

The State Historical Society

The Living Church

VOL. XLI.

MILWAUKEE, WISCONSIN.—JULY 31, 1909.

NO. 14

416 LAFAYETTE ST., NEW YORK

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

153 LA SALLE ST., CHICAGO

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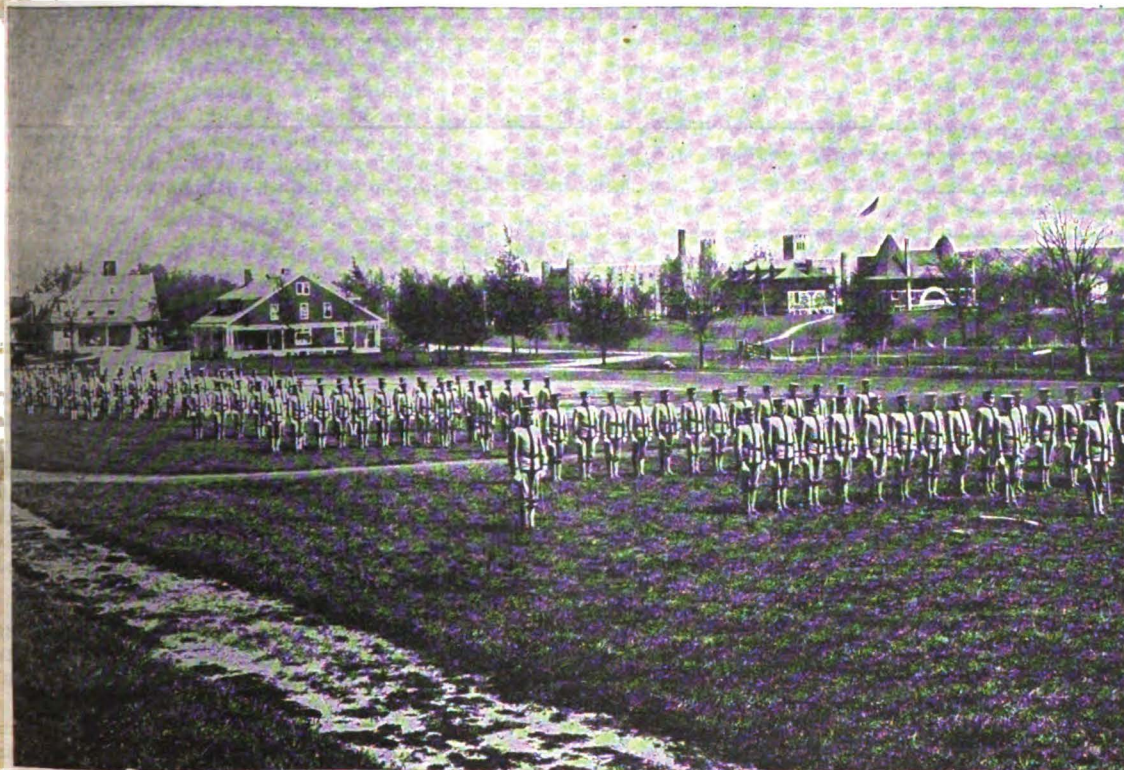
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The Church at Work

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.
B. D. TUCKER, D.D., Bp. Coadj.

In the Interest of Colored People.

THE ANNUAL conference of Church Workers among Colored People will be held from August 31st to September 3d, inclusive, at St. Paul's School, Lawrenceville. All persons actively engaged in Church work among the race are members of the conference.

VERMONT.

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

An Interesting Feature of the Franklin County Clericus.

THE MEMBERS of the Franklin County Clericus held their summer session at St. Matthew's Church, Enosburg Falls, on July 19th and 20th. A paper on "Some Practical Difficulties in the Work of the Ministry" was read by the Rev. F. B. Leach. The rector of the parish, the Rev. W. T. Forsythe, celebrated on this occasion the twenty-fifth anniversary of his ordination to the priesthood. On the Monday Evensong was said and an inspiring sermon on the work of the ministry was preached by the Rev. S. H. Watkins, rector of St. Luke's Church, St. Albans. Holy Communion was celebrated by the rector on Tuesday morning. The clergy of the district, with a few friends, presented to him a token of their esteem and affection.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Good Work of the Rev. W. J. D. Thomas — Brotherhood Meeting—Arrangements for Summer Services.

THE REV. W. J. D. THOMAS is having good success in the parish of Brookland, to which he went on resigning the diocesan missionship he held so acceptably. There has been no

building in the parish heretofore suitable for a school-room, nor has the Church possessed a font, but by the rector's efforts both of these needs are being supplied. Both Langdon and Rosendale are in this parish. At Langdon the work is particularly flourishing; open-air services, marked with much interest and enthusiasm, have been a leading feature of it.

THE MIDSUMMER meeting of the Brotherhood assembly of the diocese was held on Monday evening, July 19th, in the assembly hall of the Cathedral choir school, Mount St. Albans.

THE REV. J. H. BLAKE and the Rev. Frederick B. Howden have together entered into an arrangement by which the Very Rev. Dean Price of Atlanta Cathedral will conduct service alternately in Christ Church and St. John's Church on the three last Sundays in August and the first in September. Dean Price has been in charge of the Cathedral at Atlanta since 1905.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Niles Church Calls a Rector.

THE REV. HENRY LODGE, curate of the Church of the Redeemer, Chicago, Ill., has been spending his vacation at Niles, where he has held services on Sundays. These services have been so acceptable to the entire congregation that a request has been made to the vestry of the parish at Niles that he be called to the rectorate, which has been vacant since last November. This call has been extended and the Rev. Mr. Lodge has the matter under consideration.

CANADA.

Church News Gleanings Among the Dominion Dioceses.

Diocese of Montreal.

MUCH interest is felt in the visit to Montreal of the Rev. Herbert Hensley Henson, D.D., Canon of Westminster Abbey, and rector of St. Margaret's since 1900. He was to preach in Christ Church Cathedral, Montreal, July 25th.

Diocese of Columbia.

AT THE closing of the celebration of the jubilee of the diocese, which took place in Christ Church Cathedral, Vancouver, the building was crowded. The Clericus had been in session in the city during the week and the members took part in the procession, which marched from the church schoolhouse to the Cathedral. Bishop Perrin preached.

Diocese of Toronto.

THE SUCCESSOR to the Rev. Canon Welch as rector of St. James' Cathedral, Toronto, the Rev. H. P. Plumtre, will arrive from England and take up his work in Toronto early in September.—BISHOP SWEENEY conducted the service for inducting the new rector of St. Philip's Church, Toronto, the Rev. J. H. Teney, July 5th. A number of the city clergy were present. The Bishop was rector of this parish for many years, only resigning it on his election to the episcopate.—ANNIVERSARY services to celebrate the opening of the mission of St. Monica, Norway, will be held the third week in August.

Diocese of Ontario.

BISHOP MILLS has been making visitations in the country parishes during the month of July. At Christ Church, Burritt's Rapids, July 9th, the Bishop dedicated an altar given in memory of his father and mother by the Rev. A. de Pencier of Vancouver.—A FINE oak reredos has been presented to Trinity Church, Merrickville, in memory of Mr. and Mrs. Houston, by their children.

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OFFICERS.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 153 La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 84 Great Castle Street, Oxford Circus, W.

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

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SUBSCRIPTIONS.

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

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

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

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THE WAGES OF SIN.

FOR THE EIGHTH SUNDAY AFTER TRINITY.

THE warning in both the Epistle and Gospel for to-day is a plain one. "If ye live after the flesh ye shall die." "Not everyone that saith unto Me, 'Lord, Lord,' shall enter into the kingdom of Heaven, but he that doeth the will of My Father which is in Heaven." This is so definite a statement that the sincere man, eager to do the will of God, must inquire what that supreme will is. In the fifth chapter of St. Matthew Christ says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of Heaven." This is a most startling announcement, and should lead us at once to inquire into the lives of these two classes of Jews. In what did their righteousness consist? If we turn to the twenty-third chapter of St. Matthew's Gospel we find a summary, given by Christ Himself, of their attitude to God and man. Eight separate charges are brought against them, beginning, "Woe unto you scribes and Pharisees." Blind guides they were, who "outwardly appear righteous unto man, but within are full of hypocrisy and deceit."

Have we no such characters among Christians to-day? In the commercial life are there none "who devour widows' houses, and for a pretence make long prayers"? Do the employees of a Christian man receive any greater consideration than those of an unbeliever?

The Pharisee observed the outward letter of the Law. He never neglected the Temple service. He gave liberally to be seen of men. He prayed publicly on the corners of the street, and he received his reward. Hence it is plain that unless the righteousness of the Christian is of the heart as well as outwardly, he need never expect to enter into the wonderful life of celestial joys, glimpses of which are given us in Holy Writ. The fear of God has brought many a soul to a consciousness of his need of a Saviour who can forgive sins. "The fear of the Lord is the beginning of wisdom." But it is not the end of it, for "Perfect love casteth out fear." Christ died to save His children from their sins, not in them. To enter Heaven they must be purified from every sin by the sacraments which He has provided in the Church. People do not realize the enormity of sin; how deep its roots are, and what power it has over the heart of man. There is no avocation in life where the temptation to sin does not enter. But "Blessed is he that endureth temptation, for when he is tried he shall receive the crown of life." What is a temptation to one person may have no power over another. Satan suits his temptations to our character and our environments. The man of wealth is not tempted to steal a loaf of bread; but he may be tempted to embezzle upon a large scale, or to force the rise of stocks, and commit wholesale robbery. Satan tempts women of the Martha type to place too high a value upon active service, and count time wasted that is spent in prayer and meditation. He leads the naturally indolent Christian to neglect her share in active service. He is a wise tempter, and insinuates his suggestions so artfully that one may not realize from whom the temptation comes. "He goeth about as a roaring lion, seeking whom he may devour."

Many who begin well in battling with their sins fail under the stress of contending with the world, the flesh, and the devil. "He that putteth his hand to the plough and looketh back, is not fit for the kingdom of Heaven." "God Almighty alone knows who will persevere unto the end."

"Thou may'st have willed that we should die
In friendship, Lord, with Thee,
Or we may in the act of sin
Touch on eternity."

C. F. L.

PRESIDENT ELIOT'S NEW RELIGION.

BISHOP McFAUL is in position to say: "I told you so." President-Emeritus Eliot has outlined his conception of the "New Religion" which is to sweep over mankind during this twentieth century. Perhaps his son, the Rev. Samuel Eliot, is right in saying, as quoted in the Newark *Evening News*, that his father's pronouncement was "really nothing new."

"My father," he is quoted as saying, "has simply enunciated the principles of the Unitarian faith—that which is adhered to by President Taft. His statement is a very plain and simple one and I cannot conceive that it could have in any way been misunderstood."

Father and son are thus in disagreement as to whether the elder Eliot's religion is really a new one. Certainly most of us will agree that we have heard something very much like it many times before, and if the son is right in saying that his father "has simply enunciated the principles of the Unitarian faith," then Dr. Eliot has simply done what he would probably condemn any "bigoted" Episcopalian, or Presbyterian, or Roman Catholic for doing: he has used the Harvard summer school for the propagation of a distinct "dogma"—"faith," his son calls it—of the religious sect to which he belongs. He has simply preached his own denominationalism. Any denominationalist who chose to use an "undenominational" forum for the purpose could have done the same thing. Incidentally it affords a striking commentary on "undenominationalism" and on "breadth."

But of course that is merely a by-thought. Before discussing President Eliot's new-old religion, whether it be Unitarianism or Eliotism, we ought to set forth a synopsis of what he has said. In doing so we are using in condensed form the version which appeared in the *New York Times*; but the press associations have given it general circulation, and substantially the same report has appeared in the daily papers throughout the land. This, briefly stated, is Dr. Eliot's position:

He holds that religion is not fixed but is fluent and that it changes from century to century. The progress in the nineteenth century far outstripped that of earlier periods and the progress of the twentieth century is to bring about what he calls the new religion.

"The new religion will not be based upon authority, either spiritual or temporal; the present generation is ready to be led, but not driven. As a rule, the older Christian Churches have relied on authority. But there is now a tendency toward liberty and progress, and among educated men this feeling is irresistible. In the new religion there will be no personification of natural objects; there will be no deification of remarkable human beings, and the faith will not be racial or tribal.

"A new thought of God will be its characteristic. The twentieth century religion accepts literally St. Paul's statement: 'In Him we live and move and have our being.' This new religion will be thoroughly monotheistic. God will be so immanent that no intermediary will be needed. For every man God will be a multiplication of infinities. A humane and worthy idea of God then will be the central thought of the new religion.

"This religion rejects the idea that man is alien or a fallen being, who is hopelessly wicked. It finds such beliefs inconsistent with a worthy idea of God. Man has always attributed to man a spirit associated with but independent of the body. This spirit is shown in a man's habits, in his appearance and actions—in short, it is his personality; it is the most effective part of every human being. In the crisis of a battle it is a superior soul that rallies the troops, and it appeals to souls—not to bodies.

"The new religion will admit no sacraments, except natural, hallowed customs, and it will deal with natural interpretations of such rites. Its priests will strive to improve social and industrial conditions. It will not attempt to reconcile people to present ills by the promise of future compensation. I believe the advent of just freedom for mankind has been delayed for centuries by such promises. Prevention will be the watchword of the new religion, and a skilful surgeon will be one of its ministers. It cannot supply consolation as offered by old religions, but it will reduce the need of consolation.

"The new religion will laud God's love, and will not teach condemnation for the mass of mankind. The true end of all religions and philosophy is to teach man to serve his fellow-man, and this religion will do this increasingly. It will not be bound by dogma or creed; its workings will be simple, but its field of action limitless. Its discipline will be the training in the development of coöperative good-will.

"Again and again different bodies of people such as Spiritualists and Christian Scientists have set up new cults. But the mass of people stay by the Church. Since there will be undoubtedly more freedom in this century, it may be argued that it will be difficult to unite various religions under this new head; but such unity, I believe, can be accomplished on this basis—the love of God and service to one's fellow-man. There are already many signs of extensive coöperation—democracy, individualism, idealism, a tendency to welcome the new, and preventive medicine. Finally, I believe, the new

religion will make Christ's revelation seem more wonderful than ever to us."

First of all, why does this new religion "accept literally St. Paul's statement: 'In Him we live and move and have our being'?" Who was St. Paul that he should give us the keynote to a twentieth century new religion? What is there new about a proposition that was confidently asserted on behalf of an old religion nineteen centuries ago? Since both "authority" and, evidently, the supernatural are rejected, how can St. Paul be cited at all? It cannot be as an "authority," for, with Johann Most, Dr. Eliot repudiates "authority." At best St. Paul himself cannot have known his statement to be true, for, on the hypothesis of this new religion, he could have done nothing more than guess at it, it being impossible to demonstrate the fact mathematically; and a guess is a poor foundation for a new religion, even when reinforced by Dr. Eliot's guarantee that it is to be accepted "literally." So the religion from which authority has been ejected is to be founded upon the authority of St. Paul, and the undogmatic religion upon a dogma extracted from one of the most dogmatic of all the speeches recorded in the New Testament; a dogmatic address of St. Paul which led up to the proclamation of the fact of the Resurrection, and which had the result that "when they heard of the Resurrection, some mocked." Really, for the beginning of an undogmatic, unauthoritative religion, this citation of St. Paul's address to the Athenians seems rather unfortunate. Like every other undogmatic religion, it seems evident that Dr. Eliot's is simply one in which "dogmas" are selected according to his own sweet will. We commend to him a very sane and sensible editorial showing how absurd it is to speak of Unitarianism as undogmatic, which appeared in the organ of that body, the *Christian Register*, within the past year, and which, if we remember rightly, we commended at the time. Dr. Eliot has simply allowed himself to fall into a common misconception of the man-in-the-street, which his own denominational organ has wisely rebuked for its futility. His new religion is as dogmatic as the Catholic Faith, and yet advertises that it rests upon no certain information on the very subjects upon which it dogmatizes.

We are not willing to leave this foundation principle even here. How does Dr. Eliot know that St. Paul was right in making that assertion which he "accepts literally"? Whatever else may be involved in that proposition, it "literally" opens the floodgates of the supernatural. "God"—who is He? Has the telescope revealed Him? Has the microscope enlarged His parts? Has the Harvard biologist dissected Him? Why the very conception of God is sufficient to overthrow Dr. Eliot's religion!

Dr. Eliot takes Him whom the scientist can neither locate nor measure, and dogmatically affirms that "In Him we live." Yet biology has traced human life from protoplasm, and anthropology has watched its varying manners of development under every known condition; and neither biology nor anthropology has ever found God. He affirms that "in Him we move." Yet anatomy has revealed the structure of limbs and nerves, and psychology has explained the brain sensations and the conscious and subconscious mandates which govern the motions of the body, and has traced each to the ultimate brain cell from which its movements proceed; but the brain cell is not God. Dr. Eliot dogmatically affirms: "In Him we have our being." Yet the external environment amidst which human life has been lived has been charted and analyzed, and no philosopher, unless it be Mrs. Eddy, has confused that environment with God. How does Dr. Eliot know the truth of this proposition which the new religion is to accept literally? True, St. Paul told him so; but in a religion devoid both of authority and of dogma, of what value is St. Paul's testimony? And after all, St. Paul was speaking of a religion which culminated in the vital fact that one Jesus rose literally from the dead. What has Dr. Eliot's new, twentieth century religion to do with that? Can it be—it seems almost blasphemous to suggest it, but one cannot think what else Dr. Eliot can have in mind; can it be that Dr. Eliot meant to strike at Him whom St. Paul preached as Son of God, when he declared that in the new religion "there will be no deification of remarkable human beings"?

And, "finally," Dr. Eliot believes "the new religion will make Christ's revelation seem more wonderful than ever to us." But how can there be any "revelation" in an undogmatic religion that recognizes no authority? Revelation must reveal something. Has Christ "revealed" anything, whatever? If Dr. Eliot answers in the affirmative he becomes dogmatic and there-

by violates his own religion. Moreover, revelation can only be an attribute of supernatural religion. If a divine revelation has been given to mankind, it is puerile not to base statements upon that revelation, and those statements, of course, constitute dogma.

THE REAL TROUBLE with Dr. Eliot's religion, like that of most apostles of "breadth," is that it is too narrow. He seems blindly to perceive this when he admits that his new religion "cannot supply consolation as offered by old religions, but," he cheerfully adds, "it will reduce the need of consolation." Reduce the need! Aye, but will it *remove* the need of consolation? Will a religion in which skilful surgery takes the place of sacraments, of prayer, and of pastoral ministrations, comfort the mother whose child has passed from her? Will it supply to the homeless wife the consolation of recompense in another world? Will it make good all the inequalities of this present life, do justice to the miser who has drained the life blood out of little children, supply to those children that which their poor, stunted lives on earth have not had? "Reduce the need of consolation"! Granted that improvement of social conditions may sometime lessen many of the inequalities that now exist, what about the myriads of human beings whose lives must be spent before that millennium comes?

We should not wish here to fall into the opposite error from Dr. Eliot's. It may be true that the old religion, as it has been practised by adherents who confessed themselves "miserable sinners," has been deficient in its duty "to improve social and industrial conditions," and has sometimes permitted its correlating duty of reconciling "people to present ills by the promise of future compensation," to overshadow the former duty. This only means that, after all, the historic Christian religion is so vast, so "broad" in its true significance, that it has not half been tried as a factor in this present world. But Dr. Eliot would narrow and not expand this deficient practice. His religion has in it nothing sweet and sacred for the individual soul. It deals with society in the mass, and has nothing for the individual but greater material comforts. It sacrifices the conception of eternity for the sake of time. It is a cold, hard doctrine. Only this week the papers told us of a suicide club of disheartened factory girls in Cleveland. If real Christianity could only be brought to these girls, it would show them something to live for in the midst of the most depressing conditions, and it would reveal to them the true perspective of their own immortal lives, in which failure here below might be transmuted into perfection of bliss in the divine love in eternity. True, Christianity ought to remove the distressing conditions; but even if Dr. Eliot's religion would do this better, what message has it for these concrete girls? Where is the compensation which, in the eternal perspective, alone makes life worth living? He answers for himself only too truly: "It cannot supply consolation." Even his most reverend surgeon cannot bind up a broken heart.

No, a religion of good surgery and good plumbing is an insult to the human heart. It is of the earth, earthy. It fails to respond to the higher aspirations, to the longings of the human heart, to the innate demand that if there be a God, He must grant justice where this world fails to give it; that He must *make good* the lives that have been crushed here below.

Dr. Eliot has framed his religion by looking through a microscope. He has seen nothing but magnified earthiness. The vastness of the universe, the unfathomableness of time, the certainty of eternity, the dignity of mankind, the greatness of Almighty God, cry out against such narrowness. Granted that twentieth century religion will seek to supply to social conditions the antidote that they require in order that man may develop to his utmost capacity: such development is still but kindergarten advancement, to the spiritual development of the sons of eternity which the Catholic religion unfolds before him. How can the new religion "laud God's love," and have no manifestation of that love beyond what we see about us today? Mankind needs a religion for every age; and one that has no "consolation" for the wrongs of to-day cannot possibly "laud God's love."

One can only hope that the narrowness of Dr. Eliot's present vision may sometime unroll until he sees eternity where now he sees little lifetimes; the breadth of the Godhead where now he sees the operating room of a surgeon; the love of God Incarnate where now he sees a vague, nebulous, unknowable Being, whom he postulates in contradictions; and for whose everlasting arms upholding the world and all that is within it, he has left no place.

DR. HUNTINGTON'S death removes from us one of the most lovable figures in the Church's ministry. We shall seek, at a later time, to give appreciation to his place in the councils of the Church and in her work. It is enough to-day to say that even those who did not see, eye to eye, with him, are mourners to-day with those who were closest to him. His personality had in it no place for animosities. He illustrated in his person what is real "breadth," and his principles never degenerated into intellectual vagueness. He was able, to a degree equalled by few men, to combine definiteness of principle with the widest sympathies.

And we must note also the loss to the Church in New York through the death of the vicar of St. Augustine's Chapel, which occurred on the same day. Dr. Kimber was an indefatigable and successful worker in the slums of New York, and had built up a great work in a field that is commonly deemed almost hopeless. He was one of the strongest forces for righteousness in that east side section.

May God grant rest and peace to these servants of His, who have worked so faithfully during long lives! The Church in the metropolis is sadly bereaved in this double loss on the same day.

THE choice of Professor Rhinelander to be Vice Chancellor of the University of the South is one that reflects the greatest credit upon those responsible for directing the destinies of that important institution. It means much to the American spirit of the South when there is chosen as chief executive of an institution whose very name shows it to be pre-eminently "of the South," a man whose birth and education are of the North. It means that "the South" no longer stands for sectionalism; that the broad university spirit is allowed to clash with no restricted patriotism, and that learning and ability of the highest type are what the South desires as the directing force of her educational institutions.

Professor Rhinelander's work has heretofore been exclusively directed toward theological education, in the chairs of history at Berkeley and at Cambridge. This implies no narrow outlook upon life; but it does assure to the Church at Sewanee that protection against a complete secularization of education which has never exerted so powerful an influence as at the present time. The Church college that is brave enough to maintain its Churchliness against the temptations to undenominationalism, that are fiercer to-day than ever before, can develop the most vigorous manhood by reason of its own virility.

We earnestly hope that Professor Rhinelander may feel it possible to accept this call.

ANSWERS TO CORRESPONDENTS.

A. B. C.—If the facts alleged as to the consecration of Vernon Herford are accurate, his consecration is probably valid; but he would have no right to exercise his ministry outside of the Chaldean Church which consecrated him, and is in schism if he performs episcopal functions in England. The facts, however, are under investigation.

BLUE MONDAY MUSINGS.

I HAVE been thinking much, lately, of what true success is. And one thing stands out plainly: that there are higher standards than those of worldly advancement, wealth, and fame. There hangs by my side, as I write, a picture of one who attained to the most glorious success possible for any priest of God; and who died in middle life, poor, with no preferment higher than the chaplaincy of an alms-house, and burdened with the poisonous hostility of those who should have been his most faithful friends. If I were to name the figure dearest to me of all that splendid company who led the Church of England back into her inheritance of Catholic Faith and Worship, it would not be holy John Keble, the sweet singer of *The Christian Year*; nor holy Dr. Pusey, "the great one" as Newman called him in honor of his learning and sanctity; nor young Froude, the Marcellus of the group, dying untimely (as we reckon such things); nor, least of all, that marvellously gifted man who could not follow, but must lead, and who, having put his trust in the children of men, fell away from his vocation and became an alien from his Mother's house. No: it would be John Mason Neale, sometime Warden of Sackville College, saint and doctor. Yet, alas! his name is rarely heard in our time; and those who ought most to honor him think of him as the translator of "Jerusalem the Golden" and some

other popular hymns, nothing more. Let me try to set him more vividly before you, to the end that his name may be had in benediction among us.

Born January 24, 1817, the son of a priest, Neale was brought up in the strict school of old-fashioned Evangelical Churchmanship; but, entering Cambridge, as scholar of Trinity College, in 1836, he responded at once to the blessed influence of the Catholic Revival in the sister university, and became thenceforward an active worker in its cause. With Benjamin Webb, another undergraduate, he founded the Ecclesiological Society in 1839; and it was largely by the influence of this organization, which increased prodigiously in numbers, that Church architecture and ceremonial were rightly restored. If Oxford brought right doctrine to light, Cambridge made that doctrine manifest in practice. Ordained priest in 1842, he was appointed incumbent of Crawley; but ill-health compelled him to resign after six weeks, and he and his wife spent the next three years abroad, largely in Portugal and its island colonies. In 1845 they returned to England, and the next year, May 27, 1846, saw him installed at Sackville College, on the Sussex Downs, where the rest of his life was to be spent.

Sackville College is a charitable institution founded by the Earl of Dorset in 1608, and endowed as a home for poor old folk. Mismanagement had reduced it almost to ruin, when the Ladies Amherst and De La Warr, descendants of the founder, restored something of its past prosperity, and gave it an endowment richer than gold or silver, in making Neale Warden. Twelve old men, each with a stipend of \$70 a year, were the beneficiaries; and the Warden received twice that! Mr. Neale immediately restored daily prayer, repaired the buildings, and increased the number of inmates. On Sundays, all dined with him as his guests; and the infinite tenderness and wisdom of his care for them shines through all the wonderful pages of the *Sackville College Sermons*, four volumes of which were published after his death.

He set up, too, an Orphanage, whose children were his dearest care, and who were blest indeed in having so sympathetic and loving a teacher. Never in any age, I think, were sermons to children like his, from merely human lips. But his greatest work was the foundation of the Sisterhood of St. Margaret, in a day when the Religious Life was scarcely heard of. From the small beginning at East Grinstead, in 1855, with the violence of bitterest persecutions assailing it, this community has grown to wealth and power, in England and America; but it has guarded the inspiration of its founder's memory, and, in consequence, has lost nothing of its primal impulse towards holiness.

It is difficult for us to comprehend how even nominal Christians could have acted as the Low Churchmen did then. We see something of the spirit of hatred surviving among those who hate the very name Catholic; but it dares not manifest itself in violence. Neale, and the holy women who went out from East Grinstead to nurse the sick poor, were literally mobbed in the streets, stoned, burnt in effigy, their lives threatened. At the funeral of the first Sister to die, her own father headed the mob who groaned and hooted; and he was an English Protestant incumbent. Every imaginable slander was circulated about Neale; his Bishop, Durnford of Chichester, who should have been a tower of strength to him, inhibited him from officiating in the parish churches of the diocese for thirteen years; in return for which Neale dedicated a volume of poems to him "in token of veneration of his character and office, and of thankfulness for his many labors"; truly a noble revenge for an infamous injustice!

But, while his name was a byword and a hissing, his mighty work went on, reaching from farthest Russia to our own remotest west. Trinity College, Connecticut, honored itself by making him Doctor of Divinity; the treasures of Greek and Latin sacred poetry that he unlocked became household songs wherever English is spoken. Twenty-seven of them are now in our hymnal, its most precious gems. He was master of twenty languages, unquestionably the greatest liturgical scholar of Europe, a theologian equal, one almost dares to say, to St. Thomas of Aquin himself; and from all the world came letters with problems for his solution. The amount of writing he did seems incredible. Beginning with *A History of Pews*, in 1841, I count about one hundred and fifty published works (some of which are in several volumes). Most of these are on my shelves in the place of honor; and the rest will be there as fast as I can find them. His *History of the Holy Eastern Church*, which he left unfinished, is a unique monument of rare learning, which brought an autograph letter of gratitude from the

Russian Czar. His *Commentary on the Psalms* is unparalleled; his stories for children are the source of many that my children know by heart from my lips; his books of travel delight the ecclesiological mind beyond words; his poems stir the blood like the "War Songs of the Prince of Peace" (as dear Father Benson calls the Psalter); and, above all, his sermons, whether to children, to the aged, or to the Sisters (to whom, he said, he would rather preach than to all the world beside), are pure gold of Ophir, well refined. I know the Church history of England quite well, and I cannot recall a name to set beside his. Yet it was a "life hid with Christ in God." The only preferment offered him was the provostship of a Scottish Cathedral, at \$500 a year; the great ones of the earth passed him by; his name occurs only once in the four volumes of Pusey's *Life*, and not at all in Dean Church's *Oxford Movement*. More than most men, he suffered reproach; over his study-door there was painted, "Through evil report and good report." The evil report he had in this life; and now, how is he numbered among the saints!

It was on the Transfiguration, 1866, that he fell asleep, not yet fifty years old. A short life, one might think, yet, being made perfect in a short time, he had fulfilled a long time. When the news reached Russia, the Primate ordered the great bell, which is tolled only for high ecclesiastics, to be sounded in his memory. He is buried at East Grinstead, where half his life was spent, and the cross over his grave bears this inscription in Latin: "Here rests in the grace and mercy of Jesus, John Mason Neale, Priest, sometime Chaplain of this Convent of St. Margaret, who died August 6, 1866, to whose soul may God be propitious. Amen. Jesus, Son of God, have mercy on me."

That was a successful life, indeed. To be Lord Bishop of Chichester, that seemed much; but who remembers the petulant, peevish prelate that forgot his vows and was a wolf, not a shepherd, to that part of his flock, that devoured them and fed them not? To be Warden of Sackville College seemed little; but Neale was even then a power throughout the Christian world, and his influence towards visible reunion with the Orthodox East will increase with the years. They tell a story which shows the secret of his sanctity. "When one of his most valued friends suddenly turned against him, and cast the whole of his considerable influence on the side of his opponents, what did the Warden do? He passed into the chapel, locked the door behind him, and resolved not to leave that spot till he could feel full and frank forgiveness towards the man who had dealt such a cruel blow. There he remained on his knees, and when he rose, after an hour and a half, the victory was won."

But we have the same source of strength as he. For us, too, the Heavenly Feast is spread; for us there is the Communion of Saints, for us the treasures of grace in Absolution, the riches of wisdom in Holy Scripture. And we have the same battles to fight, with the same glorious goal to reach. Let us go on, strengthened by his example, till all our inheritance is reclaimed everywhere, even as he sang:

"And the Church, awakening from her sleep, come glorious forth at length,
And in sight of angels and of men display her hidden strength.
Again shall long processions sweep through every holy pile:
Again shall banner, cross, and cope, gleam through the incensed aisle:
And the faithful dead shall claim their part in the Church's thankful prayer,

And the daily Sacrifice to God be duly offered there;
And Tierce, and Nones, and Matins, shall have each their holy lay;
And the Angelus at Compline shall sweetly close the day.
Awake and give the blind their sight, teach praises to the dumb,
O Mother Church, arise and shine, for lo! the light is come!
Till all the faithful through the world, God's one elected host,
Shall welcome the outpouring of a brighter Pentecost:
And there shall be, and thou shalt see, throughout this earthly ball,
One Church, one Faith, one Baptism, one God and Lord of all!"

Which God send soon!

PRESBYTER IGNOTUS.

PERHAPS there is no better test of the sincerity and stability of one's religious belief than is afforded by the long, warm, trying days of the midsummer season. The man who is found faithful to his religious duties and obligations through the summer months is a Christian indeed. A very different type of man is he from the selfish and indulgent pleasure seeker by whom the Lord's day is set apart for golfing, sailing, automobiling and other pastimes—harmless and recreative in themselves, but when set up in place of public worship, or private devotion, positively worse than the ignorant idolatry of the pagan. The example of men of the latter type is positively harmful to their fellow men, whereas the influence and example of the former is uplifting and ennobling. If there is one thing that distinguishes the real Churchman from the sham it is his quiet, unobtrusive self-denial for the good of others in season and out of season.—*Canadian Churchman*.

MATTERS BEFORE THE CANTERBURY CONVOCATION

New Action Taken Pertaining to the Athanasian Creed

DELIBERATIONS OF THE REPRESENTATIVE CHURCH COUNCIL

Almost Unanimous Agreement Against Marriages Within the Prohibited Degrees

THE ENGLISH CHURCH AND DIVORCE

The Living Church News Bureau
London, July 13, 1909

CANTERBURY Convocation assembled on Tuesday and Wednesday last for the dispatch of business. The Archbishop of Canterbury presided in the Upper House, and the Dean of Windsor (Prolocutor) in the Lower House. In the Upper House, the Bishop of Oxford presented a petition signed by the Right Hon. G. W. E. Russell and Canon H. B. Ottley, on behalf of the Imperial Sunday Alliance, requesting the House to take such steps toward coordinated action in the matter of the better observance of the Lord's Day as was recommended by the Lambeth Conference last year. The report of the Bishop of London's Committee on the Training of Candidates for Holy Orders was presented and discussed among other reports. The important resolutions appended thereto were finally adopted in the following form:

"I. That after January, 1917, candidates for holy orders throughout the Province of Canterbury should be required to possess a degree at some recognized university or college.

"II. That after the same date candidates be required also to have received at least one year's theological, practical, and devotional training at a recognized theological college, or under some other authorized supervision.

"III. That in order to promote uniformity of action and standard, any Bishop making any exception to these requirements, whether as touching individuals or special classes, should be requested to report the same to the Archbishop of Canterbury.

"IV. That in order to meet the financial requirements involved in these demands, an Ordination Candidates' Council and Fund should be established in every diocese."

The Bishops of Southwark, Hereford, and Salisbury made their personal reports on their recent visit to Germany, in company with others, with a view to promoting peace between that nation and England.

RUBRICAL ALTERATIONS.

In the Lower House, the proceedings were almost entirely devoted to a further consideration of the 128 (!) resolutions of the report relating to the king's "Letter of Business," beginning with No. 11—Rubric before the *Te Deum*. The proposal that the first sentence should be revised so as to give recognition to the reading of the lessons by laymen, was agreed to. The committee recommended the retention of the words directing the daily use of the *Te Deum*. The House decided to suggest to the committee the alteration of this direction in respect of ordinary week-days, when there might be a permissive use of the Old Testament canticles. The proposed introduction of the words "or he that readeth" after "minister" in the Note, was accepted. Dealing with the first rubric after the third collect, the words, "or the Hymn," were added at the end. Here we have a glaring instance of the lack on the part of the House of competent liturgical knowledge. The proper place for the office hymn is not at the close of the office, but before the *Benedictus* in Matins and the *Magnificat* in Evensong. With regard to the second rubric at Matins, the recommendation of the committee seemed rather to disparage the old English use of the Litany before the High Celebration. What was suggested was the insertion of the words, "or the Holy Communion followeth immediately" after "except when the Litany is read." This met with opposition from the Dean of Canterbury on the ground that it gave what he considered undue prominence to the service of the Holy Eucharist. On a division—the first that had been taken—the recommendation was carried by 57 votes to 24. The new words suggested in the corresponding rubric at Evensong, which might be construed as sanctioning "Evening Communion," were rejected.

THE ATHANASIAN CREED.

The House then passed to the momentous matter in relation to the Athanasian Creed, and a long and animated debate ensued. The committee proposed to substitute "may" for

"shall" in the rubric directing the public recitation of the Creed. This was met first by an amendment from the Latitudinarian side, moved by the Dean of Winchester, to the effect that the Creed be transferred from its present position in the Prayer Book and printed at the end of the book, without the existing rubric, as an ancient document of the Church. Chancellor Worlledge, in a learned and closely reasoned speech, again well sustained his reputation as one of the ablest defenders of the present position of the Creed in the Prayer Book. Two other specially noteworthy speeches on the Catholic side were those of the Rev. D. Maclean and Canon Newbolt. "It will be impossible," declared Canon Newbolt, "for this House to silence the Creed. If you put it out of its authorized place, still you cannot control its use as an anthem or processional hymn. And in many churches it would be the fashion to use this hymn without restriction on the part of those who feel that they cannot submit to the silencing of this Creed—one of the great joys and delights of life." Among the chief speakers in support of the amendment were the deans of Canterbury and Westminster. Very different indeed was the attitude toward the Creed, of the Dean of Canterbury's predecessor in the headship of the Protestant party. The great Earl of Shaftsbury, if I remember aright, associated himself entirely with Dr. Pusey in defence of the Creed. At a later stage of the debate the Dean of Winchester was allowed to alter his amendment so that it should merely provide that the Creed be retained in the Prayer Book without the rubric altogether. The amendment as revised was supported by a number of speakers—all of whom, it may be well to observe, were *ex officio* members of the House. The amendment was finally carried by 56 votes to 38, and became the substantive motion. Canon Johnston moved the addition of words which practically provided for the liturgical use of a *mutilated* form of the Creed. This was carried by 48 votes to 29. The substantive motion as amended now ran:

"That the *Quicumque Vult* should be retained in the Prayer Book without the existing rubric, and that provision be made for the liturgical use of a form of the *Quicumque Vult* without the warning clauses, and that it be referred to the committee to say how this may best be done."

The Archdeacon of Berks moved that the portion from the words "and that provision be made" be excluded, and the following words substituted:

"but with a new rubric proscribing its use on certain days, in an amended translation, with the Synodical declaration of the Province of Canterbury subjoined to it. And that it be referred to the committee how this may best be done."

This amendment was rejected, but only by the narrow majority of six votes. The resolution as printed above was then passed. In dealing thus with this august and venerable symbol of the Catholic faith, which, *teste* Article VIII., is one the *Three Creeds* of the Church, and as much to be believed in all its parts as any portion of the Nicene Creed and Apostles' Creed, the Lower House of Canterbury Convocation has, I think, succeeded in disgracing itself rather than representing the mind of the Church. It is not to be supposed for even one infinitesimal fraction of time that the decision of the House will receive the assent of the Church at large.

DELIBERATIONS OF THE REPRESENTATIVE CHURCH COUNCIL.

Last week was also a specially busy one with Churchmen in Council, as well as with Church press representatives, on account of the meeting of the Representative Church Council. The council, consisting of the three bodies of Bishops, clergy, and laity, assembled at the Church House, Westminster, under the joint presidency of the two Archbishops, on Thursday and Friday. During the absence for a time of the Archbishop of Canterbury at the opening session, the Archbishop of York presided alone, and he acquitted himself admirably. The first subject to be considered was the exceedingly important one of the attitude of the Church towards the Deceased Wife's Sister Act. The original resolution was submitted by Lord Hugh Cecil, and ran:

"That seeing that marriages within the prohibited degree of affinity (whether allowed by the law of the land or not) are wrong, and contrary to the Will of God, the use of the Prayer Book's service for the solemnization of Holy Matrimony in respect to such marriages is most strongly to be reprobated."

In moving his resolution, that distinguished young nobleman delivered a speech worthy alike of a Christian philosopher and a Catholic Churchman.

He had chosen advisedly, he said, the expression the "Will of God," instead of the "Law of God," because, while the latter expres-

sion seemed open to misapprehension, the former was free from such an objection. "It is quite obvious," said Lord Hugh Cecil, "that the Will of God must always exist in respect to moral problems. When you are dealing with the acts of people, and not with their own personal character, it is your duty to express an opinion. If not, there can be no effective witness among Churchmen as to the difference between right and wrong. It often happens in England that when a law is passed people are apt to settle down and make the best of the new situation. In most cases such is a wise action, and shows a right spirit; but when we are dealing with the principles of morality it is otherwise, because such principles are part of the scheme upon which the universe is made. It is this objective reality that we cannot get away from." The Roman part of the Church, the speaker thought, sometimes distinguished between marriage as contrary to the law of God and as contrary to Church law. That seemed to suggest that there might be "a sort of half-way house between right and wrong." Such a thing was impossible. The authority was quite unmistakable that affinity was a bar to marriage, and if so, then that degree of affinity in question was unmistakably barred. "The use of the Prayer Book for such a service," declared Lord Hugh Cecil, "is a profanation, and to allow it to be used is to make the Church speak with a double tongue. The state has departed from the principles it adhered to ever since it was a state in this land, but the Church has not altered her principles nor changed her teaching."

Chancellor P. V. Smith seconded the resolution, making a lawyer-like and powerful speech. Bishop Thornton (assistant Bishop in the diocese of Manchester) moved the previous question. He did not think it would be wise to brand "about fifty or sixty of the most distinguished divines," who differed from the noble lord, as being wrong. The Bishop's motion, however, was rejected almost unanimously. The Bishop of Birmingham then intervened, I think, in a very unfortunate manner. He agreed substantially, he said, with Lord Hugh Cecil, but still he thought the phrase the "Will of God" was open to exception. He wished to substitute for it the words "The moral rule of the Church and the principles implied in Holy Scripture." This amendment met with opposition from Mr. Eaton White, who did not believe that such unions as here reprobated were contrary to Holy Scripture. The Bishop of Southwark supported the Bishop of Birmingham, because he felt they should say "a little too little rather than a little too much." The Dean of Canterbury was not prepared to concur in the resolution: "The Churches of America hold these things to be lawful." Lord Halifax said: "I very much approve of the words of Lord Hugh Cecil's resolution, and hope it will be carried. If not, I hope you will at least affirm the amendment of the Bishop of Birmingham." Lord Hugh Cecil finally withdrew his motion and accepted that of the Bishop of Birmingham, which, however, was still his in its general structure. The Dean of Canterbury to this moved to the effect that such unions were simply wrong for members of the Church of England. The Dean's amendment was lost by a tremendous majority. Mr. Eaton White's motion, which contained the phrase "contrary to the Canon Law of the Church of England," was also rejected, though by rather narrow majorities. The "Cecil-Gore" resolution as finally amended and carried was as follows:

"That seeing that all marriages within the prohibited degrees of affinity (whether allowed by the law of the land or not) are wrong as being contrary to the moral rule of the Church of England, and the principles implied in Holy Scripture as interpreted by it, the use of the Prayer Book's service for the solemnization of Holy Matrimony in respect to any such marriages is most strongly to be reprobated."

The voting was as follows: For—Bishops 15, clergy 106, laity 103; total 224. Against—Bishops 4, clergy 8, laity 12; total 24.

Another noteworthy subject brought forward was that which will shortly come before the House of Lords—the mischievous proposal to extend the jurisdiction of County Courts so as to include divorce cases. Mr. G. A. Ring, attorney-general of the Isle of Man, moved:

"That this Council, having in mind the injury to public morality which has resulted from the operations of the Divorce Act of 1857, and the growing uncasiness as to the prevailing laxity in regard to the obligations of Church people to the undoubted law of the Church with reference to Holy Matrimony, earnestly requests the Archbishops and Bishops to oppose in Parliament any attempt to legislate in such a manner as to increase facilities for divorce as recommended by the committee appointed by the Lord Chancellor to inquire into certain matters of County Court procedure."

The resolution was seconded by Lord Halifax and supported by the Dean of Norwich and Chancellor P. V. Smith, with speeches marked by cogent arguments and intense moral earnestness. The Dean of Norwich, who is a prominent Evangelical, said he was delighted to find himself in absolute harmony with

Lord Halifax. Colonel Seton Churchill struck a discordant note, but he seemed to have very few sympathizers. The resolution was adopted without dissent. A resolution of protest against the political attack on the Church in Wales was unanimously agreed to. The *Agenda* next contained three resolutions upon the King's "Letter of Business," two of them, one of which stood in the name of Lord Halifax, proceeding from the Catholic side, and the other from the ultra-Protestant side. With regard to these motions the Dean of Windsor—presumably on behalf of the Primate—raised a question of order of procedure. The Archbishop of Canterbury thereupon made a statement to the Council. Although not wishing to rule the motions out of order, he would deprecate in the strongest manner debating the matter at that time, inasmuch as it was still under discussion in the Convocations. His Grace gave a promise, however, that the Representative Church Council would be given an opportunity to have its say on Prayer Book revision before the whole subject passed out of the arena of discussion. The motions were afterwards withdrawn. Among other subjects discussed, those of the Moral Witness of the Church and the Representation of the Laity proved of special interest.

J. G. HALL.

DEATH OF DR. A. C. KIMBER.

THE Rev. Dr. Arthur Clifford Kimber, for thirty-seven years in charge of St. Augustine's chapel of Trinity parish on East Houston Street near the Bowery, New York City, died suddenly on Monday morning in his apartments in the tower of the church, of apoplexy. He was aged nearly sixty-five years. The funeral is to be held on Thursday in St. Augustine's chapel.

Dr. Kimber was senior of Trinity's vicars with one exception. He was born in New Hamburg, N. Y., Nov. 5, 1844, the son of Arthur C. and Elizabeth (Card) Kimber. He was graduated at St. Stephen's College with the degree of B.A. in 1866, receiving from the same college the degree of M.A. in 1869 and that of S.T.D. in 1886. He was a tutor and then acting professor in mathematics in St. Stephen's College 1866-1869. He was also graduated at the General Theological Seminary in 1871 as alumni Greek prizeman. In the same year he was ordained deacon and a year later priest, by Bishop Horatio Potter. His diaconate was spent as assistant at Trinity Church, New York, and he was placed in charge of St. Augustine's Chapel shortly after his ordination to the priesthood. He has, therefore, given his entire ministry to that work. He has for a number of years been a trustee of St. Stephen's College and of the General Theological Seminary, and for several years was president of the Alumni Association of the former.

SUMMER IN NEW YORK CHURCHES.

AS August approaches, the number of visiting clergymen in metropolitan churches who are filling the places of rectors now on vacation, is increasing. But few of our churches are closed for the summer. The Rev. Dr. Herbert J. Cook, of the diocese of New Jersey, is assisting at St. Luke's chapel, Trinity parish; the Rev. W. Epiphanius Wilson of Bronxville is at the Church of Zion and St. Timothy; the Rev. James B. Sill is in charge of the Church of the Redeemer during the summer. Bishop Williams of the diocese of Michigan has preached a course of Sunday morning sermons at St. Bartholomew's; he will be succeeded on August 8th by the Rev. J. Stuart Holden of London, Eng., who will preach a course of five sermons. The Rev. Dr. C. Ernest Smith of Washington, D. C., preached in this church last Sunday morning. In the afternoon, at the open-air service at Cathedral Heights, the preacher was the Rev. Dr. Correll of Kyoto, Japan. At the Church of the Holy Communion, the Rev. William P. Hill officiated and preached. The Rev. Andrew F. Underhill was again the morning and evening preacher at the Church of the Ascension, Fifth Avenue. The Rev. Frank S. Cookman preached at the morning service in St. Thomas' Church.

Archdeacon Nelson of the diocese of New York has gone on his vacation; he will return about the middle of August and resume office hours at the See House, 416 Lafayette Street, Manhattan.

IT IS NOT rough driving but gentle guiding. Through every ascent, every winding path, every thorny thicket, "He goeth before them." Fear not; the Shepherd cannot lead you wrong.—*Selected.*

DEATH OF DR. HUNTINGTON.

THE Rev. Dr. William R. Huntington, rector of Grace Church, New York City, died at Nahant, Mass., at 3 A. M. on Monday, July 26th. He had been gradually failing during the week preceding and had hardly been expected to live thus long. It was reported on the 21st that he was perfectly conscious and not suffering. His daughter, Miss Margaret, who had barely arrived in England when the news of her father's serious illness was cabled to her, returned at once by the same steamer on which she had taken the outward passage, the *Lusitania*, and arrived in New York on Friday morning, going immediately to her father's bedside at Nahant. On Friday evening Dr. Huntington's condition was so grave that his physicians held out no hope that he would survive through the night. He rallied Saturday morning and survived, as stated, until early Monday morning. He was conscious almost to the last.

The funeral is to be held on Wednesday at 3:30 at Emmanuel Church, Boston, with interment in Mt. Auburn cemetery, Cambridge.

The Rev. William Reed Huntington was born in Lowell, Mass., on September 20, 1838, being the son of Elisha Huntington, M.D., and Hannah (Hinckley), his wife. His father practised medicine in Lowell, was for eight years Mayor of that city, was Lieutenant-Governor of Massachusetts in 1853, and was sometime president of the Massachusetts Medical Society. He was also the grandson of the Rev. Asabel and Althea (Lord) Huntington of Topsfield, Mass. Through his mother he traced descent from Governor Bradford of Plymouth Colony. The Huntington family is descended from Christopher Huntington, who settled in Norwich, Conn., about 1660.

Dr. Huntington received his early education in private schools at Lowell. He was graduated from Harvard in 1859, and was class president. From 1859 to 1860 he was temporary instructor in chemistry, and was PhiBeta Kappa poet in 1870. He received the following degrees: S.T.D. from Columbia (1873); Doctor in Divinity, Harvard, Yale, and Princeton (1898); L.H.D., Hobart (1898); D.C.L., University of the South (1898); and LL.D., Union College (1903).

His studies in Sacred Theology were begun under the direction of the Rev. Frederic D. Huntington, then rector of Emmanuel Church, Boston; afterward first Bishop of Central New York.

In 1861 he was made deacon, and in 1862 he was ordained to the priesthood by Bishop Eastburn of Massachusetts. He served as assistant minister in Emmanuel Church, Boston, 1861-2; was rector of All Saints' Church, Worcester, 1862-1883; succeeded the Rev. Dr. Henry Codman Potter as rector of Grace Church, New York City, when the latter became Assistant Bishop of the diocese of New York in 1883. During his rectorate a surpliced choir of men and boys, a choir school, and various religious and charitable activities at the parish church and at Grace Chapel were greatly augmented.

Dr. Huntington was the author of many books, magazine articles, and pamphlets. The best known among these are: *The Church Idea*; *The Peace of the Church*; *Conditional Immortality*; *A National Church*; *The Spiritual House*; *Popular Misconceptions of the Episcopal Church*; *Psyche, a Study of the Soul*; *The Causes of the Soul*; *A Short History of the Book of Common Prayer*; *Four Key-words of Religion*; *Theology's Eminent Domain*; *Sonnets, and a Dream*; and *The Book Anxerized—Its Critics and Its Prospects*.

PRAYER BOOK REVISION.

The Revised Book of Common Prayer, finally set forth in 1892, will generally be regarded as Dr. Huntington's literary monument.

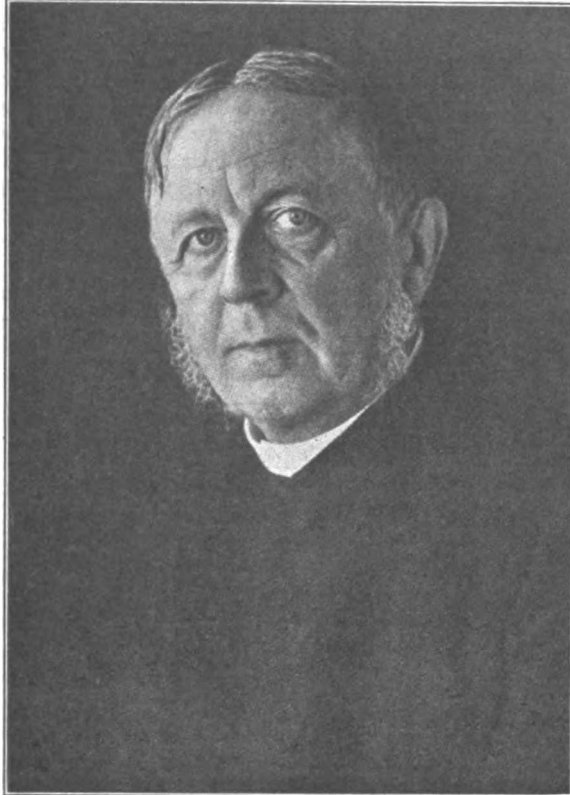
In the General Convention of 1880, meeting at St. George's Church, New York, in the House of Deputies on the 9th day of the session, October 15th, Dr. Huntington, then a deputy from the diocese of Massachusetts, offered the following resolution:

"Resolved, the House of Bishops concurring, That a Joint Committee, to consist of seven Bishops, seven presbyters, and seven laymen, be appointed to consider, and report to the next General Convention, whether, in view of the fact that this Church is soon to enter upon the second century of its organized existence in this country, the changed conditions of the national life do not demand certain alterations in the Book of Common Prayer in the direction of liturgical enrichment and increased flexibility of use."

The resolution was adopted by decisive vote, and the great work was begun.

The Joint Committee appointed under this resolution asserted at the outset for its guidance the conviction "that no alteration should be made touching either statements or standards of doctrine in the Book of Common Prayer"; also, "that this committee, in all its suggestions and acts, be guided by those principles of liturgical construction and ritual use which have guided the compilations and amendments of the Book of Common Prayer and have made it what it is."

For twelve years the consideration of this revision occupied a large portion of the sessions of General and Diocesan Conventions. Then the work so auspiciously begun, and so happily completed, brought forth the Standard Book of 1892. Without doubt the master-mind through these long, tedious deliberations in the House of Deputies was that of the rector of Grace Church, New York City. One of America's foremost citizens—perhaps the best versed in state-craft—said after the revision was accomplished that he knew of no greater display of statesmanship than that of the Rev. Dr. Huntington in the House of Deputies during the consideration of liturgical revision.



THE LATE REV. WM. R. HUNTINGTON, D.D., LL.D.

HIS OTHER WORK IN GENERAL CONVENTION.

Dr. Huntington was also greatly interested in devising plans whereby the overtures to the Christian world conveyed in the Quadrilateral might be made effective through the organization of the American Church. In this he was less successful, not having convinced the Church of the immediate necessity or practicability of such amendments to the Constitution and proposed canons as seemed to him useful in promoting that end. These various propositions, which were matters of debate in several successive Conventions, aroused a large measure of criticism.

Dr. Huntington believed also that the religious nature of the constitution of the American Church ought to be attested by means of a preamble, stating the general position occupied by this Church in Christendom. After debating such proposed preambles in several General Conventions, one was, in modified terms, tentatively adopted at the General Convention of 1907, requiring ratification in the Convention of 1910.

Dr. Huntington sat in the General Convention for the first time as a deputy in 1871. He was a member of thirteen General Conventions, and was a member of important commissions and committees, as follows: To confer as to Uniformity in regard to Marriage and Divorce; to prepare a Mission Hymnal; on Church Work Among the Jews; on Amendments to Canon 38 (of the Solemnization of Matrimony); on Amendments to Canon 39 (of Regulations respecting the Laity); on American Churches in Europe; to erect a memorial on Jamestown Island. He was an active member of the Board of Missions; a trustee of the Cathedral of St. John the Divine and chairman of the Committee on the Fabric; and a member of other organizations

connected with Church life in New York City and diocese.

He became an acknowledged leader in a movement looking toward the establishment of a National Church to be built "not of small bricks, but rather of huge, rough-hewn blocks of that sort that can be counted upon to stay put up without cement; solid masses of facts, that is to say, such as distinguished critics and controversialists might chip away at as long as they pleased without any very serious results."

In his New York parish and neighborhood, he extended a system of practical method of self-help, that took away the appearance of charity, and worked a reform never before attained in institutional Church work. He was very much interested in the revival of the primitive order of deaconesses. Largely through his influence, two training schools were established, one in connection with Grace Church, New York, and one in Philadelphia.

Dr. Huntington will be remembered as a speaker and writer whose work was invariably graced with precision of thought and perfection of style; a keen debater; skilful in parliamentary practice; a notable preacher with an intelligent estimate of present-day needs, exhibiting a consistent loyalty to the standards of the Church as enshrined in the Book of Common Prayer and embedded in her Constitutional and canon law.

In 1863 Dr. Huntington married Theresa, daughter of Edward Reynolds, M.D., of Boston, and niece of Wendell Phillips.

He is survived by one son, Francis Cleaveland Huntington, a practising lawyer in New York City; Miss Margaret Wendell Huntington, an artist; Theresa, wife of Royal Robbins, Esq., of Boston; and Mary Hinckley, wife of William G. Thompson, lawyer, of Boston.

Dr. Huntington was a member of the Century and University Clubs of New York City.

SUMMER CHURCH GOING.

IN the monthly paper published in the interests of St. Michael's Church, New York, the Rev. Dr. John P. Peters, rector of the parish, publishes a timely article entitled "Summer Church Going."

In part it says:

"It is right and desirable that you should secure rest and refreshment on Sunday; but in securing that for your body do not forget the need of your spiritual life. If you go off for the greater part of the summer, settling yourself in some place, take up some work there, assume some obligations for the spiritual and social conditions of that region. Try to make it a little better for your summering there. Show forth Christ, in whom you believe, by attending religious service.

"If there is no religious service, organize, if you possibly can, some sort of service. Remember that we are everywhere preaching the Gospel of Christ or we are denying Christ. If you in the place where you spend the summer show the natives and summer residents that you do not care for your religion, if you are content not to go to church and to make no effort to help others to have a religious service, you will very effectively preach the gospel of anti-Christ. People will think that you do not believe; that your religion is a mere convention or a sham, which you put off with your winter clothes.

"If, on the other hand, you show yourself concerned, the impression you make will be a strong one, because in our summer lives we are so placed that what we do of that description makes a distinct and profound impression, both on our fellow summerers and also on the native population, far beyond what churchgoing and Church work do in the city. This most people forget.

"Again, if you are so fortunate as to be able to take a long outing, can you not share it with the less fortunate, not merely by giving proportionately of your means, but also by a little personal service, seeing yourself that a child or a few children or old or sick or ailing persons are given an excursion? Or rather, can you not yourself make such an excursion for them, yourself care for them for a few days? If your outing is but a brief one, a week or two, or if it is but for week ends or excursions on Sundays, still recollect your churchgoing."

AS REGARDS God and His relationship to men, ignorance, where knowledge is possible, is a sin of the first magnitude. When God has kept back nothing, but has revealed Himself in fulness to men; when the Father, who created man, claims him for His child; when the Son has redeemed man in blood and sorrow upon the cross; when the Holy Ghost seeks to enter into man, to sanctify him wholly—if nothing comes of all this, if man merely meets this love and this possibility of knowledge with a vacant stare of indifference, must it not be that a grievous sin is committed against the light?—*Waterbury* (Conn.) *American*.

SOME IMMEDIATE NEEDS.

BULLETIN No. 1.

THE General Clergy Relief Fund is the most generous, inclusive, and all-embracing society in the Church to-day. It provides (to the extent of the means furnished it by the Church) for the young disabled clergyman, the old disabled clergymen, for the clergyman disabled by age or infirmity, for the clergyman having reached the age of 64, for the widows of clergymen, for the clergyman disabled by age or infirmity, for until they come of age; and all these cases, without regard to payment of dues, or premiums, or contributions, or place of residence, or (on the part of the clergyman) seat in diocesan convention or vote in same, or residence for two years or five years (etc., etc., of requirements and limitation). But the Fund cannot care for grandchildren of clergymen, nor nephews, nor mothers, nor mortgages, nor insurance policies, nor education of children, *per se*, etc. But being a great relief and pension society, and open and sympathetic to all perplexity and distress on the part of the clergy and their families and their relations, many, many appeals outside the broad limitations of the canon are constantly coming to our attention.

Most of the time we bravely wrestle with our problems, and only the quiet, good friends who again and again come to our aid know of our perplexity.

During the last couple of months an unusual number of distressing appeals have reached us. The matter is greater than we can manage; therefore this bulletin in order that Churchmen may know and if possible share in helping us to help. We cannot leave these letters of appeal unanswered even though they are outside the canonical permission. What shall we do?

1. Daughter of clergymen who was for many years a faithful missionary in the West Indies. Deserted by worthless husband. Has struggled for years with the problem of mere subsistence. Broken down physically. Two daughters. Mother and daughters sick and in the depth of despair. In absolute poverty. Mother in danger of losing mind. Refined and cultivated women. For the honor of the Church and in appreciation of the faithful labors of the father, make it possible for us to send a small sum quarterly.

2. Three daughters of a former clergyman of the Church. One time president of a prominent Church college. All old; one blind, one broken down with nervous prostration; one with only one arm. Struggled for years to support themselves by keeping a school. Are now in utter poverty and distress. Again, for the honor of the Church and in memory of a once distinguished and valuable educator in the Church, help us to help these women of eighty for the very little time that will be required. A trained nurse is required.

3. Widow of clergyman who has for years bravely supported herself and daughters by sewing. Now broken down by pneumonia and grippe. Mother nursed by delicate daughter, who by reason of the strain and hardship has contracted tuberculosis, which is rapidly hurrying her to a fatal conclusion. Two other daughters in danger of contracting the disease. Family in utter poverty and distress. For humanity's sake, and in recognition of the bravery and patience of spirit displayed by these women, help us to give a little temporary help. The General Clergy Relief Fund provides a pension, but extra help is needed now.

4. Widow of clergyman compelled to undergo an operation and left an invalid with but small means of support. Appeals to us for temporary relief. Pensioned but extra help needed.

5. Widow of clergyman trying to retain a house in which she and her daughters live, and upon which there is a mortgage. Must have \$112.50 to pay interest on mortgage by 6th of August. Pensioned.

ALFRED J. P. McCLURE,

Treasurer of the General Clergy Relief Fund.
Church House, Philadelphia.

A CHILD'S HYMN.

I.
Oh! keep me in Thy love and fear,
And every hour, dear Lord, be near.
And terrors from my spirit take,
For Jesus' sake! For Jesus' sake!

II.
Oh! keep me pure and true within,
Nor let me, Lord, lie down in sin.
Be near me when I sleep or wake,
For Jesus' sake! For Jesus' sake!

III.
Oh! keep me in Thy constant care,
And may I feel Thee everywhere.
And let my life of Thee partake,
For Jesus' sake! For Jesus' sake!

WILLIAM WILBERFORCE NEWTON.

OBSTACLES IN THE PATH OF THE BOY.

BY SELDEN PEABODY DELANY,

Dean of All Saints' Cathedral, Milwaukee, Wis.

WHATEVER we may think is the right way to bring up a boy, at least we are all at one as to the great goal we ought to have in view. We all want to see every boy grow up to be a man, good, strong, and wise. We all feel that the boy's path should lead to the broad paths of glorious deeds for God and the race.

Then, too, we agree in theory as to the general nature of the path the boy should take. We would say that the boy has a right, first of all, to be born, and to be well born; then to grow up; to be happy, even in school; and in the end to become a worthy son of the state. That would seem to be but plain human justice.

It is only when we press on to details, and point out what this plain justice means, that we meet with dissent. For plain justice to the boy means that we must try to lift the obstacles from his path. As these obstacles are largely of human origin, that means somebody is at fault. Nobody likes to be found fault with, especially to be charged with injustice toward the citizens of the future.

It will help us to find the obstacles in the path of our boys if we divide boys into three broad classes, according to the wealth or poverty of their parents. The wealth or poverty of their parents determines more than anything else the kind of obstacles the boys will meet on the way.

For our purpose, then, let us divide boys into the sons of the rich, the sons of the poor, and the sons of those who are neither rich nor poor. It is hard to draw lines as to who are the rich and who are the poor. Let us call rich those who are able to keep more than one servant, or to own motor cars. Let us call poor those who have only enough for the plain wants of life, and would starve should the bread-winner of the family be taken ill or die. This leaves a large class in between, those who are able to live comfortably, but must do without the greater luxuries.

I.

What are some of the obstacles in the path of the sons of the rich?

To begin with, they are handed over to the care of servants and nurse-maid. The parents, of course, try to get fit persons to take care of their children; but however cautious they may be, they often find out too late that they have been duped, and serious harm has been done to their children. Many a boy is taught vile practices by a servant or nurse-maid, without the slightest misgiving in the parents that anything is wrong. These practices may have no severe result in the years of childhood; but they often have a blasting influence in later life.

As soon as the sons of the rich are old enough to leave home, they are usually sent to a private school of a select and aristocratic sort, where they will meet with boys of their own class only. Many of these schools, especially the Church boarding schools, have no doubt a most salutary effect upon the boy's development. It ought to give joy to the parents to know that during the most sensitive years their boy is being taught religion, and at the same time being shielded from the profane, unwashed, germ-bearing children of the poor. There is much to be said for such schools. But with all their good features, there is likely to be one bad feature which will prove a serious obstacle in the boy's path. Just because of their exclusive character, they tend to make him narrow, snobbish, and ignorant of human nature. A class education of this sort fails lamentably to prepare a boy for actual life in our mixed democracy.

It often happens that the sons of the rich do not receive a very deep impression from any school they attend, because the restless parents do not give the school a chance. Just as the boy is beginning to get interested in his studies, he is jerked out of school and taken for a trip to Europe or a tour of the world. He soon catches from his parents that disease so common among the modern rich, *Wanderlust*. Henceforth there can be no persistency, no serious purpose running through the years of his school life. His mind and heart will be drawn away from his work by the alluring sights and sounds which money can command.

The few rich boys who are lucky enough to get through preparatory school, usually enter next some college or university. By this time they are old enough to indulge to the full

in the enfeebling luxuries of the rich. They may live in lavish suites of rooms, where they never have to get up for breakfast. They must, of course, have their motor cars, and all the thrilling pleasures of motor car life. They need not give much time or attention to their studies, because their money can buy the necessary tutors to cram them for the examinations. In this way they will be able to slip through for a year or two. They will also be plentifully supplied by indulgent parents with money to squander in gambling and drink and lust. And what is the result? At the end of the sophomore year they are prematurely old; the vigor of their manhood is spent; their brain has become a useless instrument; and they are well on the road to degeneration and decay.

One hears once in a while of some rarely gifted son of the rich, with more than his share of grit and backbone, who is able, by the grace of God, to surmount these obstacles in his bringing up, and really make something of his life in the end. Boys of this sort deserve the highest honor and praise; but they are so exceptional that we must pass them by in any serious study of the problem.

The remedy for this deplorable state of affairs among the sons of the rich lies with the richer classes themselves. They can clear the boy's path of obstacles if they want to. For example, rich society women, who are suffering from lassitude, might well devote their hours of idleness to nursing and teaching their own children. And then, as the children grow up, would it not be far better if the parents would set them an example by living the simple life before their very eyes? Furthermore, the parents could save their sons from the awful destruction that awaits them at college by giving them less money, and if necessary, making them earn part of their own way through college. One of the richest men in the Middle West sent his son to Yale, and supplied him each year with only enough money to pay about half his expenses according to a simple scale of living. The boy earned the rest himself. After graduating he spent several years in a German university, still with very little help from home. He is now holding a head professorship in one of our leading universities. His father has not yet opened his bank account to his son.

II.

Now let us go to the other end of the social scale, and consider the obstacles which beset the path of the boy who is poor.

First of all, he must get through the early years on bad milk and food that has lost all nutritive qualities. The few boys who survive these perilous years will next have to do battle with an environment of filth, foul air, and contagious disease. They will have to sleep in crowded rooms, where the sunlight never shines, the bed clothes are black with grime, and the stench would be unbearable to any healthy person. They will have to run the gamut of all the diseases that visit abused and neglected children. Finally, by dint of a tough will, they may arrive at their teens, with wasted body and weary brain.

Thus neglected, and battered from infancy, the son of the poor has little chance to avail himself of the educational opportunities so generously set before him by the state. His starved body and withered brain and nerves cannot meet the strain of life in a public school. This anemic child of the slums turns rather to the great industrial and mercantile institutions which are clamoring for the labor of children. Lured by the hope of earning a few pennies a day in store or factory, this ignorant child of the poor gives up school forever; and then sells himself to the lowest bidder in the mart of cheap labor.

Thus begins a new epoch in the boy's development. During the critical years of adolescence he is forced to go through the same stupid manual acts, or to tramp over the same weary track on the factory floor, from morning till night, or from evening till dawn. After three or four years of this sort of life, all ambition he may once have had is stifled, all mental growth is checked, and all aspirations of the soul are blighted.

In the intervals of this damnable labor, the boy makes the discovery of an enticing life awaiting him on the streets and in hidden dens of sin. He learns his first lessons in gambling and drunkenness in the pool rooms and the saloons; and his first lessons in the secrets of life in the low theater and the saloon dance hall. The years are not far off when our great modern experiment in the education of the poor will have graduated the boy into the ranks of professional tramps and thieves and murderers.

Here again we find there are a few exceptional boys, who have inherited from a vigorous ancestor an iron physique and

nerves of wire. For them the obstacles of their slum environment seem but stepping-stones to a higher life. There have come in the past, and there will come in the future, out of the most degraded slums in our great cities and out of wretched hovels in village or country, some of the greatest heroes of our national life. We might, perhaps, say that Abraham Lincoln was such a man. This fact, however, does not make it any the less our duty to remove these obstacles from the boy's path when we can.

We cannot say, as we could in the case of the rich, that the obstacles in the path of the sons of the poor should be cleared away by the poor themselves. They are at present too ignorant, and therefore without power. The obstacles must be cleared away by society. They spring mostly from poverty; and poverty is a social disease—preventable as yellow fever and tuberculosis have been proved in the past, and as intemperance may be in the future. Trained students of our social conditions have thought that the causes of poverty could be reduced to four: the exploitation of labor, defects in governmental supervision, ignorance and industrial inefficiency. The latest expert opinion holds that the two last are results rather than causes. Ignorance and industrial inefficiency result largely from child labor and bad housing. The day is coming when the whole community will try to get rid of the pest of poverty, as all enlightened nations are now getting rid of preventable disease.

III.

We come finally to the boys whose parents are neither rich nor poor. For want of a single word which will describe them, we must designate them as the middle class. For some unaccountable reason many people consider it an insult to be called middle class people. We even read in the dictionaries that we have no such class distinctions in the United States. There ought to be nothing invidious or offensive in saying that one occupies middle ground, being neither very rich nor very poor.

Though the sons of middle class parents attain to strong, useful manhood more often than the sons of the rich or the sons of the poor, yet their path is by no means free from obstacles.

The boy of this class, as a rule, gets a good start. He has the great advantage of a mother's care. Watched over by sober and industrious parents, he goes through the years of childhood with few serious ailments. He may break down occasionally through having too many interests in school and out of school. He may be led astray by bad companions through not having had warning and instruction from some good man in the mysteries of his sexual nature. This peril is common to the boys of all classes. But in general, so far as health is concerned, the middle class boy enters life well equipped.

As this boy approaches the years of discretion his young mind is sometimes troubled by various domestic difficulties, such as frequent quarrels between his father and mother, long absence from home on the part of one or the other, leading, perhaps, to final estrangement and divorce. There can be no doubt that one of the worst results of the loosening of the marriage tie in this country is the unsettling effect it has on the mind and affections of the children.

The boy of the middle class is often allowed too great freedom from parental restraint. The parents often permit their boys and girls to roam the streets in the evening at a later hour than is good for them. They let them read what they like in newspaper and novels; and they let them see what they like at theatres and moving-picture shows. They often leave the children alone in the house for the whole day. Especially dangerous is the liberty frequently given boys and girls in the early teens, to visit together and to go out together without the company of an older person. By people of this class a chaperon is often considered a priggish institution and a silly attempt to imitate the customs of the richer circles.

The children of this class usually get their education in the public schools. This is a great advantage, in that it will help them to understand all kinds of people and to live on neighborly terms with all their fellow-citizens in the future. There are, however, some glaring faults in the public school education of to-day, which often prove obstacles in the path of the boy.

There is, for example, the limitation of educating too exclusively the mind, and failing to train boys for various trades and other physical pursuits, which in the nature of things most of them will have to take up for a living. We prepare boys to enter the professions, and in many states we have universities for all who seek a liberal education. But we have not yet in this country made a serious beginning in preparing boys to

become carpenters and masons and mechanics. Why should we not, as well as train them to become lawyers and dentists and merchants? In Wisconsin, to be sure, we have a state university which has created a new ideal for a university: an institution that will teach anybody anything anywhere. This is literally true; through the university extension division, anyone in the state can now take up any subject of study he likes. As a nation we are still very far from that ideal; and in our common school system vocational training is still in its infancy.

Another defect in our public school education is one that cannot well be avoided in the present divided condition of Christendom. This defect is, that we leave out the education of the heart and the soul. The majority of our children are growing up without being trained in the difference between right and wrong; without knowing why they should do right rather than wrong; and without learning anything about the God who loves justice and hates iniquity. Is it strange that they grow up morally indifferent; callous to the duties of citizenship; inattentive to the claims of their neighbors; and insensible of any obligation to spend their lives in the service of God?

As the middle classes are the bulwark of religion in this country, the duty of removing these obstacles in the boy's path rests largely upon the churches. The churches have far more influence with the people of the middle class than with either the rich or the poor. The churches can, therefore, do much to improve conditions, through more frequent preaching and teaching on the duties of parents, meetings for mothers, boys' clubs and brigades, Sunday schools, and Confirmation classes, and the personal influence of priest or pastor in a boy's life. The Sunday school furnishes almost the only means of imparting moral and religious instruction to the children of our public schools. If parents would take more pains to send their children regularly, and if the churches would give enough thought and money to make the Sunday schools more efficient, these schools could be made a strong factor in making better citizens for the future.

THE PRIEST IN HIS PARISH.

In an Ordination sermon recently preached in St. John's Church, Jersey City, by the *rector emeritus*, Dr. E. L. Stoddard, as reported in the *Newark Evening News*, the preacher said:

The man who would become a Christian minister is reminded that he has a high calling in which he is to comport himself in a way to win confidence and respect. "Never ask men to respect you," says the preacher, "for your station, if they cannot do so for yourself." A people have a right to look for a man well trained, spiritually consecrated, with high moral ideals, in their minister. In manner of life it was declared that "no clergyman, however rich he may be, should live better than the average family of his parish. You will have to preach sacrifice; if you practise none yourselves your sermon will be preached to the winds."

In the order of parish service the work of priest, preacher, rector, and student are emphasized. As a preacher, to tell simply and shortly the story of Christ is better than "a ponderous disquisition." As a rector having oversight of institutional work, the would-be minister is cautioned "never to let the machinery of your church run ahead of your spirituality," and "let your institutional movements of whatever kind be a development of your church and your Christian life, never an excrescence, half or wholly outside your church." Various outside agencies for the regeneration of humanity "should result from an enlargement of the Church, not because of a schism from it." As a student, the minister cannot let his "intellect rust." "If dust gathers on your library it will also settle on your brain." Every new movement that people are thinking and talking about should be studied. When the world touches you on any healthful side, let it find a response.

"No man has any business in the ministry of to-day without having made a study of socialism, perhaps the question of the next twenty-five years, a question full of pitfalls and yet, because of its character, a question which, publicly or privately, the coming minister will have to meet."

A successful minister should be catholic, a member of no party, and free from sectarianism. Sympathetically he attends to his business in the cure and culture of souls. He is to possess loving courtesy and preserve dignity, not to be "a poor little strut" or a "jumping-jack" or a "smart, slangy, hail-fellow," but to carry himself with such bearing that people will recognize a "perfect gentleman" because a "perfect servant of Christ."

OII, BLESSED thought! My sorrows numbered by the Man of Sorrows; my tears counted by Him who shed first His tears and then His blood for me. He will impose no needless burden, and exact no unnecessary sacrifice.—*Selected.*

THE AMERICAN CATHOLIC THEORY OF THE CHURCH.

BY THE LATE REV. WILLIAM ADAMS, D.D.

[From an article published by Dr. Adams in the *Church Review* for October, 1857.]

FOREWORD.

To the Editor of *The Living Church*:

SOME short time since you published in *THE LIVING CHURCH* my notes of Dr. Adams' lectures, in which he first expounded to his class the American Catholic Theory of the Church. From what has been written and said to me since their publication, I feel authorized to infer that they have been read with interest by thoughtful Churchmen, and that there are many who would be glad to know more of the great thoughts of that great mind.

It is my belief, as I said, that in those notes the term "American Catholic Church" was first written down in a semi-public way. I send you now, somewhat abridged, not to take up too much space, a copy of the introductory portion of an article by Dr. Adams, entitled "The Apostolic Ministry in the Apostolic Position," in which this term was for the first time put in print. It was published in the *Church Review and Ecclesiastical Register* for October, 1857. Copies of the *Church Review* of that early day are very rare and hard to find at the present time, and it is safe to say that scarcely one in a hundred of your readers has seen any of them, and that not one in a thousand of those now living has read the original article. To the present generation, therefore, it is entirely new matter, and well worthy to be printed as such. I send it to you, therefore, as a continuation of the former series, and desire particularly to call attention to the admirable spirit in which it is written—a spirit which, I think, justifies me in giving it the title prefixed to this copy. Dr. Adams here shows that instead of being the dogma of a party, the fact that we are the American Catholic Church is the ground and fulfilment of the deepest feelings, the highest aspirations, and the most earnest endeavors of holy men of all schools of Churchmanship, and the basis of that unity among ourselves which will enable us to work together for that wider unity which, in God's own good time, will fulfil the prayer that cannot fail: "That they all may be One; as Thou, Father, art in Me, and I in Thee, that they also may be One in Us, that the world may believe that Thou hast sent Me."

Utica, N. Y., June 24, 1909.

JOHN H. EGAR.

St. John Baptist's Day.

I.

PARTIES exist in the Church. No doubt of it. Hence the jealousies and suspicions, hard words and misrepresentations by which the Church has been so much injured and tormented of late years. And yet, while admitting this, we see in the Church great hopes of peace and calm, of the gentleness of love and mutual confidence. We are persuaded that many men now entertaining mutual jealousies and mutual feelings of distrust only need to be brought together for half a day to see that no such systems are held as fear and suspicion had imagined. There are in the Church many men of both parties who, could they sit down quietly together for three hours, would inevitably find out that they hold the same commission, work within the same Church and after the same mode of ecclesiastical action, have each a full, living faith and a full abundance of works, and only view the same body of truth from different aspects. If the earnest, the sincere, the devotional of all parties in the Church only could be brought into social intercourse with one another a little more freely, we should have no apprehensions. We have seen this issue, we can say, in actual life. We have seen the earnest, practical, devoted High Churchman, so-called, brought in contact with the earnest, practical, devoted Low Churchman. We have beheld the astonishment of the two men upon their recognition of the fact that at bottom they were the same in doctrine and works and action—so strong is the tendency of a living faith among brethren having the same commission, dwelling in the same Church, and using the same Creeds and liturgies, to enable them to go down to the common basis upon which they all rest and are founded.

Professing ourselves to be Churchmen, sound Churchmen, we enjoy a better hope, a deep-founded expectation of the coming increase of outward unity, the decrease of party violence. We admit that there are in the Church, even in her ministry, men who do not clearly hold the Church system, men whose private systems, consistently and distinctly acted upon, would destroy the very organization of the Church. But we look upon these men with these notions, within the Church, as wholly different from what the same men with the same notions would be without the Church. A Calvinist or a Methodist inside the Church is not what he would be outside it. He is not in the same position, nor the same man, although even he him-

self may think that he is. We, as sound Churchmen, know that by his position he is a vast deal better man than he thinks himself to be. His position in relation to us consistent Churchmen is entirely different. He has apostolic baptism and apostolic orders. He has the Church's commission and administers her sacraments. He uses her liturgy, her creed, and her offices. By his official position, and by all his official acts, he is with us. As long as that man is within the Church, there can be no such feeling in our mind with regard to him as may exist in his mind towards us. The Church existing in these United States by Apostolic Succession is a broad fact. It is the Church; not a sect or a denomination, or a Church, but *the Church*, One, Holy, Catholic, and Apostolic. This fact and the true Church doctrines agree. The "low" Churchmen doubt or deny or are afraid of it. Every man, nevertheless, that officiates in the Church asserts the fact by his position and all his official actions. The "low" Churchman may hate us for being consistent. We cannot hate him as he can us. We must look upon him as merely inconsistent. We feel that towards them sound, consistent Churchmen ought to take loftier grounds than they have been wont to do; that we must do so on the slightest thought; and, considering their position and ours, it is to Christian charity, patient forbearance, considerate endurance, that we have to betake ourselves. We have only to wait, and the strife between us and them is ended. In our realizing their position we find the possibility of much and growing peace between us and them.

Nor is there less in realizing our own position. And the question comes up at once: And who are we, priesthood and laity, with our organization, our episcopacy, our liturgy, our sacraments, and ordinal? There is only one answer that can be given, that is at once safe and consistent—only one position that can be taken by sound Churchmen in the United States: we are the AMERICAN CATHOLIC CHURCH. There are so-called Roman Catholics here; we are AMERICAN CATHOLICS. There are dissenters; as distinguished from them also we are Catholic. We are a Church protesting against Rome, and as such, protestant;* and protesting against dissent, and, as such, Episcopal; the Church that calls itself "The Protestant Episcopal Church," as bearing upon its forehead its organic opposition to both these anti-Catholic influences. We are in this land the American Catholic Church; the Church which holds the Nicene and Apostolic Faith; has the Apostolic Ministry; opens, as in the purest times, the Bible to both the laity and clergy, and gives the Sacraments as they were given of old. This is what we are; this is our position and our nature.

Suppose that we, both clergy and laity, should rise to our position; should lift ourselves up to the consciousness of being what in fact we are, and act upon it. Suppose we should take our system of doctrine to be the Creeds, and begin to appreciate it—to teach it and to realize it practically, beginning with "I believe," and ending with "Life everlasting." We do think, that as against Popery and as against Dissent, such preaching from a consciousness of the position we occupy would help us much. Suppose we did this. Suppose that instead of dashing theory against theory, and doctrinal system against doctrinal system, "Anglicanism" against "Gallicanism," that against "Calvinism," that against "Ultramontanism," we at once accepted our position and said, "As in this land we are 'American,' belonging to the 'American Catholic Church.'" Suppose, furthermore, we recognized the broad fact that God governs the world—the issue of events being in His hand, while He yet leaves to man his natural freedom; and that this New World being a part of His system, its development is not a thing of chance, an excrescence and fungus of the old and worn-out growth, but is, in truth and fact, a foreseen event, and intended to work out God's good purposes. Suppose, furthermore, we looked over Europe and calmly viewed the course of things for a thousand years there, to see that the causes of all corruption to the Church have been the tyranny of the State and the tyranny of the Pope; and that while one system has been antagonistic to the other, still each is equally the source of corruption to both clergy and laity. Suppose, then, taking this view, we took into consideration the fact that we, the Protestant Episcopal Church in these United States, are the first free Church that has been so for a thousand years, the first Apostolic Church free from both these baleful influences of state dominion and Papal sway. What conclusion should we come to but this: that God in His own good way and in His

* So printed in the original without the capital initial P.

own time, is going to do His own work; and that by placing us here, existing in truth and fact as the "American Catholic Church," He has work for us to do in the Holy Catholic Church over the whole world existing both in time and space?

[Concluded next week.]

DARWINISM: IN POLITICS AND IN RELIGION.

BY HENRY JONES FORD,

Professor of Politics, Princeton University.

VIII.—RELIGION.

NO philosophic interpreter of Darwinism denies that religion has played a great part in the past. No anthropologist disputes the fact that it is a universal institution in the human species. It has been averred of some savage tribes that they are destitute of any belief in a Supreme Being, but there is none without religious beliefs and practices. As Prof. Huxley put the case: "There are savages without God in any proper sense of the word, but there are none without ghosts." Moreover, all deep inquirers agree that religion has been in the past the chief organizing and directing agency of human behavior; that in their essence all forms of government are means by which religious conviction has been applied to the ordering of human affairs. Four hundred years of theological faction-fighting have obscured this truth, but investigation always reveals it.

The best account of the architectonic function of religion in savage life I have met with in my reading is contained in the first volume of Payne's *History of the New World Called America*. The statements made have such an important bearing on the matter now under consideration as to warrant extensive quotation. Mr. Payne explains how out of notions of the existence of supernatural powers there arise conceptions of reciprocal service. He declares:

"It is the contract or covenant between them and man, at first recognized as existing merely by implication, more clearly defined as society takes its definite shape, which first gives to society coherence and stability. Civilization is founded on this COVENANT OF THE GODS AND MAN; that is to say, on religion."

The marks of emphasis in the quotation are Mr. Payne's own. He proceeds:

"Why the covenant of the gods gives to human society coherence and stability is easily explained. Examined closely, it is clear that this covenant establishes a partnership between the gods on the one part and man on the other, in each of the economic processes which the latter carries on. In the full belief that those powerful beings, a group partly consisting of the actual spirits or forces of nature, partly of others which stimulate or control those forces, are actually at work on their part, the energy of man is redoubled, the produce of his industry is increased manifold. Of this produce a certain part is assigned as the share of the gods to be duly consumed in their sacrifices. This, however, is not all. As the gods of wandering peoples must have their tents, made in the prescribed form of the most costly materials and richly furnished, so those of agricultural peoples must have their own houses, their own plantations of roots or corn, their own predial and domestic servants. The gods of Peru had their own herds of llamas and pacos, whose flesh was in great part consumed on their altars, while the wool was spun and woven into raiment for the images of the gods, the residue being taken for the use of those who served them, or burnt in sacrifice. It is easy to see how large are the drafts which are thus made upon the great bank of civilization, the labor of man. . . . Puerile as these conceptions may appear to us, it is by acting upon them that man has thrown open that inexhaustible treasury, the capacity of the human species, *duly organized and furnished with an adequate motive*, for continuous production. This consideration may be usefully carried a step further. The establishment of those beings as virtual members of the community, having claims which its real members are bound, in their own interest, to satisfy by strenuously putting forth their united labor, introduces into society, or, at least, greatly increases, the force and tension which come of coöperation. Nor is this all. This common exertion of labor in the common interest is accompanied by periodical participation in common rites; by the transfer to and association with these rites of whatever in life is gay and pleasurable, of feasting and drink-

ing, of mirth and song, of lively sound and brilliant color, of mask and dance and revelry. Life, it is evident, has been transformed, if not elevated. It has been rendered easier, more secure, more delightful; it has acquired a new meaning, assumed a new dignity. The transformation has been effected by agriculture. Religion extends it, multiplies the force which has effected it, and secures the continuance of the blessings which accompany it, not only to the generations of the time being, but to those which are to follow. Men think of their descendants; they look back to their ancestors."

Such facts are conceded both by Marxian socialists and Spencerian sociologists. Spencer in his *Ecclesiastical Institutions* insists that "they have been indispensable components of social structures from the beginning down to the present time." In his *Professional Institutions* he avers that chiefly they have had their origin in religion. He declares that "traces of the professional agencies, or some of them, arise in the primitive politico-ecclesiastical agency; and that as fast as this becomes divided into the political and ecclesiastical, the ecclesiastical more especially carries with it the germs of the professional, and eventually develops them." Lester F. Ward, in his *Pure Sociology*, characterizes religion as "the primordial undifferentiated plasm out of which have subsequently developed all the more important human institutions." Priests were the first scientists.

Now comes in what must be regarded as a curiosity of logic. According to all those schools of opinion, that which they admit to have been of such immense importance in the past will either die out or only remain as a sort of ceremonial trace in the future. They do not contest Darwin's opinion that the religious sense is peculiar to the human species, nor his judgment that it implies the presence of comparatively high mental development; they do not deny that historically this religious sense has evolved in range and power in common with other human faculties, or that it continues to express itself in great institutions; and yet they hold that this process of evolution will cease, and that this institutional manifestation will pass away. The only apparent ground for this belief is that their philosophy has no more use for religion. That sort of reasoning may be left to the sociologists. Not only does Darwinism afford no basis for it, but it is contrary to all historic evidence, and one might almost add, repugnant to common sense. The sensible view is that expressed by Renan, who, although dead in religious faith, was not dead in his critical faculty. In the concluding chapter of *The Apostles* he observes:

"Are we then to conclude that religion is destined gradually to die away like the popular fallacies concerning magic, sorcery, and ghosts? By no means. Religion is not a popular fallacy; it is a great intuitive truth, felt and expressed by the people. All its symbols which serve to give shape to the religious sentiment are imperfect, and their fate is to be one after another rejected. But nothing is more remote from the truth than the dream of those who seek a perfected humanity without religion. The contrary idea is the truth. . . . If we suppose a planet inhabited by a race whose intellectual, moral, and physical force were the double of our own, that race would be at least twice as religious as we. I say 'at least,' for it is likely that the religious sentiment would increase more rapidly than the intellectual capacity and not in merely direct proportion. Let us suppose a humanity ten times as powerful as we are; it would be infinitely more religious."

This opinion, and not that of the sociologists, conforms to Darwinism and to historic evidence. Herbert Spencer, before he died, virtually recanted conclusions that he reached as a sociologist. In the Reflections with which he ended his *Autobiography*, he says that his views on religion have been modified:

"A cult of some sort, with its social embodiment, is a constituent in every society which has made any progress; and this has led to the conclusion that the control exercised over men's conduct by theological beliefs and priestly agency, has been indispensable. . . . Thus I have come more and more to look calmly on forms of religious belief to which I had, in earlier days, a pronounced aversion. Holding that they are in the main naturally adapted to their respective peoples and times, it now seems to me well that they should severally live and work as long as the conditions permit, and, further, that sudden changes in religious institutions are certain to be followed by reactions."

" . . . Largely, however, if not chiefly, this change

of feeling towards religious creeds and their sustaining institutions has resulted from a deepening conviction that the sphere occupied by them *can never become an unfilled sphere*, but that there must continue to arise afresh the great questions concerning ourselves and surrounding things; and that, if not positive answers, then modes of consciousness standing in place of positive answers, *must ever remain.*"

In view of these admissions, some of which I have italicized, we have the right to say that Spencer at least arrived at the conclusion that religion is a permanent need of human nature. Even sociology cannot get rid of

"That obstinate whence and whither
Which dogs us from cradle to bier."

In passages marked by sombre eloquence, Spencer asks what is the meaning of it all: this tremendous cosmic process, this awful display of infinite energy, in which man lives and moves and has his being.

"Then behind those mysteries lies the all-embracing mystery, Whence this universal transformation which has gone on unceasingly throughout a past eternity *and will go on unceasingly throughout a future eternity?* And along with this rises the paralyzing thought, what if, of all that is thus incomprehensible to us, there exists no comprehension anywhere? No wonder that men take refuge in authoritative dogma!"

He still holds to agnosticism. He still thinks that "in course of time we shall reach a stage in which, recognizing the mystery of things as insoluble, religious organizations will be devoted to ethical culture." But he no longer pretends to find any satisfaction in these opinions. Never will the human heart consent to feed upon such husks.

Spencer's *Autobiography* is one of the saddest books ever written. He speaks in one place of a visit to a friend whom he found "bearing cheerfully her invalid life in bed, borne for years before and years since, evidently consoled by those thoughts of compensation hereafter which doubtless, in the present state of the world, makes the ills of life more tolerable to many than they would else be." Referring to his own condition he speaks of "wretched nights and vacant days" making "existence a long-drawn weariness." Somehow, with all his philosophy, he seems to have missed a reality, a something knowable, that was firmly grasped by his invalid friend. According to the Apostle Paul, his situation is that which occurs to those who "walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

And yet, deeply as he felt the privation, Spencer apparently died in the conviction that man's relations to the universe of which he is a part are inexplicable and unknowable; that all the knowledge of which the mind is capable is some generalizations about cosmic process, expressed in terms of matter and force, which are themselves subjective illusions. For this attitude of thought Prof. Huxley coined the word Agnosticism, which Spencer adopted and assiduously promulgated as that to which every truly thinking man must come. Even Darwin was imposed upon and adopted that as a statement of his mental attitude. It is still widely accepted by men of science and so-called philosophers. It therefore becomes necessary for us to inquire what Darwinism, as it is, has to say about Agnosticism.

PEOPLE sometimes say, "Is it not possible to be a Christian without joining the Church? There are many Church members whose lives are manifestly evil, and there are others who make no profession and yet are clean-living, generous, lovable. What is the explanation?" No one doubts that there are bad Christians, whose lives do not accord with the teachings of Christ; nor that there are non-Christian people who live justly and show mercy. If one had to choose, the case of the son who said, "I go not," and yet actually obeyed, is better than that of the other son who said, "I go, Sir," and went not. But one is not shut up to that choice: it is far better to say, "I go, Sir," and then keep one's promise. That great evangelist, Dr. Chapman, whose words for Christ have touched so many hearts here in Boston, has repeatedly declared: "You can't be a Christian if you reject the Church," which is only another way of saying what a Father said in the early days: *Extra Ecclesiam nulla salus*, "Outside the Church is no safety." If one should ask, "Is it not possible for an alien to be an American without being naturalized?" the answer would come quickly: it is necessary to be grafted into the body politic by the one appointed way. An alien may have much of the American spirit of democracy; he may know much of the glorious history of the republic and honor its fathers far more than myriads of wretched, useless citizens whose lives mock the cardinal principles of our nation's existence; but he will not be an American.—William Harman van Allen, D.D.

Department of Social Welfare

Edited by Clinton Rogers Woodruff

WORK AT ST. AUGUSTINE'S, STEPNEY.

THERE is an inspiring story of effective slum work along Catholic lines in the July issue of *The American Catholic*. It is an account of the work done at St. Augustine's, Stepney, in London, by a former St. Augustine boy. The work was inaugurated by Father Harry Wilson, and is now being carried forward by Father Richard Wilson. The religious work is established on "advanced" lines and includes a daily celebration of the Holy Eucharist, with full Catholic ritual. The people take a deep interest in the services. "Here they come, and it is their house because their Father's, and the glorious music, the beautiful altar, the stately ritual, give to them a dignity which they never knew before, for they are now noblemen serving at the Court of the King of kings."

As part of the parish work a "Red House" is maintained for the men and a "Blue House" for the women. The Red House is a "Public House Without Beer," to quote from its signboard. Two floors are devoted to restaurants, one floor to a club, three floors to lodging rooms. One dining-room seats 100. There is a coffee bar open from 5:30 A. M. to midnight. About 1,000 customers are served a day.

The Blue House has a restaurant, gymnasium, clubs, and communicant leagues. Both places have, in short, a full and adequate equipment for active, advanced social work. The temperance feature is an important one.

In the concluding words of the article, "There is many a man in America and the Colonies who can thank God for the work of Father Harry and Father Richard and the priests and devoted women who have given their lives to St. Augustine's, Stepney."

THE SOCIALIST'S COURSE.

Ernest Poole, writing in the *American Magazine*, tells of an interview he had with a well-known Milwaukee Socialist who was telling of how the average man feels about present difficulties.

"He sees 'em fast enough, but he's mighty suspicious about the cure, for the old party papers have told him that socialists have secret meetings at midnight and draw lots to decide who shall throw the bomb. It takes some time to make him (the average citizen) see that socialists' only bomb is the ballot; that Socialism is exactly opposed to anarchy; that instead of wanting to destroy the government we mean to build it up by giving it more and more power, and this by entirely legal and peaceable means, and only step by step."

"Give me some of the steps," I suggested.

"First, the steps that apply to his farm. We demand scores of great national forest preserves and a national system of irrigation. State agricultural colleges, model farms, state aid in securing better seeds, fertilizers, breeds of cattle, horses, etc. That has already been done, but only to a small extent. We want it spread to every county of every state. To that we add state loans at cost, state insurance against fire, hail, and floods, protecting measures for tenant farmers, increase of public property in land, the state to lease out at cost."

What the socialist does not see is that the state can have all that is desirable in this programme without embarking upon an untried utopian scheme of government.

"But the farmer sees wider," this particular socialist maintained. "The country districts have been flooded in the past five years with city papers and magazines, and he has a fairly good idea of what is going on in the high places. You city people don't realize how deep the old passion for democracy still is in the country regions. He sees that democracy is going; he sees the power converging into that Wall Street group. And he has about made up his mind that the only way to get that power back is by government ownership of the trusts and the railroads."

One cannot help accepting this as true, but democracy and socialism are not controvertible terms by any means, and Mr. Poole's next question was a logical one:

"But," I argued, "as far as I can find, you people want

not only the trusts but every man's private business, give it all to the politicians. How about the farmer's vote, then?"

The prophet squirmed.

"That's 'way off in the future," he said. "We're busy these days with a string of concrete issues. Times have changed. We're getting votes. And the farmer agrees to enough.

"'Fust,' said one old codger, 'I don't want every blamed thing put under the government, but I do like the idea of Uncle Sam bein' the big dog again, an' Wall Street bein' the pup. Second, I don't believe in this here class struggle if you mean only them union strikes. But if you mean the democracy agin the men who are stealing its independence, then I'm with you hard.'"

"You took him in on that basis?" I asked. He nodded. "Isn't that stretching Marx a bit?"

"Let him stretch," said the socialist, stoutly. "Stretching means growth, doesn't it? On the road I'm always picking up rattling good news points from new kinds of recruits."

I think it is quite likely that the socialist will do a deal of stretching before he is through.

ST. MARTHA'S HOUSE, PHILADELPHIA.

The diocese of Pennsylvania for seven years has maintained a settlement known as St. Martha's House, which has done, and is doing, a splendid social work in a section of Philadelphia greatly in need of such services. There are fifty children in the kindergarten; one hundred and fifty girls and fourteen teachers in the Junior Auxiliary. The settlement affords simple, but greatly needed, instructions in housekeeping; the visiting nurse made seventeen hundred visits in 1908; there are six athletic clubs for boys; the Domestic Circle, with one hundred mothers as members, maintains weekly meetings; the St. Martha branch of the Starr Savings Bank reports 14,711 deposits (9,800 by women and girls, 4,911 by men and boys) with a total of \$5,235.43; as many as 300 children are frequently gathered in The Story Hour.

The summer work represents frequent excursions to the parks, with garden parties for the mothers and children and visits to the Seashore House at Atlantic; for the boys a week in the camp of the University of Pennsylvania settlement.

The religious work of the settlement is one of the important things. Perhaps it can best be described by quoting the statement of the last annual report:

One who lives in a Church settlement and enters into the spirit of the life there, does not like to say, "My religious work is done at such a time, and my secular work is so-and-so," for to one who cares for religion at all, every act has a religious significance, whether it be helping a dirty-faced little boy choose "a dandy story," teaching a child a new game, listening to the sad story of a deserted wife, or trying to get work for the unemployed. In trying to make righteousness attractive many methods beside definite Bible teaching must be resorted to. How can we teach intelligently unless we know the home life, and if we discover want, sin, suffering, lack of amusements except what the street can offer, what could be more Christ-like than to draw members of such families to you weekly, when such varied agencies as St. Martha's can meet almost all emergencies, especially by coöperating with outside agencies, too? We all teach in neighboring churches; one worker is superintendent of a Sunday school, and during the illness of a rector had entire charge of a large confirmation class, too. In visiting, which is done thoroughly and often, many can be brought back to allegiance to the Church, and children are baptized and led to Sunday school. In sickness, especially, opportunities occur, and many a death-bed has been made a happy one because of the ministrations of those whom the people have learned to trust as their real friends.

The settlement is in close touch with the Deaconess' Training School and is in charge of Deaconess Colesberry, a graduate of the school. Bishop Whitaker is the president of the corporation.

C. A. I. L.

The Church Association in the Interest of Labor, popularly known as C. A. I. L., has had a long and interesting career in promoting among Church people a deeper interest in social problems so far as they relate to the interests of labor. In 1881 the diocesan convention of New York granted the petition of the association to have its printing done at fair houses and other dioceses followed. It has been represented by fraternal

delegates at labor meetings and has steadfastly insisted upon arbitration as a wise Christian method of settling difficulties and disputes. It was influential in the organization of the Actors' Church Alliance, and has always been closely associated in New York with the Consumers' League of that city. In these and various other ways it has sought to carry out the spirit of the association's collect:

O Lord Jesus Christ, who didst glorify labor by Thy life of toil, bless, we beseech Thee, the efforts of our society, that we may both rejoice to work with Thee, and may also strive to open to all our brothers and sisters the way to honest labor and secure to them the fruits of their toil; who with the Father and the Holy Ghost livest and reignest one God, world without end. Amen.

CONVERTING STREETS INTO PLAYGROUNDS.

Where playgrounds and open spaces are not available, a Chicago man suggests that the city council should at once pass an ordinance immediately condemning a certain number of "side streets" in different parts of the city, now densely populated by the poorer class of the people inaccessible to any of the public playgrounds, and providing that between the hours of 4 and 6 o'clock, immediately following the close of school, traffic should be shut off from these streets. They could be sprinkled, and the little boys and girls could play their different games. These streets could, and should, be made absolutely inaccessible to anybody but the children. Police should be stationed on them at these hours to see that "dare-devil" chauffeurs and reckless motorcyclists are prevented from injuring any of the little ones. It is a well-known fact in the medical profession that the more a growing child is out of doors the less likely he is to become a victim of the "white plague." "I consider this side-street scheme," the originator of the idea declared, "if properly presented to our city fathers, must appeal to them as being productive of immense results and as measuring a vast decrease in our death rate."

THE LABOR OF ADULT WOMEN.

Students and workers specially interested in the labor of adult women will find the brief prepared by Louis D. Brandeis in the case of *Miller v. State of Oregon*, recently decided by the Supreme Court of the United States, a most effective statement of the whole case in favor of restriction. Inasmuch as the Supreme Court decided the case in favor of Mr. Brandeis it is fair to assume that his statements and quotations may be taken as authoritative. After considering foreign and American legislation on the subject, he discusses the world's experience upon which the legislation limiting the hours of labor for women is based. He takes up first the dangers of long hours and their effect on health, safety, morals, and general welfare, and then shows how shorter hours are the only possible protection.

THE PITTSBURGH CIVIC COMMISSION.

The Pittsburgh Civic Commission, appointed by Mayor Guthrie at the meeting of the National Municipal League and American Civic Association in November last, has secured Allen T. Burns as secretary. Mr. Burns has for two and a half years been a resident of Chicago Commons and vice-president of the School of Civics and Philanthropy. This and other similar experiences admirably qualify him for useful work in the Pittsburgh Commission.

JUVENILE COURTS.

"Juvenile Courts" is the title of Comparative Legislative Bulletin No. 15, issued by the Legislative Reference Department of the Wisconsin Library Commission. It is prepared by Stanley K. Hornbeck and deals with the history of juvenile courts, American and foreign legislation on the subject, and the American judicial decisions. The latter part of the pamphlet is taken up with the essentials of a good juvenile court law.

THE idea of social service as a part of the Christian's duty is certainly growing, not only in the Church, but in the denominations as well. For instance *The Christian City*, which for years has been the organ of the Methodist city mission work in New York city, is now devoting a considerable portion of its space to a consideration of social service and church federation, and its formal statement of purposes has been changed accordingly.

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

THE DAYS OF THE JUDGES.

FOR THE NINTH SUNDAY AFTER TRINITY.

Catechism: Sixth and Seventh Commandments. Text: Prov. 29: 2.
Scripture: Judges 2: 6-23.

In this passage the writer of the Book of Judges has placed a summary of the whole period with which the book is concerned. That period extends from the death of Joshua to the anointing of Saul. The length of the period is rather uncertain. Some of the Judges were undoubtedly contemporary. It is commonly supposed that about two hundred years will cover the time.

The passage assigned opens with a repetition of Joshua 24: 28-33. This statement covers the period of the first generation after the entrance into Canaan. While Joshua lived, his personality and influence kept the tribes together in some measure of loyalty to Jehovah. At the time of his death he bound the people to serve Jehovah by a solemn covenant, as related in the last lesson. They were true to this covenant during the lifetime of "the elders who outlived Joshua, who had seen all the great works of the Lord." These men had been at the crossing of the Jordan, at the taking of Jericho, and at the battles of Beth-horan and Merom. When there arose any tendency to go after "strange gods," these men had an effective argument in pointing to God's power as shown on these occasions.

After this preliminary period of comparative loyalty there comes a different story. The writer here, as is common in the Bible story, points to the hidden causes which bring the concrete results described. We are permitted to look behind the scenes as it were. Of this long period of the Judges the cause of the troubles and oppressions which beset the people in one or another part of the land was their apostasy to Jehovah. They neglected Him and committed spiritual adultery by taking up idolatry. Nor is it hard to understand how this would come about. With the settlement of the tribes in different parts of the land the Tabernacle served as the one great unifier of the people. As long as they came together regularly for the keeping of the appointed feasts there would be preserved a certain measure of unity which would make it possible for them to present a solid front to invaders or uprising aborigines. Another thing to be borne in mind and to be brought out is that this period is one in which the people were not the sole inhabitants of the land. The "nations" were not entirely driven out (vs. 20-23). As a matter of fact the strongest cities were, as a rule, in the possession of their builders still (Judges 1: 21, 29; 9: 1-4). The Hebrews did not go at once from the tent dwelling of the wilderness to the restricted life of cities. They were in fixed encampments or villages for the most part during this time. The first thing to be learned, as we learn from allusions to harvests in the story of Gideon, was how to get a living by the more settled forms of agriculture. Had the Canaanites themselves been united they could easily have dislodged these scattered tribes.

The period of the Judges, which the book goes on to describe in greater detail, is made up of a general order of events which the writer summarizes as apostasy, oppression, repentance and prayer for help, and deliverance sent from God by means of judges. These "Judges" were not what we mean by the word now. Nor were they like the tribe magistrates mentioned in Exodus 18: 26, Deut. 1: 16, etc. They were rather "deliverers" or "saviours" raised up from various walks of private life by virtue of a call from God and a willingness to be governed by the Spirit of the Lord. This gave them a personal ascendancy for the time being which enabled them to secure the support of the people in a united effort to throw off the yoke of oppression. They were not all warriors. With the exception of Gideon and of Samuel, who was also a prophet, they seem not to have assumed the possession of permanent executives.

The writer of the book, reviewing the period, marvels that the lesson of the deliverances should have been so largely lost

upon the people. Time after time trouble and oppression drove them to their knees in prayer. Each time that "they cried unto the Lord in their trouble, He delivered them out of their distress." But each time with renewed peace and prosperity "they forgot the Lord their God, and would not abide His counsel." Read Psalm 106. Take it all in all, the great practical lesson of the passage is to show the folly of attempting to go through life without a firm and steadfast allegiance to God. When in the days of the Judges, "Every man did that which was right in his own eyes," the result was disastrous. It is so still. Man is made for God, and in obedience to Him alone lies true success.

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.

AFTER THE SALOON.

To the Editor of The Living Church:

It is gratifying to find attention called in your paper of late to the imperative necessity of providing something to take the place of the closed-up drinking saloon. We must remember that for a considerable number of men the saloon was their only place of recreation when the day's work was over; a poor place, and bad, but still their one resort after work hours. If we take it from them should we not give them something else, and something better?

Every one who votes "no license" should feel bound to help establish a substitute for the saloon.

One department of *Temperance*, our Church Temperance Society's monthly paper, has been devoted to gathering up suggestions from all quarters as to what can be done, and accounts of what has been done, in the way of opening attractive places for those who formerly frequented the saloon. Its pages have contained accounts of libraries, reading rooms, clubs, casinos, etc., and the society is eager to hear from any one who has any helpful plan to propose.

It will be seen by looking over the numerous suggestions that no neighborhood need be without some assembly place where men can find innocent recreation.

If thousands of dollars cannot be raised for erecting a "Workingmen's Institute" as in Boston, or a "Light House" as in Philadelphia, a few hundred dollars can surely be secured in fitting up an old barn as they did up in New York state; or if this is too much for a village to attempt, a couple of rooms could be rented for awhile.

Only begin something, and that something will grow.

This movement, too, is one in which all the Christian people of the place can unite. It provides an opportunity for very practical Christian unity.

But however it is done, do something and do it quickly; for if you helped shut up the saloon, you virtually declared that you knew there was something better for the men who used to frequent it. Get some of your neighbors together for an informal conference; inquire what other people have done; and then decide to open some suitable place before the nights grow cool. Do not aim at any large enterprise at first. Begin on a small scale, and you will see more clearly, after you have had a little experience, just what your neighborhood needs. You can be sure now that it must have something at once. Later the larger enterprise can come and will come.

New York City, N. Y.

GEORGE W. SHINN,

Editor of Temperance.

RADICAL UTTERANCES OF EDUCATORS.

To the Editor of The Living Church:

THE radical utterances aired by many of our prominent educators this summer against the supernatural, authority, and the Church, remind one that even educators must have a "resorting season" to lighten their minds of the weight of their pet hobbies. One is surprised however to read that no less a person than the venerable president *emeritus* of Harvard prophesies a new religion that "will not be bound by dogma or

creed" "not be based upon authority." How significant are the words of God incarnate: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

There is an increasing appreciation of authority in our day, especially in matters of faith, as evidenced by the demands and dogmas of the various cults which have had their inception in recent years. One would expect something different from Dr. Eliot than this, that "the future generation is to be led, not driven." The fact of the matter is, there has been too much "guiding" and too little stress been placed upon the necessity of sincere belief in "fundamental verities." We are told that a straight line goes on to infinity; so such wailings as Dr. Eliot's will continue until the end of days. But the words of the Saviour shall never pass away.

(REV.) HERMAN J. KEYSER.

Charlevoix, Mich., July 24, 1909.

THE EMMANUEL MOVEMENT.

To the Editor of *The Living Church*:

HAVING read most of the modern works on Suggestive Therapeutics or Psychotherapy, I have been much interested in the subject, and believe that a vast deal of good can be accomplished by such treatment in connection with a sincere religious faith, the grace of Catholic Sacraments, and sanitary living. I have had the greatest interest in the so-called "Emmanuel Movement," and sympathy with its promoters. I was much interested in the well known facts given in the letter of the Rev. Hubert C. Carroll in answer to one of mine. But unfortunately he does not attempt to answer the questions I asked; and, as many of us would like to know what religious teaching the movement as a whole stands for, I am compelled to repeat my request. Will some one kindly tell us why books teaching practical materialism are recommended for general reading, and what the authors of *Religion and Medicine* mean when they assert that "It is hard to resist the impression that Christ Himself shared the common (false?) idea" of possession, and "was ignorant of psychology and physiology" as a man, in His ordinary teaching? How much of the book of the Acts of the Holy Apostles is genuine history, and how much of it is spurious? In what possible sense is Jesus Christ the "greatest discovery of the nineteenth century"? Has our Blessed Lord been buried beneath the "dust of tradition" so completely that it was necessary that some one in Boston should re-discover Him for the whole Catholic Church? These questions are vital, insistent, and demand a clear, plain answer which the man of the street can understand.

F. N. WESTCOTT.

THE BUSINESS OF RELIGION.

BY THE REV. E. H. J. ANDREWS.

IT is living in communion with nature that makes the naturalist, and living in communion with the universe that makes the astrologer. Painters and poets and scientists are the product of communion with the arts and sciences. The only blacksmith worthy of the name is the man who, by living in communion with his smithy, has made himself master of his trade.

So in the world of spiritual things. If we would be spiritual we must live in communion with the Spiritual Being.

There are men and women without number who dabble in the arts and sciences but never make their mark in the world. Of all the countless thousands who essay to become great only a few become masters. Why? Because they have not sacrificed themselves upon the altar of their quest—because they have permitted other interests to dissipate the oneness of their devotion.

So in the world of spiritual things. How is it possible for those to become master Christians who only occasionally busy their thoughts with spiritual concerns—only occasionally pray, only occasionally read their Bibles, only occasionally go to church?

Religion is a business to be mastered.

THE TRUE manner of preparing for the last moment is to spend all the others well, and ever to expect that. We dote upon this world as if it never were to have an end; and we neglect the next, as if it were never to have a beginning.—*Fenelon*.

MONT BLANC.

Far up in pure ethereal space, encircled
By lamp-like stars, which rest not day nor night,
There towers aloft the eternal, snowy mountain,
A great white throne, revealed to human sight.

Lowly, before its dazzling, holy whiteness,
Lie bright-winged clouds, like angels who adore;
While at its base, with sound of many waters,
In awful strength the Alpine torrents roar.

All day the sun in burning love bends o'er it,
Type of that Light which never more shall cease;
All night the moon with tender, smiling calmness
Raises aloft the vesper hymn of peace.

The glowing valley lifts her glad hosanna;
Her emerald banners wave in triumph high.
Hear, O ye vaulted heavens, ring out the anthem
Ye rocky heights, and thundering caves reply!

The sacrament of nature throbs and quivers
Like a great pulse filled with the love of God;
Itself a grand, sweet, outward sign, revealing
The inward grace from His right hand outpoured.

The shining veil Creation draws before us,
Scarce hides the radiance of our Father's face.
Bow down, O soul, in humble, silent rapture!
Beyond this mystery lies thy "special place."
Chamounix. CAMILLA R. HALL.

ADVERSARIES.

A SUMMER MESSAGE.

BY MARIE J. BOIS.

"Gird thee for the battle,
Watch and pray and fast."

LENTEN hymn! Yes; but is this to be only a Lenten duty? Are we to gird for the battle during the forty days of Lent and to throw off our armor for the rest of the year? If there is any time when we need it especially, it seems to be in the summer months, with their general relaxation and indifference to religion. Is it not the very time when we meet adversaries at every turn: men and women of different schools of thought, many of them looking down with superb scorn on him who, taught by the Church, is sincerely trying to follow his Master in the path of humility and self-renunciation? "I am ashamed that I could ever have been so narrow as to accept such teaching," exclaimed one of the young "adversaries" of the Church, who bids fair to become a bitter opponent of "religion as it is taught to-day." Leaving out the politeness of the hint of the other person's lack of breadth and depth as compared with those of a clever, self-satisfied youth, what a sad thing it was to hear his one-sided arguments and to feel that it was useless to discuss the question with him, for he knew it all so well! What poor, ignorant people Church people were at best! But they had their day; a broader Christianity (a Christianity without a divine Christ) was coming to the front, which would sweep away the very foundations of the Church.

What then? Have we nothing to learn even from such a mistaken youth? Does not his accusation of selfishness on the part of the ordinary Christian "who merely seeks his own salvation, indifferent to the greater problems of the world," touch many of us? Are we looking beyond ourselves, beyond the narrow circle of our home and of our business?

Another lesson may still be learned from our eager, youthful opponent—aggressiveness in the warfare we are engaged in. Short as his stay was, he sought out several young men, and "talked over matters with them," interesting them in his theories, and is even now sending "literature" to them, all the more dangerous because of the plausibilities of the seducing theories.

Shall we then only stand on the defensive, content to be sheltered from direct attacks, and that at a time when

"Our foes press on from every side"?

Our great leaders are pushing forward, obeying the Master's command, with a vision of the time when the kingdoms of the earth shall be the Lord's. Shall we be afraid to follow them? Shall we remain safely entrenched behind the fortifications of indifference, cowardice, and selfishness? Is this all we can do for our Lord and His Church, to keep nominally on His side? Ah! let us look up to that pierced Side, and if the thought of what He has done for us does not kindle in us a burning desire to follow Him, even unto death, in the great battle against the world, the flesh, and the devil, then indeed we are not worthy to be called His disciples.

LITERARY

SOCIOLOGY.

Social Duties from the Christian Point of View. By Charles Richmond Henderson, D.D. Chicago: The University of Chicago Press. Price, \$1.25.

Professor Henderson takes a very sensible view of the social duties of Christian men. In the chapter on "The Duties of Urban Life," barring his somewhat loose use of the word "Church," his advice is sound and his position strong.

In one of his chapters he declares what has been reiterated in these columns: that the disposition to help may be taken for granted, but that the wisest methods of helpfulness do not come to us from intuition and amiable impulse—we must learn them from experience, by hard study and by diligent methods. This Dr. Henderson seeks to do, and accomplishes, with a measurable degree of success. His idea, as set out in the Introduction, is that many teachers of young men and young women have discovered that religious and moral instruction must be made concrete and practical at the approach of their majority. "About the sixteenth year," he points out, "the young person becomes conscious of new powers and needs, and often thinks seriously of the responsibilities of husband, wife, citizen, manager of business, parent. The generative, creative impulses irradiate and profoundly influence the entire life. The supreme choices of life must be made at a time when experience and knowledge are still limited. We notice at this epoch an irritable restlessness, an impatience with introspection, with commonplace homilies, with teaching about ancient ways: for the young man recognizes nothing akin to his problems in much that goes under the name of religious instruction. This impatience is part explanation of the general exodus from the Sunday school at the turn into maturity; not the sole cause, for passion, recklessness, frivolity, untamed animalism, eagerness to be amused, press the more superficial into questionable paths. It has been discovered that youths who find it simply impossible to follow the fortunes of Saul, Samuel, and Peter for the fiftieth round, will attend regularly where a practical leader compels every member to confront at every lesson some immediate task within his power."

"The References to Literature" are bare and inadequate. Designed as the volume is for the class-room, the bibliographies attached to each chapter should have been descriptive in character and fuller in detail. There is really nothing in them to guide the student effectively in his work. The same comment is about equally true of the "Topics for Study and Discussion." Both seem to have been added as after-thoughts and without much care or preparation.

This text book, which is one of a set of "Constructive Bible Studies: Advanced and Supplementary Series," is intended especially for use in adult Bible classes. It is equally adapted to the conditions of city and country life.

CLINTON ROGERS WOODRUFF.

Fads and Feeding. By C. Stanford Read, M.B. (Lond.): M. R. C. S., L. R. C. P. New York: E. P. Dutton & Co. Price, \$1.00 net.

The object of this book is "to reduce dietary to simple common sense," with the hope that "the majority of persons who are of an average healthy nature will find it far better and simpler to follow what it dictates." The feeding of infants is touched upon, and there are many practical hints for mothers, which, if acted upon, we are sure cannot but improve the national health and physique generally. The book disposes of some popular "fads," and is, on the whole, well worth the attention of our readers.

RELIGIOUS.

Studies in Christianity. By Borden Parker Browne, The Riverside Press, Cambridge: Houghton, Mifflin & Co.

The book consists of six chapters dealing with the subjects of the Incarnation, Atonement, Christian Life, The Modern Conception of the Kingdom of God, The Church and Moral Progress, The Church and the Truth.

In the preface the author states distinctly his purpose in writing the book, viz., "as an aid to progressive orthodoxy, or an attempt to combine the old theology with the new religion . . . that our religion is more and more passing from the conception of a yoke and burden to the conception of religion as the summit and crown of our being." The book is well written and free from overbold statements which characterize so many books of the present-day new theology. It is a very strong, sane, and earnest appeal for a practical, every-day, common sense Christianity.

There is, however, one special point which a Churchman would hesitate to accept and agree upon. In the chapter on the Church and the Truth, page 373, the author gives as a minimum a list of articles upon which all Christians could agree as a basis of Christian truth. One feels, however, in leaving out the article on the Resurrec-

tion of the Body, the strength of the argument in the chapter is very much weakened, as it is on this fundamental truth of Christ's resurrection body that the Christian religion stands or falls; and that a belief in the resurrection has formed a very important and essential part of the Church's Creed since the day of Pentecost.

G. H. KALTENBACH.

The Message of the Church in Collect, Epistle and Gospel. By H. M. Sanders, M.A. London and New York: Longmans, Green & Co. Vol. II. Trinity Sunday to All Saints Day.

There is no more fertile field for exegesis than the Collects, Epistles, and Gospels of the Church's Year, and Mr. Sanders in this treatise proves himself an able interpreter. His method of choosing the "key thought," as he calls it, lays the foundation for his careful and thoughtful explanations of the teaching for the day. The sources from which he has gathered his expositions are many and varied and every reader and student will find much to edify and instruct in these pages. He gives the authorities for the Collects and points out very lucidly why the reformers dropped or changed some of the ancient Collects. For the young clergyman who desires to feed his congregation with sound, substantial Church and Gospel teaching we know of no better series of commentaries than these two small books; and the study of them opens up other avenues of thought and research that will prove valuable in the ministerial life. Where there are so many publications that suggest destructive criticism, it is encouraging to find one that is written on the principle, "I believe." One complaint made by many of our laymen against the preachers of to-day is that attempts at being philosophers are common features of pulpit exercises. The Church provides us with an exhaustive storehouse of truth in her Collects, Epistles, and Gospels, and the laity want God's truth as revealed in His Holy Word rather than philosophic essays. These two books supply us as preachers with much that we need in preaching the Gospel of our Lord and Saviour Jesus Christ.

JOSEPH RUSHTON.

The Virgin Birth of Our Lord. By Charles Augustus Briggs, D.D., with an Introduction by the Dean of the General Theological Seminary.

This little pamphlet of forty-six pages gives in a concise but readable form the arguments for and against (1) the Fact, and (2) the Doctrine of the Virgin Birth of our Blessed Lord. The name of the author is a sufficient guarantee of thoroughness, fairness, and scholarship. The conclusions are most satisfactory. "We may say, therefore," are the concluding words of Part I, "there is no valid reason, so far as Biblical or historical criticism is concerned, to doubt the doctrinal fact of the Virgin Birth." Part II. takes up the philosophical and doctrinal bearings of the fact that our Lord was born of a Virgin. The scientific objections are neatly disposed of. Misunderstandings occasioned by another work of the author are corrected. The conclusion points out how necessary the doctrine is to right conception of our Lord's two natures and their relation one to the other. The pamphlet ought to be extremely useful to put into the hands of educated persons who have been disquieted or unsettled by recent controversies.

The Invocation of Saints. By Darwell Stone, M.A. New York: Longmans, Green & Co.

This book is a reprint, with slight additions, of an article in the *Church Quarterly Review*. The article was called forth by certain strictures emanating from high quarters in the Church of England, condemning the practice of invoking the prayers of the saints, as objectionable and disloyal. The author is careful at the beginning to draw the distinction between invocation, or requesting departed saints to aid us with their prayers, and comprecation, in which the request for the benefit of the saints' prayers is addressed, not to them, but to God. Comprecation is treated of first; and it is shown by the practice of the early Church that to ask God for the benefit of the prayers of the saints is both lawful and useful. The earliest evidence for invocation is to be found in Origen. The two St. Gregorys, St. Basil, St. Chrysostom, Ephrem Syrus, St. Augustine, and a multitude of later writers are quoted in its favor. The official teaching of the Churches of Rome, Russia, and England are then compared. The author finds that at the Reformation the Church of England did three things: First, she removed every trace of invocation from her service books; second, she condemned extreme forms of invocation, derogatory to God's honor; third, she left it an open question whether the clergy might or might not approve of a limited invocation, practised in private.

The Rational Test. By the Rev. Leander S. Keyser, D.D. Philadelphia: The Lutheran Publication Co.

We are afraid this little book, though written with a good deal of skill and some learning, will hardly accomplish its declared purpose of showing that certain doctrines, "as received by orthodox believers, are reasonable." The author holds what he terms a "stalwart" view of inspiration, and argues mightily on the basis of an infallible Bible, inerrant in every detail. It is unlikely that his opponents will feel the force of the reasons he gives in support of this belief, and therefore yet more unlikely that they will be won to accept the conclusions for which he makes it the major premise.

CHRISTIANITY AND THE ORIENT.

Christianity and the Religions. By the Rev. Arthur Selden Lloyd, D.D. New York: E. P. Dutton & Co. Pp. 127. Price, 75 cents net.

In the three lectures contained in this little volume, the General Secretary of our Domestic and Foreign Missionary Society has made a most stirring appeal for missions to the Oriental peoples. His journey around the world in the interest of missions has eminently qualified him to speak with authority on the results as well as on the need of missionary endeavor. The problem is presented from new points of view; the missionary duty is given a new basis. The very fact that Dr. Lloyd does not employ the old terms "Natural and Revealed Religion" but speaks, instead, of "the Religions and the Revelation," marks the new view point. He insists that the Revelation of the Father by the Son is different not only in degree but essentially distinct in kind from the heathen religions. Naturally he lays stress on the duty that Christianity owes to these religions, to bring to those who hold them the Revelation. In this connection he emphasizes the necessity of understanding the character of the heathen nations, instancing the work of Dr. Gardiner among the Patagonians, and contrasting the results of the conversion of the Filipinos to Christianity and that of the Moros to Mohammedanism. In speaking of the means by which this our obligation may be met, he makes a noble plea for the right use of God-given wealth. He lays great stress on the necessity of bringing the Revelation to the Oriental nations, in order that they may be enabled to do their part in the true progress of the race. And he makes skilful use of the "Yellow Peril" specter, in order to show the pressing need of Christianizing the Chinese.

The book is very stimulating; and we cordially commend it. These lectures ought to be in the hands of every clergyman, and ought to form part of every missionary library, be it private, parochial, or diocesan.

F. C. H. WENDEL.

Christ and the Eastern Soul. The Witness of the Oriental Consciousness to Jesus Christ. (The Barrows Lectures for 1906-1907), by the Rev. Charles Cuthbert Hall, D.D., LL.D. Pp. xi+208. Chicago: The University of Chicago Press. Price, \$1.37 postpaid.

We feel no little embarrassment at being called upon to pass judgment on the work of a man who has passed beyond the influence of either our praise or our censure. Yet we cannot help noting that the standpoint of Dr. Hall is not the same as that of Dr. Lloyd. Two things the readers of these lectures must keep in mind are that the terms of the foundation under which the "Barrows Lectures" are delivered are that the harmonies rather than the differences between Christianity and the Oriental beliefs should be emphasized, and that the lectures are delivered to Orientals, to whom their own beliefs are, of course, familiar. Hence the statement of Christian truth seems inevitably inadequate, while—at the same time—the Oriental beliefs are not set forth in a manner that would prove instructive to the Occidental mind. As to the subject matter and the treatment, we would simply say that while some Oriental scholars would agree with the learned author, perhaps an equal number would disagree. The elaborate syllabus prefixed to the lectures will prove most helpful.

F. C. H. WENDEL.

MISCELLANEOUS.

My Cranford. By Arthur Gilman. New York: Houghton, Mifflin & Co. Price, \$1.25 net.

Cranford transplanted in New Jersey; a Cranford transcribed by one of its own—Cranford of the old days and of the new, when there were "husking bees and quiltings, barn raisings and house warmings," while now there are "Church suppers and fairs, picnics and campings out." The postoffice, the town hall, and the public library are well described, and one of the best chapters is devoted to the minister and his parish, a catholic-minded totality, since there is but one of each to the place.

Commercial conditions between the good old days and the present are also balanced. "In the days of yore we had to carry our grain to the mill to get our flour, but not so to-day. Wanamaker brings the product of Minnesota to our doors, and he brings also the beef of Chicago, the pickles of Providence, and the cereal foods from Niagara and Battle Creek." "We do not make our own shoes as of yore, though benign old neighbor Dawes stands ready to make them for us in his little shop; for Lynn and Brockton can make a dozen pairs while he is getting his tools ready to begin."

Many characters of interest are to be found in Cranford, and among them the Cheeryble brothers and Robinson Crusoe. As an aside there is a pretty little description of "The City by the Sea," easily recognizable by its board walk, where the inhabitant goes for recuperation.

The Cranfords of the world are havens of rest, and the weary, city-worn sojourner, beholding them as visions of peace and beauty, therein renews the vigor of his soul. Lucky he who can transport body as well as soul to his particular Cranford, and refresh both in its quietude.

The book is printed in beautiful type and quaintly bound in figured cloth like an old time challis. The plates are charming and create a longing to visit this or another sequestered locality.

ON MONDAY.

On every Monday morning, rain or shine,
It was the custom of a Scotch divine
To go about among the village folk,
And give the Sunday nall an added stroke.
If truth be told, he loved to hear them say:
"That was a fine braw salrmon yesterday."
And as he strolled along the village street
The many words of praise he heard were sweet.

Sandy, the village blacksmith, one day said:
"Parson, ye've got such lairnin' in yer head,
It did me gude, ye made it out sae plain,
There is nae hope for souls w' mortal stain,
I watched McTavish, he was scared to death,
An' purple grew w' holdin' in his breath.
I war'at ye now he tho't the torment near,
He showed it in his face, weel, that was clear;
An' big McDougal felt his sins, the way
Upon his knees he said the Litany.
I knew it muckle weel his conscience twinged,
Or why, whatever, would the man hae cringed?"

"Sandy," the parson said, "What of yourself?
Have you no sins? Think of your hoarded pelf,
While many a one has neither bit nor sup,
Your savings day by day ye're laying up.
Do as the Master bid, give to the poor,
If you would riches have that will endure."

It happened on another Monday morn,
The time when bloom was whitest on the thorn,
Dame Ann was kneeling on her plot of grass,
Near to the road where folk were wont to pass,
Sprinkling her linen, bleaching in the sun.
The hour was early; work not long begun;
When lo! the parson looked across the hedge
Where Ann was kneeling on the grass plot's edge.
Unseen, he watched her at her work awhile,
And then he said, with pleasant air and smile,
"Good morning, Dame, I saw you yesterday
Out at the kirk. Can you the text now say?"
Dame Ann, abashed, then stammered: "Parson dear,
Thae waur gude words, but maun hae gang, I fear."
The parson shook his head, the while he stood.
"Attendance at the kirk will do no good
Unless to what is said you give good heed,
And treasure up God's word for time of need."

Ann said, "My mind is dull an' I forget,
But here's this linen that is unco wet,
I scare hae got the sprinklin' o' it done,
Until it all is dried out in the sun;
But ilka time it's wet it whiter grows,
So when I gang to kirk the guld Lord knows:
An' when He sees me kneeling in my place,
His mercy drops will maun gae to me grace,
Till, like this linen bleaching in the light,
My soul will day by day be growing white."

London, Ohio.

MARGARET DOORIS.

UNTIL THE DAY BREAK.

By ALICE MAY ELLIOT.

SINCE the earliest ages, mountains have been the abode of mystery. Dim caverns, sacred forests, snow-crowned heights, all have had their legends, all were peopled by gods and heroes, coming very close in this way to the hearts of men.

In the western mountains of this new world, I feel still more the sense of a haunting mystery, a something which I long to discover for myself, as there is no one to interpret it to me; and sometimes it seems to me that these are the mountains of vision, the dreams which have come to men afar off, and that this is the true land of faery, where the vanished heroes, who tradition tells us are to come again, are waiting for the fulness of the time to come.

Huge masses of earth and stone rise before me, which have been carved by wind and water into great fortresses with buttresses, doors, and windows, the whole crowned here by curious over-hanging roofs, and there by fantastic pinnacles. Or, again, I see a mysterious arch in a sheer wall of rock. A deep shadow falls across it, so that I cannot tell if the door be open or not. Perhaps its "Open Sesame" has just been spoken; perhaps if I hasten I may find the glittering piles of gold and jewels deep in the mountain side. Then a carved frieze appears, on which dim figures stand hand-in-hand, just poised to continue a frolicsome dance when the intruder shall have passed on. As I look back, it seems to me that there is something oddly familiar about the figures. Have I read of them in some old ballad?

One valley, which I know well, lies guarded by solemn white mountains to the north and south, but on the west the long range rises from the black fir forest at its base, up to the steep "rim-rock," which girds it about like a Titanic wall, and

then, still higher, piercing through the snow, rise castles, cathedrals, towns, and cities, and here and there a lonely monastery, all peeping out at times above the clouds, brilliant in the sunshine or black against the flaming western sky.

As I look at these curiously carved mountain tops, I often ask myself, What makes them so strangely familiar? Then I remember that "Pictor Ignotus" visited yonder "dim rich city" in a vision. I have seen his painting of it on the height behind St. George, while he is fighting with the dragon, and St. Saba kneels on that ledge of rock to the left and prays for her champion. Do we not know that they both entered through those gates into the city, when the combat was ended? That little town, perched high on a peak, I know well from the illuminations in *Books of Hours*; and some of those monasteries surely gave shelter to the knights on the quest of the Holy Grail. "Many towered Camelot" lies toward the north, and that bold castle overhanging the sheer rock is just what one imagines Tintagel was like. But here, instead of the roar of the waves, dashing against its walls, there is only the sad organ music of the wind through the fir trees. As I listen to that music, I think of the vanished heroes and turn to read again their stories, feeling that as I raise my eyes some mysterious guide may beckon me to follow him through winding paths until I see those mighty ones dreaming in those enchanted caves and castles above the clouds.

The Church has her own legend of the Beloved Disciple, who was laid in a tomb in the mountain side near Ephesus, and who lies still sleeping peacefully, tarrying until his Lord shall come. So widespread was the belief in this legend that both St. Jerome and St. Augustine wrote to confute it.

As I read of King Arthur, I picture him after that "last dim, weird, battle in the west" lying sorely wounded in the chapel nigh the field, whither Sir Bedivere had carried him. Thence he sends this faithful knight to throw his sword, Excalibur, into the lake, and then to watch what happens, and to bring him word again. And Sir Bedivere, dazzled by the glorious hilt, wrought of gold and sparkling with jewels, hides the sword and twice returns to tell the sorely wounded king that he saw naught and heard only

"The water lapping on the crag,
And the long ripple washing in the reeds."

Then, at last, Sir Bedivere obeys the king's command and hurls the sword far away, and an arm rises from the lake, seizes it and brandishes it three times, then draws it under the water. And after Sir Bedivere has painfully carried the king to the water's edge, the black barge appears with the three wailing queens, who receive the king and carry him to the Vale of Avalon, there to heal him of his grievous wound.

Some men yet say, in many parts of England, that King Arthur is not dead; but taken by the will of our Lord Jesus Christ into another place; and men say that he will come again, and he shall win the holy cross. I will not say that it shall be so; but rather I will say, that here in this world he changed his life. But many men say that there is written upon his tomb: *Hic jacet Arthurus rex quondam, rex que futurus.*

Another legend tells us that Charlemagne sits waiting, crowned and armed, until the time of Antichrist, when he will arise and deliver Christendom, and his sword, La Joyeuse, will once more flash before a mighty army; while Durendal, the sword which Roland tried in vain to shatter after the woeful battle of Roncesvalles, will shine in the hand of the captain of his host. For Roland said, when he lay a-dying: "O Durendal, I am to blame; the angels gave thee; they will keep thee safe for Charles and France."

And we read how Olger the Dane, after long service for his liege lord, Charlemagne, helping him to vanquish many foes, and doing mighty deeds in the Holy Land, was cast away at sea, and found, after much climbing among the crags, a palace of ivory and gold and ebony where he rested for the night. And in the morning he found himself lying in a garden in the Vale of Avalon, where Morgan le Fay placed an enchanted ring upon his finger, and he immediately stood before her young and vigorous. And she placed upon his head a golden crown of myrtle and laurel—the crown of forgetfulness—and for two hundred years he dwelt in the valley with the fairy queen. And he met King Arthur, healed of his wound, and talked with him there. Then came troublous times for the fair land of France, and the Franks were driven back by Paynim and Saracen, and a great cry arose for a deliverer. Morgan le Fay heard it, and, although it grieved her sore to part with the knight, she sent him to the rescue of Christendom.

"Guard well the ring upon your hand," she said, "for, wearing it, your youth and vigor will not fade." She brought him, moreover, a torch, saying, "See that you kindle it not, so shall you live for ever; but if by mischance it should break out and burn, cherish the fire with care, for the measure of your days is the last spark of the torch."

Armed with his sword, Courtain, and mounted on the fairy steed, Papillon, Olger finds himself in France; and, when the people refuse to believe that he has returned to defend them against their foes, his wrath burned so fiercely that it kindled the torch in his bosom. Therefore, he rode with it to the church of St. Faron of Meaux. And there the Abbot believed his story, and told him that Charles the Great, and Olger's wife, Clarice, and all of whose welfare Olger asked, had been dead two hundred years. At Olger's request the Abbot built an iron treasure chamber beneath the church, which Olger himself had founded and endowed, and let so little air enter therein that the flame dwindled to a single spark, and so the torch might last for ages. And Olger appeared in the midst of the disheartened army at Chartres and led them on to victory again and again, until "France was free again and Holy Church was established, and the spirit of chivalry had revived as in the olden time."

The King of France was dead, and the Queen loved Olger, and he consented to marry her and to accept the great honor of sitting upon the throne of his master, Charlemagne. Great preparations were made for the ceremony, and, just as it was about to take place, Morgan le Fay came, enveloped in a shining cloud, and carried Olger the Dane back with her to the Vale of Avalon. There he waits until Christendom again needs a leader in a mighty battle, for the torch still burns in the treasure chamber, under the church of St. Faron of Meaux.

The Paynims also had their heroes, and the last Moorish King of Granada, Boabdil, is said to be waiting in a cave not far from the Alhambra, until he shall come forth again as a conqueror. He sits on a throne in the cave, and all his warriors are ready beside him, motionless, armed, and mounted, waiting for the hour to strike.

And in another mountain, far away in Thuringia, Barbarossa, the great Emperor, sits enchanted, until he shall arise to fight again for his country. His throne is of ivory, and his six faithful knights sit beside him. He has laid his weary head upon the table before him, and it is so long since he lifted it that his fiery beard has grown through the marble slab. The centuries pass, and at long intervals Barbarossa lifts his eyes, and tells his page to go forth and see if the ancient ravens are still flying over his enchanted castle and around the mountain. If they are, it is a sign that his sleep must last for ages still to come. But some day he will awaken, and his kingdom shall be the most powerful in the world.

So the legends run. And many more enchanted heroes there are than those of whom I have written. There is a wonderful likeness in these tales, for the heart of man is ever the same, and the cry of bitter need which runs through them all is one which we can well understand to-day: Surely the strong one, who helped us when our need was sorest, must return to help us when the battle goes against us. It cannot be that he has gone; surely he lies enchanted in yonder mountain, or in that fair valley.

"Then Sir Bedivere cried, 'Ah! my Lord Arthur, what shall become of mee now ye goe from me, and leave me here alone among my enemies?' 'Comfort thyself,' said King Arthur, 'and do as well as thou maicst, for in mee is no trust for to trust in. I wil into the vale of Avalon for to heale me of my grievous wound, and if thou never heere of mee, pray for my soule.'"

SYMBOLS.

All things are symbols. When, with quiet eyes,
Where no suns rise,
We watch the great sphere of the outer world,
And when grey death is past,
And time at last
Is gone like mist before a great wind whirled,
When, in that still, calm morn,
Souls inland-born
Shrink, shuddering, from God's infinite clear vast,
And long for earth again,
Exultant then,
Leap we to our great freedom found at last:
For on old earth well knew and well loved we
Earth's symbol of eternity—the sea.

I. TUCKER.

Church Calendar.



Aug. 1—Eighth Sunday after Trinity.
 " 6—Friday. Transfiguration. Fast.
 " 8—Ninth Sunday after Trinity.
 " 15—Tenth Sunday after Trinity.
 " 22—Eleventh Sunday after Trinity.
 " 24—Tuesday. St. Bartholomew.
 " 29—Twelfth Sunday after Trinity.

Personal Mention.

THE REV. GUY D. CHRISTIAN of Richmond, Va., will about August 21st sail from Seattle, Wash., for Nome, Alaska, where he will do mission work for the next five years. He will be accompanied by his wife.

UNTIL further notice the address of the Rev. ERNEST V. COLLINS will be 279 McDonough Street, Brooklyn, N. Y.

THE REV. HUNTER DAVIDSON, rector of Trinity Church, Hannibal, Mo., has accepted a call to Ascension Church, Hinton, W. Va., and expects to go into residence on September 12th. During the month of August Mr. Davidson will spend his vacation at Pontiac, Mich., taking the services at All Saints' Church in the absence of the rector.

THE REV. CHARLES HARRISON of Nottingham, England, is spending a few weeks in Detroit, Mich.

THE August address of the Rev. F. A. HEISLEY will be St. Peter's rectory, 54 Sherman Street, Springfield, Mass.

THE REV. LEVIN T. INSLEY, now rector of St. Paul's parish, Vienna (diocese of Easton), Maryland, has been chosen as rector of St. John's Church, Georgetown, D. C. Mr. Insley will enter upon his new work on the second Sunday in September.

THE address of the Rev. J. M. MATTHIAS is 910 E. Tenth Street, Oklahoma City, Okla.

THE present address of the Rev. SAMUEL A. B. MERCER is Uferstrasse 22, Heidelberg, Germany. He will continue his studies in Semitic languages and literature and in philosophy in the University of Heidelberg until March 15, 1910.

THE REV. DWIGHT ARTHUR PARCE, for eleven years in charge of the Church of St. Sacrament, Bolton, on Lake George, diocese of Albany, assumed charge of St. Augustine's Church, St. Louis, Mo., on July 1st. Address: 7332 Mariette Avenue, Maplewood, Mo.

THE REV. J. A. M. RICHEY has accepted St. George's Church, Chicago, and will enter upon his new duties before the end of August, returning from San Diego, Cal., where he established the *American Catholic*.

THE REV. GEORGE PAULL TORRENCE SARGENT has resigned his work as assistant minister of St. David's Church, Indianapolis, and has accepted a call to become rector of St. Thomas' Church, Battle Creek, Mich. His address after August 23d will be St. Thomas' rectory, Van Buren Street, Battle Creek.

THE REV. E. KENDALL SEVERANCE has recently taken charge of St. Alban's mission, Highland Park, Detroit, Mich., under the charge of the rector of St. John's Church.

FROM now on the permanent address of the Rt. Rev. N. S. THOMAS, Bishop of Wyoming, will be Cheyenne, Wyo., and not Laramie.

THE REV. CURTIS WHITE, for the past two years rector of St. Mark's, Clark Mills, and Gethsemane, Westmoreland, in the diocese of Central New York, has been called to and accepted the assistant rectorship of Grace Church, Utica, N. Y. His address in Utica will be "The Kanentena."

THE REV. DR. ELWOOD WORCESTER, rector of Emmanuel Church, Boston, will be one of the instructors on pastoral functions at the Yale University School next season.

ORDINATIONS.

DEACONS.

OKLAHOMA.—On July 18th, by the Bishop of the district, JOSEPH M. MATTHIAS. Dean Davidson of the Cathedral presented the candidate and the Bishop preached the sermon. Mr. Matthias has for years been lay reader in charge of the Chapel of the Redeemer, Oklahoma City, for colored people, in which the ordination took place.

PRIESTS.

MICHIGAN.—On Monday, July 19th, in St. Mary's Church, Detroit, by the Bishop of the diocese, the Rev. LEE MALTBY DEAN. The candidate was presented by the Rev. R. T. W. Webb, and the priests present united in the laying on

of hands. The Rev. W. Warne Wilson and the Rev. Laird W. Snell assisted the Bishop in the celebration of the Holy Communion. The Rev. Mr. Dean will continue in charge of St. Mary's, which was until recently a mission of St. John's, Detroit.

WESTERN MICHIGAN.—On Sunday, July 25th (St. James' Day), in St. Paul's Church, Muskegon, his home parish, where for the past two years he has been a candidate for Holy Orders, the Rev. JOHN H. FERLINGA. The candidate was presented by Rev. L. R. Vercoe, rector of St. Paul's, Grand Rapids, and the sermon was preached by Bishop McCormick. Six clergy of the diocese united in the laying on of hands. Mr. Ferlinga will have charge for the present of St. James' Church, Pentwater.

MARRIED.

HAWKINS-PAUL.—On Wednesday, July 14, 1909, in St. James' Church, Pulaski, New York, MARY LOUISE, daughter of Elizabeth Jean and the late Rev. Robert PAUL, and the Rev. WILLETT NICOLL HAWKINS, rector of St. Stephen's Church, Schuylerville, New York.

DIED.

BURNSIDE.—Entered into rest, on St. James' Day, 1909, at Bellows Falls, Vt., GEORGE L. BURNSIDE. Funeral from Immanuel Church, Wednesday, July 28th.

CAMP.—On July 11, 1909, at his home, 524 Lefferts Avenue, Richmond Hill, L. I., the Rev. CHARLES W. CAMP.

CAMP.—At Wauwatosa, Wis., July 19, 1909, JULIAN HANFORD CAMP, aged 38 years. Burial at Wauwatosa.

DEVOE.—At her home, 339 East 141st Street, New York City, on July 21st, MATTIE A. DEVOE, only daughter of Isaac and Martha Ann Devoe.

SILL.—Entered into life eternal at Buffalo, N. Y., on Monday, July 12th, FANNY, daughter of the late Hon. Seth Ely and Harriet E. Allen SILL.

WRIGHT.—Suddenly, in Llandudno, North Wales, on July 1, 1909, ELSA HOWELL WRIGHT, younger daughter of the Rev. John Wright and Mary E. H. Wright of St. Paul, Minn., aged 21 years.

MEMORIALS.

JOHN D. S. COOK.

JOHN D. S. COOK died on July 16th at his home in Kansas City, in his seventy-fifth year. He was captain during the Civil War in the Twentieth New York State Militia (Eightieth New York Volunteers), later a lawyer in Kansas City, sometime junior warden of Grace Church, Kansas City. Four children survive him: Mrs. T. B. Lippincott of Los Angeles, Mrs. S. W. Moore and George T. Cook of Kansas City, and Rev. Philip Cook of New York.

Requiescat in pace!

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, layman wishing to enter the ministry to work in large town in a Western diocese. References. Apply Box A, care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC priest from September 1st. Large field; large city. Stipend, \$600 and furnished room. Address: CATHOLIC, care LIVING CHURCH, Milwaukee, Wis.

PRIEST wanted, to take charge of St. Luke's, Kearney, for six months. Good climate; beautiful Church; desirable town. Particulars from ARCHDEACON COPE, Kearney, Nebraska.

A YOUNG PRIEST wanted for Mid-Western parish. Single and musical. Apply, "MID-WESTERN," LIVING CHURCH, Milwaukee, Wis.

WANTED, several clergymen for Western Parishes with and without rectories; \$800 up. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

WANTED, to get in correspondence with any young men who are contemplating giving up their lives to Christian work among the sick poor. For further particulars, address G. P. HANCE, St. Barnabas' Free Home, McKeesport, Pa.

A CHAPLAIN wanted for St. Alban's School for Boys, Knoxville, Ill. Good Churchman, and able to teach entire course in English, including college preparatory course. Address: HEADMASTER.

RECTOR wanted, good Churchman, city of 100,000, who can build up parish. Salary of at least \$1,000 guaranteed first year. Address: E. S., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

CURATE—Position wanted in Catholic parish by a young, unmarried priest. Successful in Sunday school and Guild work. References and experience. Address: L. R., care LIVING CHURCH, Milwaukee, Wis.

A YOUNG, unmarried priest desires rectorship of Catholic parish in Eastern or Mid-Western city. Hard worker; successful organizer. References: Bishops and priests, also testimonial from vestry at last charge. Address: PRIEST, care LIVING CHURCH, Milwaukee, Wis.

KINDERGARTNER desires fall engagement. Experience and reference. C, LIVING CHURCH, Milwaukee, Wis.

A POSITION wanted to teach by a young man. Address: COLLEGIAN, care LIVING CHURCH, Milwaukee, Wis.

POSITION wanted as Organist and Choirmaster by young married Churchman. Fourteen years' experience. Excellent trainer of boys. Good testimonials from important positions. Address: CONCERT ORGANIST, LIVING CHURCH, Milwaukee, Wis.

A CLERGYMAN'S widow, devoted to girls, wishes work. Could travel as companion for child or grown person, or would care for linen or other work in institution. References and experience. Address: S. B. LIVING CHURCH, Milwaukee.

CLERGYMAN would like vacation in cool climate for month of August, but must have Sunday work to meet expenses. Would like to be in or near Detroit, Mich. Address "J. M. N.," THE LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position before September 14th. Expert boy-voice trainer and choir builder. Highest references. Financial difficulty present church cause of leaving. Address "ORGANIST," 911 Main Street, Fremont, Neb.

PARISH AND CHURCH.

OVER-AMMERGAU CRUCIFIXES.—Figure white wood: 9-in., oak cross, 21-in., \$5.00; 6-in., oak cross, 15-in., \$3.00; 3-in., oak cross, 8-in., \$2.00. Many people would like to have a beautiful carving at an exceedingly moderate price and at the same time feel they are materially helping a very deserving and extremely poor peasant carver and Passion Play actor. THOMAS CROWHURST, 1033 West Sixth Street, Los Angeles, Cal.

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.

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.

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

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

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. McLEAN, Streator, Ill.

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

CHOIR EXCHANGE.

ENGLISH 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.

HEALTH AND SUMMER RESORTS.

RESTFUL family resort, "Eau Pleine," among the woods on the Chain-o'-Lakes at Waupaca, on Wisconsin Central. Excellent boating, bathing, and fishing. Reference to Bishop of Chicago, by his kind permission. Address: MRS. S. M. CARINGTON, Route 1, Waupaca, Wis.

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

CHURCH SERVICES AT SUMMER RESORTS.

NEW HAMPSHIRE.

THE CHURCH OF THE TRANSFIGURATION, Bretton Woods, New Hampshire. Sundays, 8:00, 11:00, 4:00; Sunday School, 3:00; Fridays, 10:00. The Rev. J. M. McGrath.

NEW JERSEY.

ATLANTIC CITY AND SUBURBS.

ST. JAMES', Pacific and North Carolina Avenues. Rev. W. W. Blatchford. 7:30, 10:30, 4:30. 8:00. Wednesdays, Thursdays, Fridays, and Holy Days, 10:30.

ASCENSION, Pacific and Kentucky Avenues. Rev. J. H. Townsend and Rev. Dr. H. M. Keffer. Sundays, Wednesdays, and Fridays, 7:15, 10:30, 4:30, 8:00; daily, 7:15 and 10:30. Early each Sunday in summer, 6:15, 6:45, 7:15, 7:45.

ALL SAINTS', Chelsea Avenue. Rev. J. W. Williams. 7:30, 10:30, 5:00; daily, 10:00.

ST. AUGUSTINE'S, 1709 Arctic Avenue. Rev. James N. Deaver. 6:15, 7:00, 11:00, 8:15.

GOOD SHEPHERD, 20 N. Rhode Island Avenue. Rev. Paul F. Hoffman. 7:30, 10:30, 5:00; daily, 7:30 and 10:30.

GRACE. Rev. Sydney Goodman. Cottage services resume late in August. Sundays and Wednesdays, 7:30 morning, 8:00 evening. Permanent location, 12 N. Ohio Avenue.

ST. MARK'S, Pleasantville, Meadow Boulevard. Rev. H. D. Speakman. 10:30. Additional as announced.

REDEEMER, 20th Avenue, Longport. 11:00. Additional as announced.

ST. AGNES', Smith's Landing. 2:30 and 3:30. Additional as announced.

NEW YORK.

SAINT LUKE'S, East Hampton, Long Island. Sundays, 7:30 and 10:45 A. M.; Holy Days, 7:30 A. M. Other services as announced. Oscar F. R. Treder, Rector.

APPEALS.

EPHPHATHA REMINDER AND APPEAL.

Again, the Church's "Voiceless Ministry," prosecuted in eight Mid-Western dioceses, appeals for offerings on next Epphatha Sunday, August 20th, towards its expense fund. The undersigned, who has labored since 1872, will gladly mail leaflets giving information. REV. ARSTIN W. MANN, *General Missionary*, 10021 Wilbur Avenue, S. E., Cleveland, Ohio.

EPHPHATHA APPEAL.

Prayers and offerings for the Church Work among the Deaf in the dioceses of Chicago, Milwaukee, Fond du Lac, Minnesota, Quincy, Springfield, and Michigan City are desired on the Twelfth Sunday after Trinity, August 29, 1909. Rev. GEORGE FREDERICK FLICK, 1661 East Fifty-fifth Street, Chicago, Ill.

HASSOCKS OR BENCHES NEEDED.

A mission would appreciate gift of hassocks or kneeling benches. M. A. ENGLISH, Moores, Pa.

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 Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment, it has held its own, and to-day 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. CAPERS, *President of the Institute.*

NOTICES.

The appropriations of

THE BOARD OF MISSIONS

are the yearly guarantee made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total \$850,000. Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from

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

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

GENERAL CLERGY RELIEF FUND.

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

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

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.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).
Thos. Whitaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
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. Woodward & Lothrop.

ELIZABETH, N. J.:

Franklin H. Spencer, 947B, Anna Street.

ROCHESTER:

Scranton, Wetmore & Co.

CHICAGO:

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.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:

A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus. (English agency for all publications of The Young Churchman Co.)

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

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

BOOKS RECEIVED.

IMPORTED BY CHARLES SCRIBNER'S SONS, New York.

The Fourth Gospel and the Synoptists. Being a Contribution to the Study of the Johanne Problem. By F. W. Worsley, M.A., B.D., Durham. Price, \$1.25 net.

How God Has Spoken; or, Divine Revelation in Nature, in Man, in Hebrew History, and in Jesus Christ. By John Wilson, D.D., Lausanne, Switzerland. Price, \$2.00 net.

FRENCH E. OLIVER. Kansas City, Mo.

Cain's Wife and Other Addresses. By Rev. French E. Oliver, D.D., author of *How Shall We Escape? Excuses Answered*, etc.

THE WHITAKER & RAY CO. San Francisco.

The How and Why of the Emmanuel Movement: A Handbook on the Psycho-Therapeutics. By Rev. Thomas Parker Boyd.

E. P. DUTTON & CO. New York.

There She Blows: A Whaling Yarn. By James Cooper Wheeler, author of *Captain Pete of Puget Sound*, etc. Price, \$1.20 net.

THE SUNDAY SCHOOL TIMES CO. Philadelphia.

The Boy and the Church. By Eugene C. Foster. Price, 75 cents net.

THE MACMILLAN CO. New York.

A Certain Rich Man. By William Allen White, author of *Stratagems and Spoils, The Court of Boyville*, etc. Price, \$1.50.

PAMPHLETS.

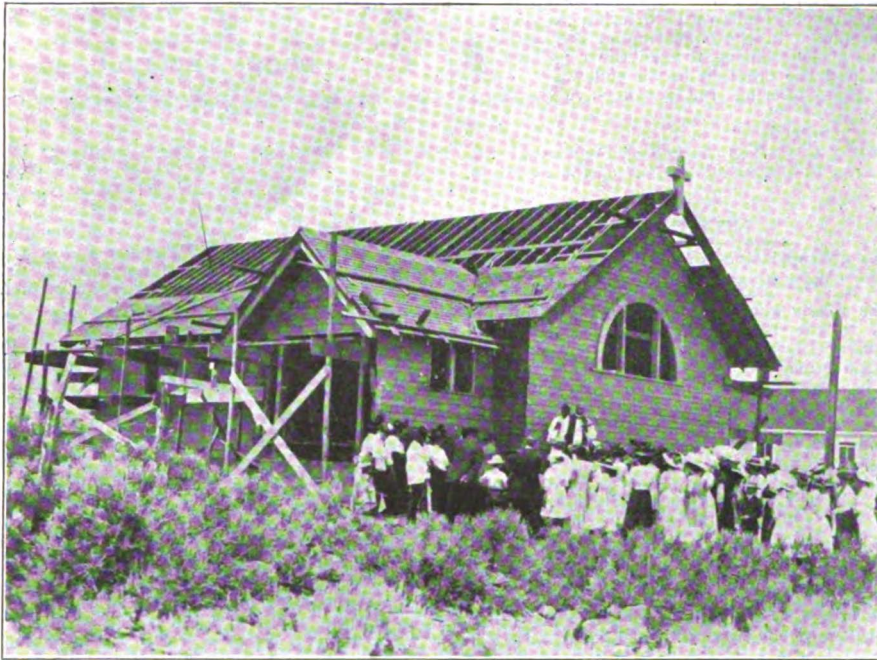
Convention Address of the Rt. Rev. L. R. Brewer, S.T.D., Bishop of Montana.

THE MAGAZINES

THE LEADING article in the August *Century* is Richard Watson Gilder's paper entitled "Grover Cleveland: A Record of Friendship," a sympathetic appreciation of the personality of Mr. Cleveland as revealed in an intimacy of many years. The reminiscences will extend to some three installments. This issue, being the Holiday fiction issue, contains more than the usual number of short stories, by such authors as Owen Wister, Katharine Metcalf Roof, Cleveland Moffett, David Gray, Caspar Day, and L. Frank Tooker; and the first of Albert Hickman's "The A Flat Major Polonaise." "Divorce," is a comment by Bishop Doane on two papers in the May number by Cardinal Gibbons and Professor Ross. The Bishop of Albany shows that while the Tridentine council anathematized those who claimed the marriage bond to be dissoluble by adultery and that the innocent party could remarry, it also anathematized those who denied that the Church could dispense from or add to the Levitical prohibitions, by decreasing diriment impediments. "And these impediments, with this declaration of nullity and the dispensations for marriage afterward, dilute, if they do not destroy, the value of the Tridentine declaration of indissolubility and really open up more opportunities for remarriage during the lifetime of the former husband or wife than are dreamed of in our theology or in our legislation."

THE PRINCIPAL contents of the July issue of *Blackwood's Magazine* are "The Cockney," by an Outlander; "Field Marshal Sir Neville Chamberlain"; "Democracy in the Lords"; "Stray Stories from India," by Sir Arthur Fanshawe, and "The Pirate," by David Han-nay, an account of the causes which led to the rise of piracy in the seventeenth century and to its extinction.

THE CHURCH AT WORK



LAYING OF THE CORNERSTONE—ST. LUKE'S CHURCH, CLOVER VALLEY, NEV.
[See issue of July 24th, Page 451.]

GREEK CHURCH SERVICES AT BRUNSWICK, GA.

ON JUNE 17th the Rev. Father Thomas Pappageorge, a priest of the Orthodox Greek Church and rector of St. Paul's Greek Church, Savannah, Ga., made a visit to Brunswick, Ga., at the request of the rector of St. Mark's Church, and as his guest, to minister to the Greek colony of that city, which comprises about sixty men and one family. These Orthodox Greeks are good citizens and have been regular attendants at St. Mark's church since the beginning of the rectorship of the Rev. R. E. Boykin, about two and a half years ago. The rector of St. Mark's with Father Pappageorge visited all these Greeks and arranged for three services on the following day. The first was the celebration of the Holy Communion, with intention for union of the two churches, by the rector, according to the Anglican rite, at 8 o'clock, the Greek priest, properly vested, being in the sanctuary. Then from 10 to 12 there was a celebration of the Holy Communion according to the Greek rite by the Rev. Father Pappageorge, and the rector of St. Mark's, properly vested, was in the sanctuary. Father Pappageorge celebrated also with intention for union of the two churches and prayers were said at each service by both priests for union. There was a large attendance of the Greeks, and a good attendance of our own people, at both services. At 8 o'clock that night there was another service and sermon by the Greek priest. In his sermons, both morning and night, Father Pappageorge preached upon union and concord, and told his people they must attend always, where there was no Greek church, the Episcopal Church, and call upon her clergy for ministrations.

After the morning celebration the rector drove Father Pappageorge to the residence of one of the Greeks where there was an ill child, and the Greek priest carried to her the reserved sacrament from the morning celebration, and ministered to her and the family. A week later, at the request of the rector, he came to bury this child, Annie Davaris, a bright girl of 12 years, the rector having ministered to her in her last illness.

The funeral services were said from St. Mark's. First there was a service at the house by the Greek priest, the rector of the parish assisting. Then the burial office was read in the church according to the Greek rite, the corpse being met at the door by the Greek priest and the rector, and the Greek Church burial office was used, with proper prayers said by the rector from the Book of Common Prayer, at the request of the Greek priest.

CHURCH ANNIVERSARY AT NEW ALBANY, IND.

ST. PAUL'S PARISH, New Albany, Ind., celebrated the seventy-fifth anniversary of its organization on the Sixth Sunday after Trinity, and the following Monday, which was the actual date of the organization. On Sunday there was a celebration of the Holy Communion at 7 A. M. At 10:30 the sermon was preached by Bishop Francis and at 7:30 P. M. the preacher was the Bishop of Lexington. On the anniversary day there was a corporate Communion at 7 and Morning Prayer at 10 with brief addresses by former rectors. At 8 P. M. there was a brief service in the church, at which Bishop Francis officiated and the anniversary address was delivered by the Hon. Evan B. Stotsenberg, state senator, whose father, the late Judge John Hawley Stotsenberg, junior warden of the parish, inaugurated the celebration just before his death. The church is a handsome structure, with bright and tastefully fitted interior, a fine organ and commodious chancel and was erected in 1895-96 during the rectorship of the Rev. Dr. Rogers H. Peters, now dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich. The present rector is the Rev. Alsop Leflingwell.

VICE-CHANCELLOR ELECTED AT SEWANEE.

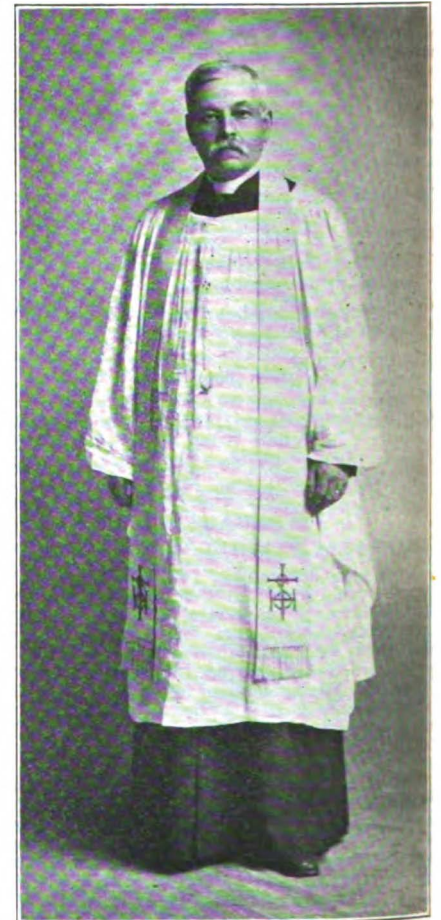
THE ADMIRABLE choice of the Rev. Philip M. Rhinelander was last week made for Vice-Chancellor of the University of the South, Sewanee, Tenn., in succession to the late Dr. Wiggins. At the same time Stark Young of

the University of Texas was chosen English professor at the university. The choice was made by the executive committee of the trustees, to whom it had been left by the larger body. There were present at the meeting the Bishops of Tennessee, Atlanta, and Georgia, the Rev. Messrs. McQueen, Spearling, and Robertson, and Col. Harrison.

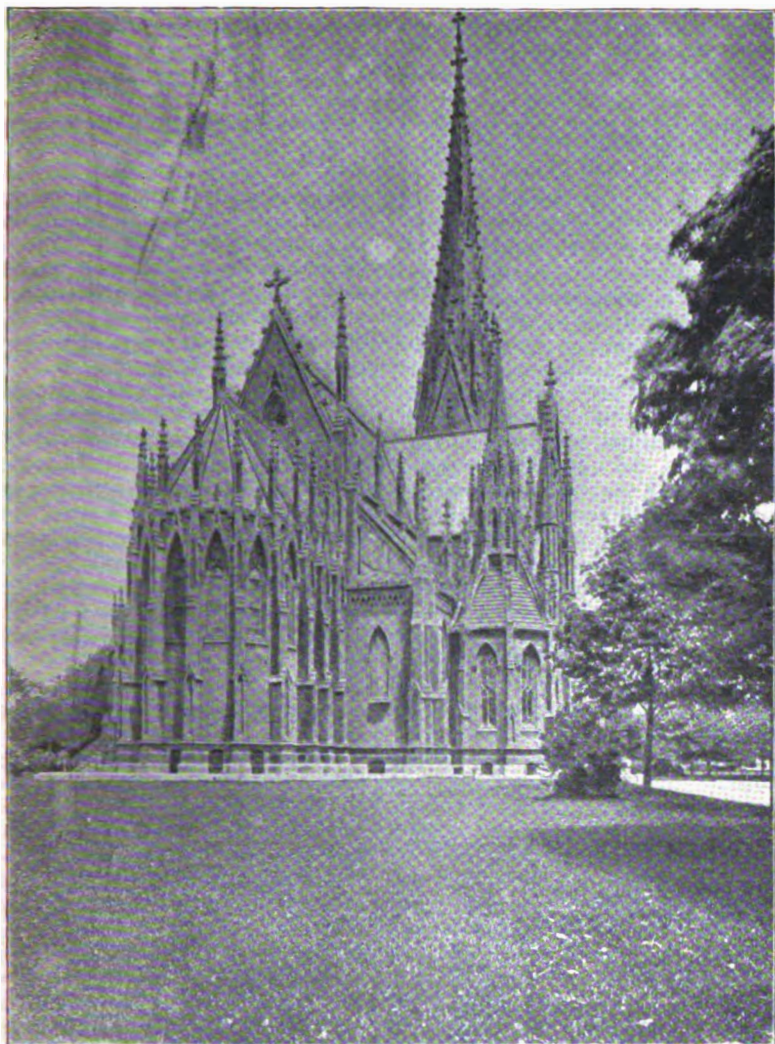
The Rev. Philip M. Rhinelander is at the present time professor of ecclesiastical history at the Cambridge Divinity School. He is a graduate of Harvard University with the degrees of B.A. and M.A. He was ordained a deacon in 1896 and priest in 1897 by the late Bishop Satterlee, and spent his early ministry at the Chapel of the Good Shepherd and at St. Alban's Church, Washington. He was afterwards professor in the Berkeley Divinity School and two years ago accepted his present position in Cambridge. A year later he declined an election as dean of the theological department of the University of the South, and is now chosen to the chief administrative post of the University. The choice was unanimous.

DATE SET FOR CONSECRATION OF REV. J. G. MURRAY.

BISHOP PARET has been notified by the Presiding Bishop that, having received assurance of the approval of the majority of the Standing Committees, and of the Bishops of the Church, he has appointed that the consecration of the Rev. John Gardner Murray as Bishop Coadjutor of the diocese of Maryland shall be held in the Church of St. Michael and All Angels, Baltimore, on St. Michael's day, September 29th.



THE LATE REV. F. J. MURDOCH, D.D.
[See THE LIVING CHURCH, July 24, Page 435.]



GARDEN CITY (L. I.) CATHEDRAL.

ANNIVERSARY AT LONG ISLAND CATHEDRAL.

THIS is the twenty-fifth anniversary of the Cathedral of the Incarnation, Garden City; also the twenty-fifth anniversary of Dr. William H. Woodecock as organist and choirmaster to the Cathedral. To mark the double anniversary arrangements were made for a pilgrimage of the choirmaster and his superb choir of men and boys to Niagara Falls, leaving Brooklyn on July 26th and remaining until Thursday. Some of the men have been connected with the choir for more than a score of years. Ten men and twenty-eight boys compose the choir. The preparations for the quarto-centenary of the Cathedral are now well under way; the elaborate celebration of its establishment is planned for the autumn of this year. It was finally completed on April 9, 1885, and consecrated on Trinity Sunday of the same year. The Rev. Canon Paul F. Swett has been precentor at the Cathedral since 1902.

CLOSE OF THE SEABURY CONFERENCE.

THE BIBLE and Mission Conference at Cambridge, under charge of the Seabury Society of New York, closed on Sunday, July 25th, with a consecration service held in St. John's chapel of the school, which was conducted by the Rev. Harvey Officer, Jr., O.H.C. The total registration was 231, of whom 83 were men, most of them sent, however, from Boston and near-by parishes for one day only. Besides these there were, of course, many visitors. The largest single meeting was addressed by Miss Julia C. Emery, where the attendance was limited only by the size of the hall. In the character of the instruction, in numbers who will return to their parishes to teach, in local public interest, and in practical results among laymen the

**SURPRISED HIM
Doctor's Test of Food**

A doctor in Kansas experimented with his boy in a test of food and gives the particulars. He says:

"I naturally watch the effect of different foods on patients. My own little son, a lad of four, had been ill with pneumonia and during his convalescence did not seem to care for any kind of food.

"I knew something of Grape-Nuts and its rather fascinating flavor and particularly of its nourishing and nerve-building powers, so I started the boy on Grape-Nuts and found from the first dish that he liked it.

"His mother gave it to him steadily and he began to improve at once. In less than a month he had gained about eight pounds and soon became so well and strong we had no further anxiety about him.

"An old patient of mine, 73 years old, came down with serious stomach trouble and before I was called had got so weak he could eat almost nothing, and was in a serious condition. He had tried almost every kind of food for the week without avail.

"I immediately put him on Grape-Nuts with good, rich milk and just a little pinch of sugar. He exclaimed when I came next day, 'Why, doctor, I never ate anything so good or that made me feel so much stronger.'

"I am pleased to say that he got well on Grape-Nuts, but he had to stick to it for two or three weeks, then he began to branch out a little with rice or an egg or two. He got entirely well in spite of his almost hopeless condition. He gained 22 pounds in two months, which at his age is remarkable.

"I could quote a list of cases where Grape-Nuts has worked wonders."

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

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Holy Wedlock

A New Book with Marriage Service and Certificate

"HOLY WEDLOCK" is the title of our new booklet containing the Marriage Service. It contains:

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



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

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

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

Fourth. Five pages for "Congratulations of Guests," also ornamented in gold and colors.

For signatures of friends present at the wedding.

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

This is the most beautiful book of its kind that has been prepared. The size is 5 1/2 x 7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured. Bound in three styles of covers:

- No. 1—HOLY WEDLOCK, heavy parchment cover, in envelope. Net, 50 cents.
- No. 2—HOLY WEDLOCK, bound in white leatherette, title of book in gold, boxed. Net, 75 cents.
- No. 3—HOLY WEDLOCK, white kid leather. \$2.50.

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

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The Young Churchman Co.
Milwaukee, Wis.

conference of 1909 surpassed all previous ones.

The Bible courses given by the Rev. Samuel R. Colladay and the Rev. Harvey Officer, Jr., and the Prayer Book course by the Rev. Dr. Samuel Hart, were exceedingly helpful, and they attracted to them local audiences whose numbers are not included in the registration. The same is true of the three courses in missions, all of them ably taught. These courses were "Anglican Church Missions in Africa," started by the Rev. Philip Cook and completed by Miss Elise C. Dexter because Mr. Cook was called to Kansas City by the death of his father; "Mission Studies in the Gospel of St. Matthew," by Mr. Samuel Thorne, Jr., and "Winners of the World," taught by Miss Lucy C. Sturgis. The Africa course was repeated during the second week.

Preachers and speakers who were heard included Bishop Talbot of Bethlehem, Bishop Williams of Michigan, the Rev. Dr. Arthur S. Lloyd, the Rev. Dr. J. DeW. Perry of Philadelphia (for many years a member of the Board of Missions, who preached the missionary sermon in Christ Church, Cambridge, on the closing Sunday morning), the Rev. Dr. John B. Hubbs of Geneva, the Rev. Edwin R. Carter of Lynchburg, the Rev. William Way of Charleston, the Rev. Carlton P. Mills, the Rev. John J. Gravatt, Jr., the Rev. G. Alex. Maguire, Mr. Alex. F. Irvine, Mr. David Hui of Hankow, Miss Julia C. Emery, Dr. A. E. Myers of Shanghai, Deaconess Goodwin, and Miss A. F. Hitchcock.

Preachers and speakers were furnished for regular Sunday services at Christ Church and St. Peter's, Cambridge; St. Paul's and the Church of the Advent, Boston; All Saints', Brookline; St. Chrysostom's, Wollaston; Christ Church, Quincy; and St. Paul's Church, Brockton. Conferences with laymen were held at St. Paul's, Boston; St. Chrysostom's, Wollaston (in which parishes of the district south of Boston were represented), and at St. Thomas' Church, Somerville. Committees were named to take up the matter of a Laymen's Conference in Boston next fall, to be followed by a systematic study of conditions, with a view of assistance from laymen in improving and advancing them.

The noon-day services on Church work by men, held for two weeks in St. Paul's, Boston, were successful far beyond expectation, and showed that it is quite well worth while to hold such services in summer as in winter. One rainy day the attendance fell to 60, but usually it reached 100, and on one day 150. A number of men from distant cities attended, so that work for missions by laymen was well advanced. In several instances arrangements were made for future conferences.

Church interests that were heard from in the conferences included the Church Periodical Club, the Girls' Friendly Society, the Church Laymen's Union, the Woman's Auxiliary, the Student Work of the Board, the Junior Auxiliary, the Church Institute for Negroes, the Deaconesses' Work and Schools, the Sunday School Commission of Massachusetts, and at the Sunset meetings, which were among the most popular of all, many forms of individual work were reported and discussed. In most of the meetings the platform address was dispensed with, and the question and answer method followed. It was a marked improvement upon the old way, and resulted in far more general and helpful information being imparted.

At a business session, held on the closing Saturday morning, the conclusion was reached that the conference has grown to such proportions that it deserves a wider basis than the Seabury Society, a purely local organization, is able to give it. Deep gratitude was expressed to the society for building it to its present proportions, but it was felt that a committee representative of the Church in the dioceses in New England, New York, Pennsylvania, and New Jersey ought

to be formed. A tentative committee was therefore named to select such general one. The society stated, through its president, that it desired above all things to see the conference grow as it could only do were it more representative, and promised coöperation and support until such time as it can manage all of its affairs. Especially was it desired to strengthen the mission instruction, and hence the new general committee will consist largely of educators in the Church.

The plan of a permanent site was approved, and gratification was expressed that the way is perhaps open to secure such site within a short time. It was recognized that new buildings cannot be ready for use for the summer of 1909, and the society, or the new committee if formed, was asked to apply to the trustees of the Cambridge school to return to that city for one more year. If the present site can be secured for 1910, the plan is to keep it open from June to September, and to have there conferences in charge of various organizations, as Sunday School, Social Service, and perhaps a summer school for theological and college students and younger clergy. All of these interests, as well as the laymen's and the women's organizations, have applied for the allotment of dates.

The social side of the Cambridge meeting was delightful. There were excursions to Lexington, and Concord, to Old North Church, made famous by Longfellow's poem of Paul Revere's Ride, Harvard University and its wonderful Semitic Museum, where Prof. David G. Lyon of the University gave an illustrated lecture, to Plymouth, and a private view of Craigie House and its gardens, the home of Mr. Longfellow. There were two receptions, at one of which the Sunset meeting was held on the lawn under beautiful trees, with address by the Rev. Dr. Lloyd. The success of the conference was advanced materially by a number of students from Cambridge and Virginia Seminaries, who as-

MESMERIZED

A Poisonous Drug Still Freely Used

Many people are brought up to believe that coffee is a necessity of life, and the strong hold that the drug has on the system makes it hard to loosen its grip even when one realizes its injurious effects.

A lady in Baraboo writes: "I had used coffee for years; it seemed one of the necessities of life. A few months ago, my health, which had been slowly failing, became more impaired, and I knew that unless relief came from some source I would soon be a physical wreck.

"I was weak and nervous, had sick headaches, no ambition, and felt tired of life. My husband was also losing his health. He was troubled so much with indigestion that at times he could eat only a few mouthfuls of dry bread.

"We concluded that coffee was slowly poisoning us, and stopped it and used hot water. We felt somewhat better, but it wasn't satisfactory.

"Finally, we saw Postum advertised, and bought a package. I followed directions for making carefully, allowing it to boil twenty minutes after it came to the boiling point, and added cream, which turned it to the loveliest, rich-looking and tasting drink I ever saw served at any table, and we have used Postum ever since.

"I gained five pounds in weight in as many weeks, and now feel well and strong in every respect. My headaches have gone, and I am a new woman. My husband's indigestion has left him, and he can now eat anything." "There's a Reason."

Read "The Road to Wellville," in pkgs.

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

"STRONG AS AN OX."

Strength Doesn't Come from Eating the Ox but from Eating the Things the Ox Eats

Many persons foolishly imagine they can become "as strong as an ox" by eating his flesh. Of course no sane person wants to be strong as an ox—unless he aspires to be a second Sandow for exhibition purposes. There is nothing to be gained by storing up a lot of surplus muscular tissue for which you have no use. Athletes and others who make a business of developing large muscles and giving exhibitions of physical strength are generally short-lived.

What the normal person desires is a well-balanced body with mental and physical vigor to do the work that is required by his vocation in life. It should be remembered that the ox, whose strength you sometimes envy, doesn't eat meat. He is a strict "vegetarian." His strength comes from grasses and cereals.

The meat-eating animals are ferocious but have little physical endurance. So with the human animal. There is a great deal more mental strength and physical endurance in such a cereal food as Shredded Wheat, for instance, than in beefsteak—and it is so much more healthful and wholesome in Summer.

If you want to reach the top-notch of efficiency in Summer and at the same time feel that sense of stomach comfort and satisfaction which enables one to face the work of the day with cheerful optimism and enthusiasm, take a Shredded Wheat Biscuit, heated in the oven until crisp, and eat with milk or cream and fresh fruit. It will give all the strength one needs for a half day's work and doesn't leave the mental heaviness and depression that come from eating meats and soggy pastries. The little loaf of Shredded Wheat, which can be obtained of any grocer, contains all the strength-giving nutriment of the whole wheat, and is in such a form that it may be easily combined with fresh fruits or creamed vegetables and, being ready-cooked, these wholesome combinations relieve the housewife of a lot of kitchen drudgery and bother.

Just Published

A New Book on General Grant

Grant, The Man of Mystery

By COLONEL NICHOLAS SMITH

Author of "Our Nation's Flag in History and Incident,"
"Stories of Great National Songs," etc.

Price, \$1.50. By mail \$1.60

In all the range of human biography there is not found a more singular military character than Ulysses S. Grant. In fact, from whatever viewpoint he is studied, he stands almost solitary as the Man of Mystery. His peculiar and attractive characteristics, his intense patriotism, his total lack of personal ambition, his absolute command of himself in every great emergency, his winning of more battles and the gaining of a worldwide fame in a shorter space of time than any other commander since the race of man began, form one of the most remarkable stories in human history.

This volume gives in a concise form all the essential facts in the life of Grant from his birth at Point Pleasant to his passing away on Mount McGregor. The author does not attempt to deal with the ideal Grant, but the real Grant as he walked in the obscurity of private life; as he was seen in his astonishing succession of victories in the field; in the office as Chief Magistrate of the Nation; in his unparalleled and triumphant journey around the world; and finally, in his marvellous achievement during indescribable suffering in "holding death at bay for months" that he might conclude his *Memoirs*, and thereby teach the world that "the pen is mightier than the sword."

Every man or boy with red blood in his veins will be attracted and fascinated by this wonderful story of Grant's part in the war, and his subsequent career. No fiction can equal it in stirring interest.

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sisted in the services and in the social side of the conference. The accommodations afforded by the school were delightful in every way, and at very moderate rates for entertainment. The conference was financially a success.

CHURCHES WRECKED BY THE TEXAS HURRICANE.

THE MAIN FORCE of the recent hurricane on the lower Texas coast passed inland west of Galveston, travelling northward, and wrought havoc for miles east and west. The report from Bay City is that the storm was more furious than in 1900. St. Mark's Church in that town was destroyed. The three churches in charge of the Rev. William Hart—Christ Church, Eagle Lake; St. John's, Columbus, and St. Thomas', Wharton—are all more or less a wreck. The churches at Angleton and Brazonia are also reported destroyed.

With residences in these places more or less damaged or destroyed, and crops ruined, the conditions are sad and the outlook distressing.

MISSIONARY CONFERENCES.

FROM THE 11th to the 14th of next November there will be held in Washington, D. C., a missionary conference for the men of all the churches of the city. It will be one of the early conferences of a series of sixty-five city conferences, having as their objective point the arousing of men to a realization of the present strategic opportunity of missionary enterprise. The general committee for local work is headed by Gifford Pinchot; Admiral Endicott of St. Andrew's parish is vice-chairman of the Executive committee; Bert T. Amos of Trinity parish is treasurer. Bishop Harding, the Rev. Drs. R. H. McKim and C. Ernest Smith, and Rev. Herbert Scott Smith, together with the Rev. J. Henning Nelms, are on the clerical cooperating committee.

CHURCH OPENED AT HERMOSA BEACH, CAL.

ON SUNDAY afternoon, July 11th, in the little seaside resort of Hermosa Beach, Cal., a very interesting event occurred under somewhat exceptional circumstances. The event was the holding of the first service in St. Cross Church, and the unusual circumstance was the fact that it is the first and only place of worship in the little town. Contiguous to Hermosa is Redondo Beach, where the Rev. Charles H. de Garmo is priest of Christ Church parish, and to him the new work owes its birth. A little more than a year ago he saw and seized an unused opportunity. No other place was available in Hermosa, so he obtained from the agent of the Los Angeles Pacific Railway permission to use on Sunday afternoons a partly vacant room in the station house. Since then a Sunday school and mission services have been kept up every Sunday. The owners of the town site became interested, and presented two lots, which were deeded to the diocesan corporation. Then in quiet faith and with patient self-sacrifice Mr. de Garmo started a building fund. Sunday, July 11th, was a glad day for him, for Bishop Johnson, nearly a dozen of the clergy, and a good congregation, met together for the opening service of the completed church. The Bishop preached the sermon and pressed home the lessons to be drawn from the Holy Cross.

The building has cost a little more than \$2,000, and it is entirely paid for, and without debt of any kind. The interior arrangements have yet to be provided; there is neither chancel nor sanctuary, nor any furniture to put within them. Three hundred dollars will be needed for this purpose; and the completion of the crypt for the use of the

Sunday school and for other purposes will require at least \$500 more. The architect is Arthur B. Benton of Los Angeles.

THE BISHOP OF KENTUCKY BE- REAVED.

MRS. CAROLINE WOODCOCK, mother of the Bishop of Kentucky, died at Plainville, Conn., at the home of her daughter, Mrs. M. H. Ryder, on July 17th, aged 88 years. Mrs. Woodcock was a native of England, but came to Connecticut about fifty years ago to make her home there. She was known to have been in failing health for some time, the Bishop having made several trips to what was apparently his dying mother's bedside, but each time she rallied owing to a remarkably fine constitution, and finally the end came rather suddenly while the Bishop was at his summer home in Michigan. She is survived by a second daughter, Mrs. Haslin of New Britain, and another son, H. A. L. Woodcock of New Bedford.

A MEMORABLE WEEK AT EAST HAMPTON, L. I.

THE FIFTIETH anniversary of the consecration of St. Luke's Church, East Hampton, L. I., was celebrated during the week beginning July 11th. St. Luke's Church was consecrated on July 10th (Sunday), 1859, by

Bishop Horatio Potter of New York. On the occasion of the anniversary the rector of the parish preached an historical sermon. Services were held at 7:30, 8:30, 10, and 10:45 A. M., the rector being assisted by the rector of St. Peter's Church, Philadelphia, the Rev. Edward M. Jefferys, the Rev. Alban Richey, D.D., of Trinity chapel, New York, the Rev. Benjamin Sanderson of Trinity Church, Bethlehem, Pa., and the Rev. J. N. Steele, Mus. Doc., of Trinity Church, New York. During the week of the 11th of July a daily celebration of the Holy Eucharist was held, at all of which services the attendance was large.

On the octave of the anniversary, the Sixth Sunday after Trinity, the Bishop of the diocese ceremonially broke ground for the new St. Luke's, a beautiful stone structure which is to cost in the neighborhood of \$45,000. The Bishop also confirmed a class of 24, consisting of 21 adults and 3 children. Of this number one was received from the Roman communion, two had been Lutherans, three Presbyterians, one a Congregationalist, and three Methodists. The baptism of an adult (man) and the benediction of two beautiful silver alms basons, given as a memorial, preceded the confirmation. The Rev. C. F. J. Wrigley, rector of Grace Church, Brooklyn Heights, and the Very Rev. John R. Moses, Dean of the Cathedral of the Incarnation, Garden City, were associated with the

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Bishop in the services, the former also preaching at the mission at East Side, and the latter at the mission on North Main Street. The benediction of the altar brasses, candlesticks, cross and vases, gifts to the mission on North Main Street, was pronounced by the Rev. Edward M. Jefferys. The cornerstone of the new church will be laid later in the summer. St. Luke's parish has also been presented with a rectory, the gift of Mr. and Mrs. Frederic Gallatin, the construction of which will begin at once.

From the time of its establishment in 1859 till 1903 St. Luke's was merely a summer chapel. In 1903 the Rev. Thomas Worrall was appointed priest in charge; the present rector, the Rev. Oscar F. R. Treder, succeeded him in 1905; in 1907 the parish was incorporated under the laws of the state of New York and the priest in charge was called to be the first rector.

NEW AND PROSPECTIVE PAROCHIAL IMPROVEMENTS.

PLANS for a parish house for St. John's Church, Georgetown, D. C., are now being prepared by Walter Peter, architect. The erection of the building will be begun this summer, and it is expected that it will be ready for use in the fall. Mr. Peter is a brother of the Rev. G. Freeland Peter, assistant of the Church of the Epiphany. Another improvement will be a handsome memorial window, which is now being made by the Harry E. Goodhue Company of Boston. The window is a memorial to Mrs. Johns, sister of Mrs. Greenleaf, wife of General Greenleaf, who is the donor.

A MAMMOTH organ is in process of construction by Ernest Skinner of Boston for Trinity Church, Toledo, O. It was planned by the organist of Trinity Church, Herbert Foster Sprague, and will be one of the largest instruments in the country. It will really be five distinct organs, located in three parts of the church. The solo and echo organs will be in the east tower and will be connected with the main organs by an electric cable. One of the interesting features of the instrument will be the 45 tubular bells, 16, 8, and 4 feet horns, tubes and trombone. The price to be paid is understood to be \$16,000.

THE Home of the Innocents', Louisville, Ky., a Church institution for foundlings and children under six years old, has recently undergone extensive interior improvements, and is doing an excellent and much-needed work, being the only institution of the kind in the whole city where children are always taken in regardless of creed or other distinctions.

A MOVEMENT is on foot to erect a new church for St. George's mission in Parkland, in the extreme southwestern part of Louisville, Ky., the site of the present building being altogether inadequate. A lot has been promised and part of the necessary money raised, so that only about \$5,000 more is needed to complete this important work.

ON JULY 14th ground was broken for the erection of a concrete parish building for Emmanuel parish, Richmond, Va., a memorial to the late Joseph Bryan. It will contain a large auditorium, recreation rooms for children, and all the facilities of an up-to-date parish house.

EMMANUEL CHURCH has been built at Sumterville, Fla., through the efforts of a faithful Churchwoman, and one of the men of the congregation has given a handsome stained glass window.

STEPS ARE being taken by the Council Committee on Colonial Churches looking to the preservation of the old church edifice at West Point, Va., which is rapidly deteriorating.

THE CHURCH HOME for women at Richmond, Va., has been installed in an attractive and commodious new building in the western part of the city.

TWO CORNERSTONES LAID FOR SAN FRANCISCO CHURCH.

ON SUNDAY, July 18th, at 3:30 P. M. the Bishop of California re-laid the cornerstone of the Church of St. John the Evangelist, San Francisco, on the site of the old church, corner of Fifteenth Street and Julian Avenue. The Bishop was assisted in the service by the rector, the Rev. E. H. Benson, and a full vested choir, together with certain vested clergy who assisted by their presence. The interesting feature of this service was that the original cornerstone of the old church was relaid together with a new stone for this church. The old stone was laid in 1890 by the same Bishop of California under the rectorship of the late Rev. E. B. Spalding. This church was destroyed in the fire of April, 1906, but the old cornerstone was dug out of the ruins. This bears an inscription giving the name of the church and the date on which it was first laid. The new stone bears the new date 1909 and the inscription telling that the church is rebuilt by the "munificence of American Churchmen." The lot on which this church and its accompanying buildings will stand has three street frontings, being about 130 feet from north to south along Julian Avenue, and about 110 feet from east to west along Fifteenth Street, the third frontage being an alleyway parallel to Julian Avenue. The church will occupy the full length on Fifteenth Street, having its chancel toward the east on the Julian

Avenue end. Parallel with the church and facing on Julian Avenue are the parish house and rectory. These will be connected with the church by a cloister along the west end of the lot, leaving an open space about 50x75 feet which will be utilized as a lawn. The promise is for a very satisfactory arrangement, which is especially interesting as being the first permanent building or set of buildings made possible by the generous gifts of American churches by which a plant is provided for this church which would not have been possible for at least ten years if the parish had been left entirely to its own resources. The same munificence has made possible the beginning of work on the Cathedral Mission of the Good Samaritan and St. Luke's Church, and it is hoped that ground will soon be broken for Grace Cathedral.

ALBANY.

W. C. DÓANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Memorial Windows Dedicated at St. John's, Richfield Springs—Outdoor Services.

ST. JOHN'S CHURCH, Richfield Springs (the Rev. A. H. Grant, rector), was filled at the morning service on Sunday, July 11th, when, with solemn ritual, the altar windows recently placed there by Robert W. Tailer were dedicated. Both Mrs. Tailer and Mrs. Townsend, in loving memory of whom the windows were given, were faithful to this church and its associations, and no more fitting spot could have been chosen as a memorial. The windows themselves, with the figures of the Christ and the angels, are rarely beautiful.

THE SUNDAY afternoon services in Spring Park, Richfield Springs, were resumed Sun-



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day, July 11th, and a large audience, which filled the park benches and numerous extra chairs, participated in them. They were in charge of the Rev. F. W. Townsend, who was assisted by all the clergy of the village. These services reach many people who do not, through obligation to labor or disinclination, attend the Church services. They were first started, several years ago, through the efforts of Mr. Tailer and of the Rev. Scott M. Cooke, and have proved decidedly popular and beneficial.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Death of Mrs. S. P. Stephens.

A DAUGHTER of the late Bishop Pierce, Mrs. Susan Pierce Stephens, known to the literary world as "Sheppard Stephens," died in Little Rock on Sunday, July 18th.

ATLANTA.

C. E. NELSON, D.D., Bishop.

Summer Supply of St. Luke's, Atlanta.

IN THE ISSUE of July 17th it was stated that the Rev. F. H. Craighill would have charge of St. Luke's, Atlanta, during the summer. A more accurate statement would be that he is in charge during the month of July and that the Rev. John H. Brown of New Bern, N. C., will have charge during August.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Personal Notes.

THE REV. FRANK STONE, chaplain of the Seaman's Institute, San Francisco, is just recovering from a prolonged illness.

THE REV. EDWARD A. MCGOWAN has given up the charge of St. Matthew's mission, Berkeley (South), and has returned to the work in Monterey county. The work in Berkeley has been placed under the care of the Rev. James Hulme.

CONNECTICUT.

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

Services Inaugurated at Madison — Recent Deaths—Personal.

SERVICES are now maintained at Madison, on Long Island Sound, under the direction of the Archdeacon of New Haven, the Rev. George H. Buck. They are conducted by Mr. C. B. Riggs, a lay reader.

ROBERT W. HILL died recently at Waterbury. He was connected with St. John's Church and had at different times served as vestryman. He was an architect, and St. Margaret's School and St. John's parish house are among the Waterbury buildings of his design.—FREDERIC BOTSFORD died recently at New Haven. He was a warden of St. Thomas' Church and was for many years a member of the vestry. He was born in the house where the election of Bishop Seabury took place, and which is now the property of the diocese.

THE REV. CHARLES G. CLARK, rector of the Church of the Good Shepherd, Shelton, will spend the month of August at Hill Crest, Chebeague Island, Maine.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Ninety-Sixth Birthday of the Rev. J. L. McKim.

THE REV. JOHN LINN MCKIM celebrated his 96th birthday on July 22d at his home in Georgetown. Despite his advanced age his mental faculties are alert and his sight and hearing are excellent. He was ordained deacon in 1836 and priest in 1838 by Bishop Onderdonk, and has served parishes at Hones-

Great Medical Associations Condemn Benzoate of Soda in Food

The American Medical Association, numbering over 65,000 members, is the largest and most influential medical body in the world. At the Association's annual convention, held at Atlantic City, June 10th, the following resolution was passed concerning the drugging of foods with Benzoate of Soda or other chemical preservative:

"Resolved, *That the American Medical Association respectfully urges upon Congress the necessity of amending the national pure food and drugs act in the following particulars, viz:*

"(1) *To prohibit absolutely and unqualifiedly the use of Benzoate of Soda and similar preservatives in the preparation and preservation of foods destined for interstate commerce.*

"(2) ★ ★ ★ ★ ★
(c), the prevention of the utilization of unclean and offensive waste productions, which now, by the use of such preservatives, are branded as foodstuffs and sent through the channels of commerce."

Resolutions of similar import have also just been passed in the great conventions of the American Institute of Homeopathy (25,000 members), The Medical Society of New Jersey, and The Pennsylvania Pharmaceutical Association.

These resolutions constitute an unanswerable endorsement of the stand taken by H. J. Heinz Company, and other reputable manufacturers, for strict purity, sound materials, and sanitation in the manufacture of food products.

In the face of these far-reaching opinions, will the Government protect the people, or must the public continue to endanger health by the use of drugged foods? Such foods are not only pronounced harmful because of a drug, but — as indicated by the resolutions — they permit the use of refuse and waste materials.

From drugged food there is only one protection — **read labels carefully.** The law demands that every article of food prepared with Benzoate of Soda must have that fact stated on the label. Look particularly for obscurely-placed fine type, making some such announcement as "Contains $\frac{1}{10}$ of one per cent. Benzoate of Soda."

Heinz Tomato Ketchup, Fruit Preserves, Sweet Pickles, Apple Butter, Mince Meat, etc., do not contain Benzoate of Soda or any artificial preservative. These — and all of Heinz 57 Varieties — are prepared from fresh, pure materials, by clean methods, in open-to-the-public, sanitary kitchens which are visited and inspected by thousands annually from every part of the world.

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dale and Carbondale, Pa., and Lewes and Georgetown, Del. During President Harrison's administration he was United States Consul at Nottingham, England. Mr. McKim is said to be the oldest ordained clergyman in the whole country.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.
Ground Broken for Parish House at Everett.

THE BREAKING of ground, preparatory to the erection of the new parish house of Christ Church, Everett, took place on Monday, July 19th. The ceremony was appropriately performed by the Rev. R. Alan Russell, rector, assisted by seven boys—Reid Means, Edgar Riley, Donald Wehn, Vaughn Wehn, William Herman, Earl Richards, and Earliston Welch.

INDIANAPOLIS.

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

Outdoor Services in the See City.

THE out-of-doors services inaugurated in the see city last year by the Rev. Lewis Brown of St. Paul's Church and held upon the esplanade of the Federal Building, have been repeated this summer with gratifying results. The attendance is very large and comprises all classes. The vested choir leads in the music, which is congregational in character, and the brief address is listened to with deep attention. Bishop Francis spoke July 4th on "Patriotism," and the Rev. Messrs. C. S. and G. P. T. Sargent have assisted in the services.

KENTUCKY.

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

Progress of Good Shepherd Orphanage, Louisville.

THE SCHOOL for boys in connection with the Orphanage of the Good Shepherd, Louisville, held its annual closing exercises recently. The orphanage is showing marked improvement in every way since Mrs. Anna Russell Garrett, the new matron, took charge a few months ago.

[Continued on Page 488.]

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The Church at Work.

[Continued from Page 486.]

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Deaths of J. W. Ellsworth and T. H. Dricken.

AN OLD resident of Brooklyn, and a member of the Church of the Incarnation on Gates Avenue, Joseph W. Ellsworth, died at his home, 126 Quincy Street, on July 17th, aged 74 years. He is survived by three sons and three daughters. The funeral was held on Monday evening, and the interment was private.—THOMAS HARRIS DRICKEN of 403 Sixty-second Street, Brooklyn, died at his home July 19th. He was born on Staten Island, fifty-four years ago. The funeral services were held at old Trinity Church, Broadway, Manhattan; the interment was made in the Moravian cemetery at New Dorp.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Pioneer Churchwoman Passes to Her Reward.

MRS. MARGARETTA HAYNE, who for nearly forty-three years had been a member of Trinity parish, Santa Barbara, Cal., is dead. She was a daughter of an old Philadelphia family, and more than sixty years ago became the wife of William Alston Hayne, the eldest son of the distinguished Senator Hayne of Charleston, S. C. After the war Colonel Hayne, broken in fortune, found a new home for his family close to the city of Santa Barbara, and from that time until the day of his death, in 1902, he served the parish in almost every office which a layman could fill. Mrs. Hayne was a most devoted Churchwoman, was a successful Sunday school teacher, and the sick, the poor, and the friendless found in her a true friend.

MASSACHUSETTS.

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

Personal.

THE REV. WARREN W. WAY has had charge of Trinity chapel, Oak Bluffs, during the month of July.

MILWAUKEE.

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

Death of Mr. J. H. Camp—Vacation Personals.

MR. J. H. CAMP of Wauwatosa died on July 19th, after an illness of about two weeks. He was a strong Catholic Churchman, and had been active in Church work in different parishes where he had resided, especially at Berlin, Wis., where he had been a member of the vestry. The burial was from Trinity Church, Wauwatosa, with a requiem Eucharist celebrated by the rector, the Rev. C. E. Jones, the Rev. James L. Small assisting.

THERE ARE few changes in services in the city by reason of summer vacations among the clergy. Bishop Webb is travelling in the Yellowstone Park and will spend a part of August in the East. The Rev. George H. Kallenbach has acted as Sunday morning preacher at the Cathedral during July, Dean Delany being on his vacation in Massachusetts. Canon Wright will spend August in Canada. At St. Paul's the curate, the Rev. H. S. Gatley, is in charge; the rector, the Rev. William Austin Smith, being in Massachusetts. The rector of St. James', the Rev. Frederick Edwards, is summering in New Brunswick. The Rev. C. E. Jones, rector at Wauwatosa, will spend August at his old home in Independence, Ia., leaving next week for the immediate purpose of marrying his brother. The Rev. George F. Burroughs, rector of St. Andrew's, is in England, where he will remain a year with his family, taking a much needed rest. His parish is in charge of the Rev. A. L. Prescott during his absence. St. Mark's Church, of which the rec-

torship is vacant, is temporarily in charge of the Rev. John Wilkinson of Missouri, who, many years ago, was rector of St. James' Church, Milwaukee.

Bishop Anderson of Chicago is at his summer cottage at Hackney, Wis. The Rev. Chas. B. Ackley, missionary in Cuba and formerly of Oconomowoc, Wis., is spending July at his old home and has preached in the parish church there and also at St. Paul's and the Cathedral in Milwaukee.

Of the Nashotah clergy, Dr. Larrabee, Dean-elect, is spending a part of his summer at Nashotah looking into the necessities of the work and continuing his Sunday services in Chicago. Prof. Fosbroke is leaving for New Hampshire and will begin his new work at the Episcopal Theological School, Cambridge, at the beginning of the term. Dr. Easton and Prof. St. George remain at Nashotah during the greater part of the summer.

THE REV. F. C. ROBERTS, rector of St. Alban's, Sussex, will officiate at St. Peter's Church, North Lake, on Sunday afternoon, August 1st. This mission depends upon the occasional services of clergymen from surrounding parishes. Improvements are to be made to the churchyard.

NEWARK.

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

Personal Mention.

RONALD M. GRANT officiated for the last time as organist and choirmaster of Grace Church, Orange, at the services on Sunday, July 25th. Mr. Grant has accepted a call to a like position in Trinity Church, Boston, but will not begin his new duties until September. For several years he was choirmaster of St. Mark's Church, Orange, in connection with his work in Grace Church.

THE REV. DR. FRANK B. REAZOR, rector of St. Mark's Church, Orange, has joined his family and the Rev. Joseph H. Smith at their summer home off the coast of Maine. During the absence of the rector and curate the services will be in charge of the Rev. Lewis H. Lighthipe and the Rev. James E. Hall.

NEW JERSEY.

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

Loss by Death to St. Paul's, Camden — Personal.

ST. PAUL'S CHURCH, Camden, lost by death during the past two weeks two of its most influential members. Mrs. Louisa Dayton Vorhees, the widow of Judge Vorhees, entered into rest on Thursday, July 15th. The burial was held at St. Paul's, the rector, the Rev. R. E. Brestell, officiating. Mr. James H. Carpenter, a member of the Camden bar and largely identified with the Church life of St. Paul's and the whole diocese, died after a brief illness on Monday, July 19th. He was a son of the late Thomas Pastor Carpenter, a justice of the Supreme Court of New Jersey. The burial was held from St. Paul's on the afternoon of Thursday, July 22d.

THE REV. NORMAN STOCKETT, rector of St. John's Church, Marietta, Pa., will have charge of Holy Trinity Church, Ocean City, during the month of August.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

General and Personal Notes.

A SUMMER SCHOOL is being maintained in the parish of the Holy Apostles, Philadelphia,

at which girls are taught sewing and boys are instructed in the art of making baskets and hammocks. A similar school has been in operation for several seasons at St. Clement's, Twentieth and Cherry Streets, Philadelphia.

ST. STEPHEN'S, at Tenth and Chestnut Streets, is the only one of over one hundred of our churches in Philadelphia that is closed during the summer, and this for the first time in its history, being occasioned by necessary and needed repairs.

THROUGH the efforts of the Indian Rights Association of Philadelphia, composed largely of Churchmen, eight Navajo Indians have been released from imprisonment by the Supreme Court of Arizona, they having been unjustly incarcerated.

THE LAST of the indebtedness existing for some years upon St. Thomas' (African) Church at Twelfth and Walnut Streets, Philadelphia, has been cancelled through the untiring efforts of the rector, the Rev. A. C. V. Cartier, and the church will be consecrated in the autumn.

THE RT. REV. WILLIAM CRANE GRAY, D.D., Bishop of Southern Florida, is spending some time in Philadelphia, visiting relatives on Powellton Avenue. The Ven. A. A. Rickert, Archdeacon of the same jurisdiction, is also visiting in Philadelphia, having formerly been in parochial work there.

THE SAD death by drowning of Master Oscar E. Maloney, the soprano soloist at the Church of the Beloved Disciple, occurred on Sunday afternoon, July 18th, caused by the capsizing of a canoe in the Schuylkill river.

THE REV. E. L. OGILBY of Burlington, N. C., formerly rector of St. Barnabas', Kensington, is in charge at St. Asaph's Church, Bala, a portion of the summer. For a similar period the Rev. John S. Bunting of Macon, Ga., formerly an assistant in a parish here, will be in charge of All Hallows, Wyncote, Pa.

A SINKING FUND has been started by the Women's Guilds of the Church of St. John the Divine, Lansdowne, in order to lessen and finally remove the debt of \$8,500, which has prevented the consecration of this handsome and well appointed church.

SAMUEL BOWMAN WHEELER, who was named for his great-uncle, the late Bishop Bowman, died on Wednesday, July 21st. Mr. Wheeler was connected with many university and social organizations. His burial took place from the Church of the Redeemer on Friday afternoon, July 23d.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Improvements to St. Paul's, Pekin.

DURING the past six weeks extensive improvements have been made at St. Paul's Church, Pekin. New concrete sidewalks have been laid around church and rectory, and other needed repairs have been made which add much to the appearance of the parish buildings. The Rev. Dr. A. G. Gray, the rector, delivered the Memorial Day address before the Grand Army Post of Pekin, on Monday, May 31st. He also preached the baccalaureate sermon before the graduating class of the high school in St. Paul's on Sunday evening, June 13th, and, at the request of the Board of Trustees and the faculty, delivered the commencement address at Mendota College, Mendota, on June 10th.

[For Other Diocesan Items, see Page 458.]

It was before the day of . .

SAPOLIO

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