference of laymen on Church extension. Wednesday continues the same subjects with an evening conference on the Junior Auxiliary. On Thursday evening the subject for discussion is "A Missionary Policy for the Sunday School," under the presidency of the

Rev. W. E. Gardner, chairman of the Missions committee of the Sunday School Federation. Friday night "Missions Within Parishes" will be spoken of under the direction of the Rev. W. E. Gardner. Saturday night the subject is "Church Social Service," with an address by Mr. Alex. F. Irvine of the Church of the Ascension, New York.

The week-days of the second week will also be well filled. There will be morning studies in the Book of Common Prayer by Prof. Samuel Hart; a continuation of the Mission Study Classes, if so desired; and a daily "open Parliament" on important subjects connected with Church work, conducted by specialists. On Monday evening the Rev. A. S. Lloyd, D.D., will speak on the work of the Board of Missions in the World; on Tuesday night Miss Emery will speak; on Wednesday night the Church Periodical Club will be discussed, and on Thursday night the Girls' Friendly Society. There will be Evening Prayer on Friday night and a social evening on Saturday, the 24th.

The arrangement for the three Sundays, being July 11th, 18th, and 25th, within which dates the conference is held, include plans for special speakers at a number of churches in Boston, Cambridge, and vicinity. There will also be a series of noonday services for the people at St. Paul's Church, Boston, during the two weeks.

Abundant plans for afternoon recreation are also made and the afternoons are left free for such plans. Information as to the entire period may be obtained from the Seabury Society at 23 Union Square, New York.

#### A "CONGRESS OF CHRISTIANITY."

PLANS have been made for holding at "Unity church," Montclair, N. J., a "Congress of Christianity" during the summer, at which speakers from many religious bodies will tell the distinctive message which such bodies claim to give. Among these there is an appointment on August 22nd for the Rev. William Wilkinson of Trinity parish, New York City, on "The Message of the Episcopal Church."

#### RECENT ANNIVERSARIES.

THE REV. FRANK NASH WESTCOTT has just completed twenty-five years of service as rector of St. James' Church, Skaneateles, diocese of Central New York. During his rectorship he has officiated at 85 marriages, 275 baptisms, 304 confirmations, 230 burials, and 10,300 Church services, including 3,800 celebrations of the Holy Communion. Mr. Westcott was born in Syracuse, N. Y., in 1853. He graduated from the Berkeley Divinity School at Middletown, Conn., in 1883, being ordained deacon in that year, serving in that capacity at St. John's Church, Syracuse. He enjoys a reputation as a writer, being the author of several books recognized as standard works by Churchmen throughout the country, and has been a frequent contributor to periodical literature. During his long service as rector of St. James' parish Mr. Westcott has won the affection of his parishioners and the esteem of his townsmen of all creeds. The membership of St. James' parish numbers at present about 360, nearly one-fifth the population of the village. The church is one of the foremost among the country parishes of the diocese in its contributions to missions. Its teaching and worship is of a Catholic character, and the parish as a whole has been singularly harmonious and united.

THE NINETY-THIRD anniversary of the founding of St. Matthew's parish in South Boston, Mass., was observed the week of June 21st, with special observance of a festive character on the evening of June 23d, which included a reception, supper, and addresses those taking special part being the rector the Rev. Ernest N. Bullock, the Rev. Albert B. Shields, lately rector of the Church of the



Redeemer, in the same district, and the Rev. Albert Crabtree, the present rector; the Rev. William J. Dixon, rector of Grace Church; and the Rev. William H. Dewart, former rector of the parish, but now of Christ Church, Hyde Park. Many of the older parishioners who had some time since moved away from the district returned to renew their old associations.

THE FORTY-THIRD anniversary of St. John's Church, Sharon, Pa., was celebrated June 16-20th, culminating on the last named date (Sunday) with two celebrations of the Holy Communion, the historical sermon being preached by the rector, the Rev. F. J. Mallett. At Evensong the Pan-Anglican hymn, "The day Thou gavest," was sung.

**GIFTS, MEMORIALS, AND BEQUESTS.**

THE MINNESOTA diocesan home for orphan children, "The Sheltering Arms," located in Minneapolis through the efforts of the Rev. C. E. Haupt, is raising \$15,000 in order to secure a further sum of \$20,000 from Mr. and Mrs. Whitney of Canada. Eight thousand dollars of the required amount is already secured in cash and pledges. It is expected that the balance will be secured this summer, and work will then proceed on the superstructure, the foundation being already built.

TWO MEMORIALS have lately been installed in Christ Church, Andover, Mass. One is an eagle lectern of carved oak, presented by Mr. T. Dennie Thomson of Andover in memory of his father, the Rev. James Thomson, who was rector of the parish from 1869 to 1874; the other consists of two offertory plates and an alms basin, all of silver, presented by Mrs. H. H. Tyer of Andover and her children in memory of the husband and father, Horace H. Tyer, who served the parish for thirty-five years as vestryman, treasurer, and junior and senior warden.

ST. THOMAS' PARISH, Taunton, Mass., is the recipient from Mr. and Mrs. Walter C. Baylies of the gift of a fine Sunday school building to cost \$20,000. With the gift Mr. and Mrs. Baylies express the wish that the parish raise the sum of \$5,000 before next January to pay off a mortgage and the current indebtednesses.

THE Society of St. Charles, King and Martyr, of England, has presented a pair of brass candlesticks for the altar of St. Christopher's Church, Columbus, Ga.

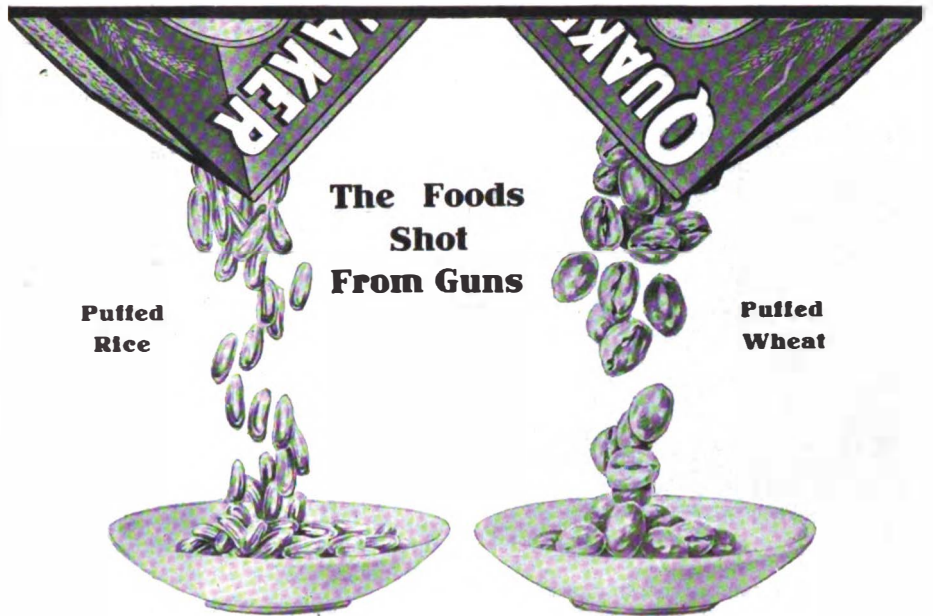
**PARISH AMALGAMATION ABANDONED.**

THE PROPOSED amalgamation of the parishes of St. Andrew's, Eighth and Spruce Streets, and St. Stephen's, Tenth above Chestnut Streets, Philadelphia, has been abandoned and the former parish will shortly call a rector to succeed the Rev. George Gunnell, who resigned last Lent to accept a parish in the diocese of Ohio. Both of these parishes have large endowment funds and are well able to maintain and carry on separate organizations.

**BETHLEHEM.**

ETHELBERT TALBOT, D.D., LL.D., Bishop.  
Progress at Shenandoah.

SHENANDOAH is an important point in the center of the anthracite region, with a population of about 30,000, and the people attached to All Saints' Church are mostly miners. The parish is showing wonderful vitality, the number of communicants having doubled in the past few months. An oppressive debt has been a hindrance, but it has, by hard work, been reduced to \$6,000. Over fifty have been confirmed in the past six months, the last being a class of eight on June 16th. The rector is the Rev. Samuel G. Porter.



**A Million a Month**

At this writing the sale on Puffed Wheat and Puffed Rice exceeds a million packages monthly.

It has almost doubled in the past three months. Every day, apparently, some ten thousand new homes adopt them.

All over the country, one is telling another about these enticing foods. And the others tell others.

Before the summer is over, perhaps a million new homes will enjoy them. Won't you let your home be one?

**Chosen by Three in Four**

At our New York lunch room we serve ten kinds of cereals—all our own make—to hundreds of people daily.

We serve all without preference, and all at one price—15 cents per dish. For our object is to learn what people want.

Of each 1,000 people who take ready-cooked cereals, 747 take the foods shot from guns.

Only one-fifth as many take Corn Flakes, one-tenth as many take Wheat Flakes, one-eighth as many take Breakfast Biscuits.

Our patrons are mainly men—men who want foods that are real and substantial. These are the foods they choose.

That indicates clearly that three homes in four will want puffed foods when they know them.

**Puffed Wheat 10c** Except in the Extreme West  
**Puffed Rice 15c**

These are the foods invented by Prof. Anderson, and this is the curious process:

The whole wheat or rice kernels are put into sealed guns. Then the guns are revolved, for sixty minutes, in a heat of 550 degrees.

That fierce heat turns the moisture in the grain to steam, and the pressure becomes tremendous. Then the guns are unsealed. Instantly every starch granule is exploded into a myriad particles, so the digestive juices act promptly.

The kernels of grain are expanded eight times—made four times as porous as bread. Yet the coats are unbroken, the shapes are unaltered. We have giant grain, crisp and delicious, ready to melt in the mouth.

**The Children's Choice**

If we had a lunch room where children were served, it is probable that nothing but these puffed foods would sell.

For the great crisp grains, to the children's taste, are the most delicious foods in existence.

Prove this on your table—hear what your people say. Serve Puffed Wheat one morning and Puffed Rice the next.

One of these foods will be your breakfast forever, if you let your people choose. Try it to-morrow—order a package now.

Sold by Grocers Everywhere.

**Made only by The Quaker Oats Company**

**DELAWARE.**

FREDERICK JOSEPH KINSMAN, D.D., Bishop.



BISHOP COLEMAN MEMORIAL TABLET  
IN ST. JOHN'S CHURCH, WILMINGTON, DEL.  
[By courtesy of the Gorham Co.]  
See issue June 26, page 311.

**CENTRAL NEW YORK.**

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

**Marriage of Rev. C. H. Fitch.**

IN TRINITY CHURCH, Elmira, on Saturday, June 19th, the Rev. Charles Harold Fitch of Sheffield, England, was united in marriage with Miss Elizabeth Sheffield Brown. The ceremony was performed by the Rev. Charles Hamilton McKnight, rector of the parish, and the Rev. Alexander Mackintosh of Southampton, England. The best man was the Rev. Harold Gibson of Darnall, Sheffield, England. The church was crowded with the friends of the bride, who has been a faithful and successful worker in parochial activities.

**FLORIDA.**

EDWIN GARDNER WEED, D.D., Bishop.

**Return of Rev. G. M. Royce.**

THE REV. G. MONBOE ROYCE has returned to America after an absence of thirteen years in Europe, and is now in charge of Christ Church, Pensacola. He was the founder and for several years the rector of our Church in Munich, and has spent the last six years in England, where he has taken constant duty under license of the Archbishop of Canterbury and the Bishop of London. He has contributed articles to several of the high-class English magazines.

**HONOLULU.**

H. B. RESTARICK, D.D., Miss. Bp.

**Personal Mention.**

DEACONESS SANDS, who has been working under Bishop Restarick in Honolulu for five years, four of which have been spent at St. Elizabeth's Proctor Memorial House, has been obliged for family reasons to sever her connection with the mission, greatly to the regret of the Bishop and those with whom she has worked.

DEACONESS MARY POTTEE, who has been working among the Japanese in Honolulu, goes to Japan in order to study the language.

RECENT additions to the educational force include the Rev. F. A. Saylor, from Nebraska, and the Rev. Rokuro Hori, who is working among the Japanese.

**IOWA.**

T. N. MORRISON, D.D., Bishop.

**General and Personal Mention.**

THE REV. GEORGE W. HINKLE is now priest in charge of St. Matthew's Church, Iowa Falls, where he holds services each Sunday evening.

THE WORK at Webster City is being cared for by the Rev. F. E. Drake, who holds weekly Sunday evening services.

THE STANDING COMMITTEE has organized with the election of the Rev. George W. Hinkle as president and Mr. J. J. Richardson as secretary.

WORK AMONG colored people in Des Moines has been inaugurated under the direction of the rector of St. Paul's, who looks forward to a large growth in interest and numbers.

THE BOYS of St. Paul's parish, Des Moines, to the number of fifty, participated in a camp at Clear Lake the early part of June. They were accompanied by the rector, the Rev. R. H. B. Bell.

**KANSAS.**

F. R. MILLSFAUGH, D.D., Bishop.

**Church Consecrated at Wetmore — Other Items.**

GRACE CHURCH, Wetmore, was consecrated by the Bishop of the diocese on the First Sunday after Trinity. The Rev. Francis S. White, rector of Trinity Church, Atchison, has taken this mission under his care and brought about the building of a handsome structure of wood. The sermon was preached by the Ven. Douglas I. Hobbs, Archdeacon of Kansas.

THE FEAST of St. Barnabas was the anniversary of the ordination to the priesthood of the Rev. George F. Degen, rector of Grace Church, Chanute. The vestry has recently increased his salary and the Daughters of the King presented to him a small pectoral cross of gold.

MRS. MARY F. DE FORREST of Atchison has just given the sum of \$2,000 to the episcopal endowment fund of the diocese, which now aggregates \$37,000.

ST. TIMOTHY'S CHURCH, Iola (the Rev. Carl W. Nau, minister-in-charge), has received an oak litany desk and credence and also a new lectern Bible.

**KENTUCKY.**

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

**Progress of Coon Bottoms Mission—Personal.**

THE MISSION station at Coon Bottoms, one of the points under the rector of St. John's Church, Uniontown, is taking on new life. John Birch, a lay reader, one of the students connected with St. John's School for Postulants, and a candidate for orders in this diocese, when the session closed June 1st, was sent there to reside that the mission might be more readily looked after than can be done by weekly visits. This is showing excellent results. Mr. Birch is maintaining a day school in addition to his Church services, and Sunday school. The congregation now numbers about sixty and the Sunday school has thirty pupils.

THE REV. ARTHUR E. WHATHAM, rector of St. Peter's Church, Portland, and priest in charge of Trinity mission, Louisville, has returned from Baltimore, where he went to receive medical treatment at Johns Hopkins Hospital. His health has been much improved thereby.

**MASSACHUSETTS.**

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

**News Notes.**

THE OFFICE of Holy Communion has been resumed for the summer at the Schlesinger McBurney cottage, Nahant, which is occupied this summer by the family of Mrs. O. H. Eustis. It has been customary for several years to celebrate Holy Communion at the home of some of the summer residents of

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**The Young Churchman Co., Waukegan, Wis.**

that place, as there is no provision at the little union church for this office.

IMPROVEMENTS will shortly be begun on Emmanuel Church, West Roxbury, which, it is hoped, will be completed by the early fall. They will cost in the neighborhood of \$1,200.

**MICHIGAN.**

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

Rectory Bought for St. Paul's, Detroit.

ST. PAUL'S CHURCH, Detroit, has made arrangements for the sale of its rectory on Erskine Street, and has bought a place next to the Cathedral for a rectory. Work on the Cathedral is progressing.

**MILWAUKEE.**

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

Features of La Crosse Convocation—Personal.

THE TRINITY-TIDE meeting of the Convocation of La Crosse was held at St. Stephen's Church, Shell Lake, on June 21st to 23d, and was an unusually successful gathering both of clergy and laity. Bishop Webb presided. The Rev. John Henry Hopkins, D.D., secretary of the Fifth Department, was also present, accompanied by Mrs. Hopkins. The introductory service was held on Monday evening, when Dr. Hopkins gave an account of the organization of the Fifth Department, and outlined the scope of the Church's general Missionary work at home and abroad. The Holy Eucharist was celebrated at 7 A. M. on Tuesday and Wednesday, and Bishop Webb gave a helpful meditation after each celebration. Morning Prayer was said each day at 9:15 A. M., followed by business sessions and discussions. One of the many admirable features of this convocation is the custom, inaugurated by Dean Moller of La Crosse, of having every missionary present his report in writing. These reports were the basis of thorough and careful discussion on Tuesday morning. Tuesday afternoon was devoted to two unusually fine missionary meetings. The first was addressed by Mrs. Hopkins, who spoke of the work of the Woman's Auxiliary with such effect that two new branches were organized. Delegations of the laity, both men and women, came from eight neighboring missions, including Turtle Lake, Clear Lake, Rice Lake, Cumberland, and Barron. At 2 P. M. an enthusiastic missionary mass meeting was held in the court house, the speakers being Bishop Webb, the Hon. David Douglas, ex-mayor of Eau Claire, and the Rev. Dr. Hopkins. The offerings, which were large, were given to General Missions, and fully 100 persons were present. In the evening Bishop Webb confirmed a class of eight, including a daughter of the Archdeacon, the Ven. H. E. Chase of Shell Lake. The church was crowded, and the sermon was preached by the Rev. M. W. Ross of Superior. On Wednesday morning a valuable paper on "Work Among Boys," by the Rev. P. H. Linley of Eau Claire, was read by his lay assistant, Mr. Hood, Mr. Linley being prevented from attending because of the illness of his wife. He described his own new secret society for boys, "The Knights of St. Alban," which has many unusual and notable features. Dean Moller and Archdeacon Chase read papers on "Ways and Means of Increasing the Efficiency of the Church in the Missionary Work of the Convocation," and the whole situation was thoroughly discussed. Before adjournment a resolution was adopted thanking Dr. and Mrs. Hopkins for "their kindness in attending, and in inspiring the clergy and laity at this meeting of the convocation."

THE SUMMER HOME for children maintained by the Sisters of St. Mary at Kenosha was opened this week with a hundred children from Chicago in attendance. A school is maintained for these children. A new fea-

ture of the work is a special department for the care of infants from the congested districts of the city.

THE REV. GEORGE F. BURROUGHS, rector of St. Andrew's Church, Milwaukee, with his wife and son, has left for a year's vacation in England. During his absence the Rev. A. L. Prescott, late of Western New York, will be in charge of St. Andrew's parish.

**MINNESOTA.**

S. C. EDSALL, D.D., Bishop.

Death of Judge Williston—Convention of the B. S. A.—Clerical Vacations.

JUDGE W. C. WILLISTON, senior warden of Christ Church, Red Wing, died suddenly on Tuesday, June 22nd. The judge had been identified with the parish from its foundation. He was born in South Carolina in 1830 and moved to Red Wing in 1859, and served continuously on the vestry from its organization. He served many years as junior warden, being elected senior warden on the death of the late Judge Wilder. The funeral service was held at the parish church Friday morning, the Bishop of the diocese officiating.

THE THIRD annual convention of the Minnesota B. S. A. was held in St. Mary's Church, Merriam Park (the Rev. G. H. Ten Broeck, rector), on Saturday, June 19th. The attend-

ance was good, especially of the Junior chapters. The Brotherhood is weak in Minnesota, but there is a growing interest. The new officers elected are: G. Bell, chairman; Dr. McKinstry, vice-chairman; C. F. Kilner, secretary and treasurer; and the Rev. G. H. Ten Broeck, chaplain.

AMONGST the Minneapolis clergy, the Rev. I. P. Johnson of Gethsemane will spend the summer at Turtle Lake, Minn., going home for the first and third Sundays of each month; the Rev. T. P. Thurston of St. Paul's will take two months' vacation, but will not leave the city; the Rev. A. G. White and the Rev. S. Kilbourne will spend August in the East; the Rev. A. R. Hill will go either east or west the same month; the Rev. S. B. Purves will be away in July, taking charge for that time of the services at St. James' Church, Prout's Neck, Maine; the Rev. C. E. Haupt will spend his vacation raising money for the "Sheltering Arms." Of the St. Paul clergy, Dr. Wright is already in Europe; the Rev. T. Sedgwick will spend his vacation at his summer home at Christmas Lake, Minnetonka; the Rev. C. H. Shutt at Turtle Lake, Minnesota, and the Rev. Fred Budlong will be in the East. Regular clerical supplies are provided in every case. No churches are closed in the diocese on account of summer vacations.

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**MONTANA.**

L. R. BREWER, D.D., Bishop.

**The New Standing Committee.**

AT THE annual convention of the diocese of Montana, held at Bozeman on June 20th to 23rd, the following Standing Committee was elected for the ensuing year: The Rev. Messrs. S. C. Blackiston, S. D. Hooker, and F. R. Bateman; Messrs. R. H. Paxson, W. C. Messiah and Frank Kennedy. At a meeting of the Standing Committee held in St. James' Guild Room, Bozeman, June 22nd, the following officers were elected: President, Rev. S. C. Blackiston; Secretary, Mr. Frank Kennedy.

**NEVADA.**

HENRY D. ROBINSON, D.D., Miss. Bp.

**Church Consecrated at Winnemucca—Rector Needed.**

THE Church of St. Mary the Virgin, Winnemucca, was consecrated by the Bishop shortly after his return from the East. This mission was freed from debt some months ago. The Church people are hoping for an increase in activity and zeal, now that the Archdeacon is able to give them more frequent services.

ST. PETER'S CHURCH, Carson City, is without a rector. This is perhaps the most desirable parish in the state, both in equipment and in the beauty of its surroundings. The vestry desires the new incumbent to go into residence about August 1st, providing he can be secured by that time.

**NEW JERSEY.**

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

**New Brunswick Convocation—Rector for Seventeen Years.**

THE REGULAR meeting of the Convocation of New Brunswick was held in Trinity Church, Elizabeth (the Rev. John R. Atkinson, rector). This being the time of the annual election, at the morning business session, the Bishop, on nomination of the convocation, reappointed the Rev. A. B. Baker, D.D., rural dean. A. A. De Voe of Spottswood was reelected treasurer. The Rev. Wm. N. Baily of Asbury Park was elected secretary, to succeed the Rev. W. Dutton Dale, who declined reelection. A discussion in regard to the employment of a general missionary for the diocese resulted in postponement of the matter for the present convention year. Much was said, without formal action, in regard to some changes in the missionary methods of the diocese. At the afternoon session the Rev. Robert Mackellar of Red Bank read an essay on "The Useful Layman." This was followed by an especially animated discussion of the religious and moral teaching given or lacking in the great universities. The evening missionary service included a strong plea for missions by John W. Wood of the Board of Missions, and a detailed and instructive address by Dr. S. A. Kropf, a well-known authority on tuberculosis. The next meeting will occur in October at St. Luke's Church, Roselle.

LAST WEEK there was briefly chronicled the resignation by the Rev. Gilbert R. Underhill of the rectorship of St. John's Church, Camden. Mr. Underhill has been rector of this parish for the past seventeen years, in the course of which he has established the daily Eucharist and has made the Holy Eucharist the chief service of Sunday with the proper accessories of worship. He has given such energetic work during this term of years that he feels the strain upon his strength to be more than he can stand, and he finds it necessary, therefore, to retire from the rectorship and will become a curate at St. Clement's, Philadelphia. It is a pleasure, however, to say that reports of the serious illness of Mr. Underhill are unfounded.

**OREGON.**

CHARLES SCADDING, D.D., Bishop.

**Diocesan B. S. A. Meeting—Opening of Grace Memorial Parish House, Portland—Other Items of News.**

ON THURSDAY, June 17th, the assembly of the B. S. A. held its annual meeting for the election of officers, at Portland, members being present from all over the diocese. Reports showed that several new chapters had been organized during the year, and that Brotherhood work in the diocese was gaining ground.

ON ACCOUNT of the illness of Mrs. Scadding, the reception which was to be held at Bishopcroft on June 17th was held in the new parish house of Grace Memorial Church. This mission, which has been in existence for only about five months, has been worshipping in a tent, but now will use the new parish house as a place of worship. This was also the formal opening. This mission occupies a place in one of the most thickly populated districts of Portland, and is destined to become a strong parish. The Rev. George B. Van Waters is the missionary in charge.

THE WOMAN'S AUXILIARY held its annual meeting at St. David's Church, Portland, on Friday, June 18th, which was opened with a

celebration of the Holy Eucharist, the sermon being preached by the rector, the Rev. H. R. Talbot. In the afternoon reports from the several branches showed that it had been the most successful year in the history of the Auxiliary in the diocese. Addresses were delivered by the Bishop, Archdeacon Chambers, and the Rev. F. B. Bartlett.

ALL SAINTS' MISSION, Portland, which has been located in the mill district, has removed its buildings about eight blocks into the residence district, and has incorporated into a parish with the election of the former missionary in charge, the Rev. R. E. Remington, as rector. This makes the second church in Portland that has been compelled to move into the residence portion of the city during the year. St. Mark's Church being the other.

ARCHDEACON CHAMBERS, acting with the advice of the Bishop, has purchased a building suitable for a parish house and moved it on to the church property at Roseburg. This will give St. George's mission a full working plant. A missionary will be placed in this field in the near future.

THE OREGON CLERICUS held its annual meeting at St. Stephen's pro-Cathedral, Portland, on June 15th. An address was given by the Rev. O. W. Taylor. After a special ser-

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vice, consisting of a renewal of the ordination vows, the Rev. W. A. M. Breck delivered an address. The election resulted in the selection of the Rev. H. R. Talbot as president and Archdeacon Chambers as secretary.

MRS. SCADDING, wife of the Bishop, whose serious illness has already been reported in these columns, is now pronounced out of danger, though still very ill.

**PENNSYLVANIA.**

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

Rector Assists in Presbyterian Function—  
Church Service for Children Only—A Correction.

THE REV. THOMAS J. TAYLOR, by invitation, was present and offered the "Dedicatory Prayer" at the laying of the cornerstone of a Presbyterian place of worship in Kenneth Square, Chester county, Pa., on Sunday afternoon, June 27th. Mr. Taylor is the rector of the Church of the Advent in that place, which was the home of the late Bayard Taylor, the poet. He reports the sum of \$1,000 in cash and pledges towards the new parish house.

THE RECTOR of St. John's Free Church, Emerald and Elkhart Streets, Philadelphia, the Rev. R. W. Woodroffe, established shortly after becoming rector a year ago a children's church, which is held at 9:15 for children solely. The choir is composed of thirty young girls. The average attendance at the services has been 100.

THE REPORT printed last week in THE LIVING CHURCH that a clergyman had declined a call to the Church of the Holy Apostles, Philadelphia, was incorrect, no such call having been extended. It is proper for THE LIVING CHURCH to say that the information published came in such wise as to seem accurate, but that it proves otherwise, and must therefore have been a just cause of annoyance to the clergyman named, who had no responsibility for the error.

THE BISHOP COADJUTOR and family left town on an extended vacation on Tuesday, June 22nd. They will spend the summer at their house at Seal Harbor on the coast of Maine.

**PITTSBURGH.**

CORSTLANDT WHITEHEAD, D.D., Bishop.

Clerical Union Meets.

THE CLERICAL UNION held its last meeting for the season of 1908-1909 on June 21st, at Trinity parish house, Pittsburgh. The paper for the day was a review of Professor James on Pragmatism, read by the Rev. W. E. H. Neiler. The annual election of officers took place, with the following result: President, the Rev. C. M. Young, Oakmont; Vice-President, the Rev. D. L. Ferris, Calvary, Pittsburgh; treasurer, the Rev. W. E. Van Dyke, St. Mary Memorial, Pittsburgh; Secretary, the Rev. John R. Pickells, Grace Church, Pittsburgh.

**SOUTH DAKOTA.**

W. H. HARE, D.D., Miss. Bp.  
F. F. JOHNSON, Ass't. Miss. Bp.

Good Work in a New Country.

THE REV. W. BLAIR ROBERTS, whose ordination to the priesthood is given elsewhere in this issue, is a graduate of Trinity, '05, and of Berkeley Divinity School, '08. He volunteered immediately to take charge of a portion of the South Dakota field which Bishop Johnson represented to him as "absolutely raw land for the Church," and took up the work last July. Until his coming nothing had been organized in the way of mission work and only a few services, at very irregular and infrequent intervals, had been held in that part of the country. Mr. Roberts soon organized the Church of the Incarna-

tion at Dallas, a city now two years old, and has built a fine church at a cost of \$2,700. The church was consecrated the day before Mr. Roberts' ordination to the priesthood. Mr. Roberts has also organized Trinity mission at Fairfax, forty-five miles from Dallas, and it is in a thriving condition. He also ministers at several points which are distant from twelve to forty miles from Dallas, where he lives. On the occasion of Bishop Johnson's recent visitation he confirmed six persons at Dallas, two at Fairfax, and ten at another point, all of them presented by Mr. Roberts as one of the results of his year's work.

**CANADA.**

A Week's News of the Canadian Church.  
Diocese of Quebec.

CONVOCATION week for Bishop's College, Lennoxville, began June 22nd. The annual meetings of the Alumni Association took place on the 23rd, and also the business meetings of corporation, convocation, and College Council. There was an early celebration of Holy Communion in the college chapel on the morning of the 24th and a choral celebration at 11 A. M. The university sermon was given by the Right Rev. Dr. Farthing, Bishop of Montreal.

Diocese of Huron.

A LARGE number of subjects were discussed at the June meeting of the Bruce rural deanery, with a very good attendance of both clerical and lay delegates. How to interest the laity in Church work was one subject taken up.—St. GEORGE'S Church, London, has received a legacy of \$1,000, towards paying off the debt on the church.—FOREIGN mission work received a great deal of attention at the June meeting of the rural deanery of Perth, and great interest was shown in the addresses of the Rev. H. J. Hamilton, missionary from Japan, on furlough.

Diocese of Toronto.

A VERY handsome silver dish was given by the city clergy of Toronto to the Rev. Canon Welch, June 10th, the occasion being his approaching departure for England, where he goes to become vicar of Wakefield, Yorkshire. Canon Welch also received the degree of LL.D. from Toronto University.—A RETREAT for women is to be held at Bishop Bethune College, Oshawa, from July 13th to 17th, conducted by the rector of All Saints' Church, Penetanguishene, the Rev. H. M. Little.—A CARVED oak retable has been presented to St. John's Church, Weston.

Diocese of Qu'Appelle.

THE MONEY for the support of the "Prairie Brotherhood," now at work in the diocese, has been subscribed by friends in England. The society consists at present of four unmarried priests, to whom the Bishop has assigned a certain field of work. Their work will be carried on in the same manner as that done by the Bush Brotherhood in Australia. There are now sixty-two clergy at work in the diocese in addition to the Bishop.—A NEW mission was opened at Melville in June.

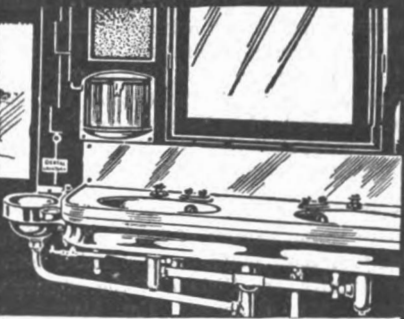
Diocese of New Westminster.

BISHOP DART has appointed the Rev. E. W. W. Pugh, Archdeacon of Yale, in succession to the late Archdeacon Small. His special work is the superintendence of the Indian reserves, on which there are built about thirteen churches, with a Church membership of 1,600.—ARCHDEACON PUGH has been at work among the Indians at Lytton mission for some years and he is a graduate of Selwyn College, Cambridge.

Diocese of Montreal.

JUBILEE services to commemorate the consecration of St. John's Church, Brome, were held June 20th and 21st. The building of the church in 1857 was largely due to the

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## EDUCATIONAL.

[Continued from Page 358.]

an oration on "The Development of Internationalism." "The Crime of Tariff Making" was the subject of the oration of Harold Nathaniel Chandler of Fitchburg, Mass. He concluded with the valedictory address. President Luther then announced the award of the three Holland scholarships, amounting to \$600 each, for next year. Then followed the conferring of the degrees, after which the exercises were concluded by the singing of the Doxology and the benediction. The baccalaureate sermon was delivered at Christ Church, Hartford (the Rev. James Goodwin, rector) on the evening of the Second Sunday after Trinity.

THE 74TH annual commencement of the Hannah More Academy, the diocesan school of Maryland, was held at 11 A. M., June 15th. The Bishop of the diocese was unable to be present and preside as usual, and his place was taken by the Rev. Arthur Kinsolving, D.D., rector of St. Paul's Church, Baltimore. Dr. Kinsolving delivered the address and presented the diplomas to nine young ladies. The examining chaplains appointed by the Bishop each year to inspect the school reported most favorably upon the condition of the school and the character of the instruction given and commended the school for its air of Christian culture. The nine graduates were Margaret Averill, Margaret Byrd Page Burwell, Emma Coekey, Mary Jane Gilbert, Elizabeth Scott Hurtt, Marguerite Gardiner James, Alfreda Kilgore Johnson, Elizabeth Kephart, Lucy Kimball. The Alumni Association met at the school on June 14th and reorganized. It is intended to make a special effort to have all former pupils return for the commencement next year, being the 75th since the first pupils were graduated.

ON WEDNESDAY evening, June 16th, St. Helen's Hall, Portland, Ore., closed the most successful year in its history. The commencement address was delivered by the Rev. Dr. George W. Smith, ex-president of Trinity College, Hartford, Conn. Seventeen young ladies received their diplomas. Over 150 girls, all dressed in white and wearing white veils, marched into the hall singing "Ancient of Days." The hall has been filled for the whole year, and under the management of the Sisters of St. John the Baptist the school is now what all Church schools should be, a school not only to emphasize education of mind, but of religious training in the ways of the Church.

THE 115TH anniversary of Cheshire Academy, Cheshire, Conn., was observed June 17th. A pleasing feature of the day was the placing of wreaths of ivy upon the graves of Drs. Bronson and Horton, formerly principals of the school. This was done by Prof. Woodbury, accompanied by a delegation of boys from each form. There was presented by William C. Demorest, '75, the original bell of the institution. The Hon. A. Heaton Robertson presented the diplomas of the school to the members of the graduating class. The Benediction was pronounced by the Rt. Rev. Edwin S. Lines, D.D., '68, Bishop of Newark, who attended the commencement exercises of Cheshire for the forty-third consecutive time.

THE BACCALAUREATE sermon before the graduating class of Hallock (Minn.) High School was delivered by the Rev. J. F. Cox, rector of St. John's Church, Hallock, on Trinity Sunday (June 6th), at 7:30 P. M.

BISHOP SCADDING preached the baccalaureate sermon for the University of Oregon on the afternoon of Sunday, June 20th, at Eugene.

THE ONLY happy men and women are those who make the most of themselves in preparation for their work, do their work in the best way they know how, and take what comes of it as being right and just.

## RACIAL EFFECT OF ALCOHOL.

DR. PARKS of Atlanta, Ga., in an interesting study on "The Effect of Alcohol on Temperament as It Relates to Race and Nationality," declared that many of the characteristics of the effects of alcohol on the body were governed by the race and nationality. "To the Englishman, alcohol brought repose and comfort; to the Frenchman, it created excitement and interest; to the German, it was anaesthetic; to the Italian, it was courage and force; to the Irishman, it was sense enjoyment; to the American, alcohol simply gives a feeling of power and

capacity, without any pronounced type. The negro is not an inebriate as a race. He drinks to quiet excitement, and to give relief. The Jew is not a race drinker. Alcohol to him is simply a sedative. The Russian takes alcohol in the place of food, and his drinking is a very marked characteristic."

THE MAN who knows what he ought to do next is as common as blackberries. But the man who knows what he ought to do next, and goes and does it, is as rare as an orchid, and ten thousand times more valuable. Virtue is in action, not in thought.—*New Guide.*

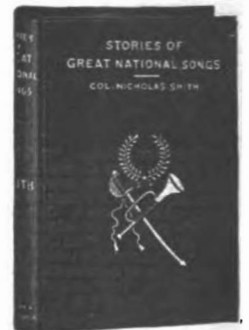
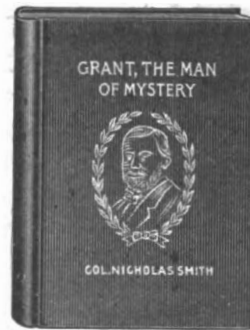
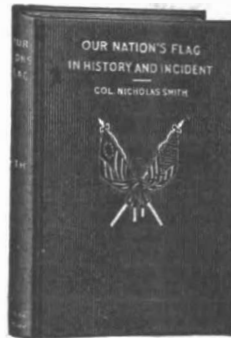
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