

The State Historical Society

The Living Church

VOL. XLI.

MILWAUKEE, WISCONSIN.—AUGUST 14, 1909.

NO. 16

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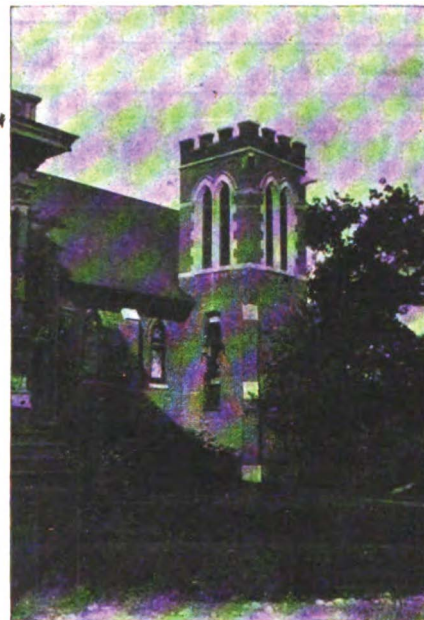
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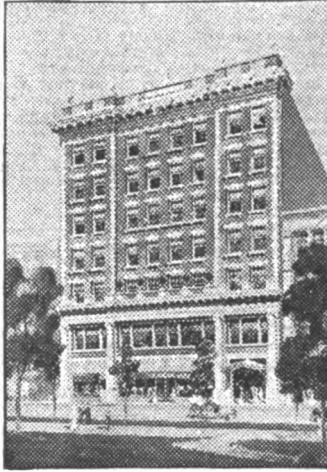
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VOL. XLI.

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 14, 1909.

NO. 16

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

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Chicago: 153 La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.
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A HOUSE OF PRAYER.

FOR THE TENTH SUNDAY AFTER TRINITY.

A WONDERFUL and fruitful subject for meditation is God's goodness to our fallen race through the holy Catholic Church. No one outside of the fold can grasp the power that rests in the Church, even though she be beset by heresies among her own priests, who have vowed to uphold the faith—that faith "once for all delivered to the saints." That faith is one in essence, whatever the varying degrees of perception that have been given to it; and nothing can be tenable in the Church that casts discredit upon her sacraments, her orders, or her doctrines. He is but a lukewarm lover of the Bride of Christ who would not defend the Church and her teachings to the uttermost, even enduring persecution and ostracism for her sake. St. Paul tells us that "Christ loved the Church, and gave Himself for it." How sadly must He look down now upon her laxity, her divisions, her heresies, and her distorted view-points! Yet in every branch of the Catholic Church the truth is still there, hidden, it may be, in one by new and erroneous developments, or buried in another by the debris of a fast decaying Protestantism.

In the Gospel for to-day we have Christ's own declaration: "My house shall be called a house of prayer." That is what the church is for; prayer for everybody and everything. At the altar is offered the highest form of prayer in the Eucharistic Sacrifice. There the prayers of the rich and poor alike ascend with the incense to the throne of God. Think what the Church may be to one individual! When a few days old he is brought to the font, and made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." When sufficiently old he is brought every Sunday to learn how to worship God and reverence His sanctuary. He attends the Holy Eucharist and learns that "There's a Friend for little children, above the bright, blue sky." He receives the grace of the Holy Spirit in Confirmation. Afterwards comes that for which his parents, his pastor, and his Sunday school teacher have been training him—his first Communion.

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All this the Church waits to do for her children, as a loving mother does everything in her power for her little ones. Yet thousands to-day neglect these wonderful opportunities which God holds out to them. It is thought by some, experienced in spiritual lore, that a time of persecution may be drawing near. If so, it will be a time of sifting, for who can say that Christians to-day have the spirit of martyrdom in their love for the Church? "Encompassed about with a great cloud of witnesses," we may be called upon to witness for the faith in torture, in fire, in agonies unspeakable. Yet should the awful day come, Christ will stand by His saints as He did of old, when the blood of the martyrs became the seed of the Church.

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UNIVERSITY REFORM.

SCHOLASTIC reform is making headway in England, even in conservative Oxford, whose proud boast it has been that it had maintained unimpaired the old-fashioned classical standards. Lord Curzon, the Chancellor, who has undertaken this delicate and difficult task, fully realizes the situation, but he purposes to show that the old institution, while preserving all the noble and worthy traditions of the past, will not permit "the towers on the banks of the Isis to become a Sleepy Hollow, drugged with the spell of its own enchantment, or to spend its time in browsing the memories of the past," great and glorious though these may have been.

Lord Curzon has joined the ranks of modern educators in declaring for the omission of Greek from the list of requirements prescribed for admission. This was a startling innovation in our own country, but it was mere child's play compared to what the same proposition means in Oxford, for a thousand years the home of Greek scholarship, and during the Renaissance, the asylum of Greek scholars from all parts of Europe. To set one's lance at "the traditional ideal of classical education" calls for a courage and a tact of no mean quality; but Lord Curzon is generally believed to possess both in sufficient measure for the undertaking.

His second proposition is likely to cause quite as much stir among the Oxford dons, inasmuch as it involves the democratization of the whole institution, so that all the splendid facilities of the old place will be put at the disposal of sons of the middle and lower classes. Lord Curzon maintains that the fees charged should be reduced so as "to bring the courses within reach of the slender means of working people, and a liberal education should be bridged by the endowment of lectureships and of residence halls for their particular benefit. . . . The opportunity for an university training must not become the privilege solely of the aristocracy."

If this English reformer succeeds in his undertaking while Chancellor of the University, he will make Oxford more advanced than its sister on the Cam, and bring it abreast in equality of opportunity with the great state universities of our own central West.

Education reform, of one sort or another, is in the air both at home and abroad. The annual presidential addresses dealt with it more largely this year than for many years past. Lowell, Hadley, Wilson, Wheeler, have been giving to it the benefit of their special training, and the next decade will unquestionably witness a great change in standards and methods. There must come such a change; there must be an intensive development or our whole system of higher education will be jeopardized.

The past twenty years have brought a great increase in the number of students. Columbia, Harvard, Cornell, Pennsylvania, and Yale on private foundations had 7,488 students in 1889, and 23,719 in 1908. Chicago, the largest of them all, with more than 5,000 students, has entirely grown up during that period. The state universities, Michigan, Minnesota, Illinois, Wisconsin, and California, had 4,775 in 1899 and 21,902 in 1908, a growth of stupendous proportions and unparalleled in any previous period of our history or of the history of any other country. Numbers are of importance, but something more than numbers is needed, and that is the intellectual and spiritual unfolding which can be had only from contact with intellectual and spiritual men.

If Chancellor Curzon's reforms result only in increasing the number of Oxford graduates, without the creation of Oxford culture and cultivation, they are apt to prove of doubtful value. It is unfortunate that the modern zest for mere size has so seriously affected our own institutions, that our leading educators believe we should pause and ascertain whither we are drifting. Oxford should take care not to repeat our mistakes.

SHALL WE approve this surge of intellectual "modernism" into our universities? It makes little difference whether we approve or not. It is there. One cannot even say that Greek must go; it has gone. It has become a dead language in our own day. Its corpse lies beside the corpses of Sanskrit and Egyptian. We of the old order may be permitted to shed a tear, as we would at any other obsequies. The powers that be will generously accord to us that privilege—and no more. Some time, perhaps, Greek will be re-discovered and revived. It died once before, and came to life again in that New Learning that preceded—some say that caused—the Reformation. Men learned what a wealth of intellectual power was en-

shrined in it. Now they have forgotten it. Homer will not earn a living for us; Euripides cannot be syndicated or used as a basis for five per cent bonds. Why cumber they the ground? Go to! Let the dead past bury its dead. We will be engineers, who can weld steel into shapes that Praxiteles never thought of. We will think in terms of concrete, such as Pythagorus never heard of. We are moderns.

Yes, we are running our colleges too often on the principle of demand and supply—not on ideals. Five years ago Trinity and Hobart, for instance, were classified as "Episcopalian"; now the United States Commissioner of Education writes them down in his tables as "non-sectarians." Why not? A generation ago we educated in the light of ideals, and to make well-rounded, good Churchmen, who should also be good citizens and good scholars, was the ideal of men who gave liberally to found colleges. To-day we have learning for sale at the rate of so many dollars per. If the public wants to buy a non-sectarian brand, why not supply it? There's money in it. Go to! We are moderns.

"What happens if you don't pass?" asked one seminary girl of another. "Why, you have to take another examination that costs a dollar, and if you fail again you pay two dollars next time, and then you pass," was the answer. Was not she right?

None of our great educators is satisfied. Seldom has commencement oratory, other than that of the sweet girl graduate, taken on so sombre a tone as have the addresses of this year. Dr. Eliot turns his attention to the easier task of creating a New Religion in his old age, and President Lowell takes up the task of seeking to make scholars out of men who prefer to be capitalists.

Yes, reform Oxford along with the rest! Why should Lord Curzon hold out against the tendency of the times? Who would be a scholar nowadays anyhow?

THE letter entitled "History Garbled to Suit Roman Controversialists," and the article entitled "English History as it is Taught," and signed J. S. L., both in this issue, deal with a serious matter—the perversion of English history, whether in the interest of Rome, of sectarianism, or of mere commercialism.

The writer of the former letter shows conclusively what is the "influence" that renders so many of our manuals of history untrustworthy; and the latter article shows how careless are our educators, even in Church schools, in presenting historical subjects for study in the class room.

The subject is not new, but it has not yet attracted such attention from Churchmen as it warrants. It demands a vigorous crusade. Some steps are, however, being taken to show how historians, great and small, deal with the crucial periods of English history. Several years ago the editor of THE LIVING CHURCH invited one of our most competent historical critics to undertake the task of collecting such histories, and especially those that are used in schools and colleges, and of examining and reviewing them from this point of view. He consented, and has ever since been engaged in this gigantic but extremely important work, with the result that the manuscript of a large octavo volume on the subject is now in the hands of The Young Churchman Company for publication either during the coming autumn or, possibly, next spring. The work, which will be entitled probably *The Historians and the English Reformation* (though another title may be chosen), is by the Rev. John S. Littell, and it will be one of the most important works that have been produced by our American clergy. Certainly it is necessary that Churchmen should appreciate what is being taught in the public schools and elsewhere as to the bearing of English history on the English Church, and Mr. DuBois' letter telling how misrepresentations "chance" to occur is of painful significance. If the Roman Catholic critic whom he cites was right in saying that "the Holy Church was never debased or in need of reform," why was the largest section of the decrees of the Council of Trent entitled *De Reformatione Ecclesiae* ("On the Reformation of the Church")?

And the statement that even our Church schools are not excluding text books made after the manner indicated is even more serious. The first duty of the executive of each of these schools, now that the subject is broached, is to examine the history manual used in classes last year and see how the Reformation period is treated. If the history of the period has been deliberately tampered with, or, almost worse, if the instinct of

commercialism has clothed the entire period with that delightful vagueness that does not even intimate that religion played any perceptible part in the English history of the sixteenth century, let the book be thrown out and a more trustworthy manual selected for next year. Moreover, we invite the authorities of such schools to write briefly to THE LIVING CHURCH stating what text books in English history they will use next year, and we will then ask Mr. Littell to state, in a few lines, how satisfactory he has found those text books in his careful examination. And we ask educators generally to give their most careful attention to this important matter.

Incidentally we take this occasion to express regret that the *Lamp* should deem it important to lay stress, month after month, upon its statement that the English Church was "Roman Catholic" before the Reformation. It is such dangerous plays upon words as this that create such havoc in Christendom, and, by perpetuating misunderstanding, seriously retard Christian Unity. Of course its truth or falsity hinges entirely upon what one means by "Roman Catholic."

The Church of England before the Reformation accepted the Roman Primacy. But "Roman Catholic" in its current sense relates to a religious organization not only distinct from, but positively exclusive of, the Church of England. The term "Roman Catholic" does not belong in English history at all prior to the reign of Queen Elizabeth. When the Pope withdrew his adherents from communion with the historic Catholic Church of England, he then and there created a new Communion in England, which is known in history, as in common parlance, as "Roman Catholic." The term is misused when it is applied to anything else in English history. Neither Alfred the Great, nor Thomas à Becket, nor Sir Thomas More, nor Henry VIII., nor Queen Mary, nor Cardinal Pole, was a Roman Catholic in the proper sense in which alone the term ought to be used. The only sense in which it is correct to speak of the Church of England as "Roman Catholic" at any time before the erection of the separate Italian communion in the reign of Queen Elizabeth, is a sense in which it would be equally true to speak of it as Presbyterian (because it had presbyters), as Baptist (because it administered Baptism), and as Unitarian (because its creed has always begun, "I believe in one God"). Yet it would at least be highly misleading to say that the Church of England before the Reformation was "Presbyterian," or "Baptist," or "Unitarian." In precisely the same way it is equally misleading to say that it was "Roman Catholic." Surely the *Lamp* can find some nobler sphere of usefulness than that of playing with words that seem to imply one connotation and actually imply another.

THE increase over last year in contributions for General Missions to August 1st is \$97,700; and that although the increase to June 1st was only \$27,500, and the increase to July 1st only \$73,000. The story is told more in detail in the cheering letter from the Assistant Treasurer which is presented on another page.

Did the Church ever before make such splendid gains during the hot weather months—except when one or two men made large offerings to cover deficits? We doubt it.

How this would have cheered Mr. Thomas' heart! Nothing weighted his spirits down so effectually as the apathy of Churchmen generally toward their general work. The call to Churchmen to *do something*, even in hot weather, has borne fruit. The gains have been general, from every source. The Church has wakened up.

Of course this must be only a beginning to better things. Churchmen must recognize several facts. One is that the general missionary duty rests upon all of them. Another is that all of them cannot give equal amounts; that the duty of the individual is not fixed by any mechanical system of averages, whereby the fallacy is made of assuming that every communicant can or will contribute the few cents that would be necessary to raise a fixed amount, if all of them gave the same; and that the missionary funds can only be raised by men giving \$1.00 or \$5.00, or \$25.00, or \$100.00 or \$1,000.00 according to their respective means, totally ignoring the question of how much other men in the same parish or the same diocese may have given. Still another fact is that a parish giving to missions only in the form of "specials" for particular fields is doing the same injustice that a parishioner does, who gives a stained glass window but refuses to contribute to his rector's salary and the general expenses of his parish.

Some dioceses have raised an arbitrarily fixed sum that is

termed its "apportionment," and the public congratulates that diocese on having "done its duty." It is entitled to no such congratulation. Every man and woman within it who has not done his best, is as culpable as though nobody within the diocese had contributed at all.

And in some difficult dioceses, the *pro rata* of offerings has been very small. The public assumes that the diocese is culpable. Yet every man and woman within that diocese who has done his best, is as much entitled to congratulation as though other people had given enough within the same diocese to over-pay the apportionment.

For the duty resting upon each individual is a personal one, that has nothing to do with the questions of the respective duties of other individuals; and that duty cannot be expressed in any mathematical terms that assume an equality of contributions between hundreds of thousands of individuals, many of whom are never even reached by the missionary call, many of whom pay no attention to it; among whom are the greatest variations in spirituality, in material resources, and in the number of objects among which contributions for religious work must be divided.

We congratulate Churchmen, however, upon the greater number of their fellows who are learning to do *something*; and upon the increasing number who are able to see that their duty is very much beyond that of giving the few cents called for by any mathematical system that is based upon hopeless fallacies.

A CORRESPONDENT writes to correct our statement in reply to a query, that "The Roman Church requires confession before each communion." "The Roman Church," our correspondent says, "requires of her lay members at least one confession and one communion in every year, and she also calls for the use of the sacrament of Penance by persons who have sinned mortally, before they receive the Holy Communion. But the Roman Church does not forbid her people, who are in a state of grace, to receive the Holy Communion unless they have made a sacramental confession in preparation thereof."

We believe our correspondent is right, and gladly make the correction. This answer to a correspondent appears to have been an example of "Careless Writing on Religious Subjects," in which one, supposing his impression to be correct, wrote without verifying it by reference to authorities. Addis and Arnold say in their *Catholic Dictionary*: "All baptized persons, who are in a state of grace, and fasting, and who are sufficiently instructed, may receive communion" (*Art. Communion*, p. 200).

ANSWERS TO CORRESPONDENTS.

ST. ALBAN'S.—The reason why participation in elaborate frivolities is deprecated on Fridays is that these are inconsistent in fact with observance of a day of "extraordinary acts and exercises of devotion." It is not maintained that either coercive law in the Church, nor the habits of Catholic Christendom as a whole, have made that rule one that can be actually enforced, except by voluntary acceptance of such persons as are able to appreciate its fitness.

F. H. D.—(1) There is monastic authority for remaining seated at the psalms when these are rendered in the daily offices.—(2) The rope cincture need not be considered exclusively monastic.—(3) A visiting Churchman should conform to local customs in any church in anything not involving a violation of principle. Thus, Catholic Churchmen should avoid unaccustomed gestures of reverence in Protestant churches, and Protestant Churchmen should conform to local practices in more advanced churches.—(4) Rules for the rendering of Solemn Evensong may be found in Dearmer's *Parson's Handbook* and in *Ritual Notes*. Generally speaking, the former presents a more trustworthy use.

THE SILLY SEASON has arrived, and the newspapers are rejoicing in "Nature." Thirty-eight wierd animal yarns appeared in a leading Boston daily (the *Herald*) in three days: July 7th, 8th and 9th. It was rather rushing things. Some of the headings were these: "Horse Uses its Heels to Kick Tubers out of Hills"; "Cats Disrupt Club. Serenade on Fence Leads to Estrangement Between Members"; "Rooster Stops Train"; "Pet Hen Takes a Trip"; "Sly Rats Kill a Turtle"; "Goat Eats Up \$150"; "Horse Races Train"; "Petriified Cat Under Porch"; "Machine Yodels for Cows"; "Hen Lays Egg in Court"; "Quits United States for Dog"; "Pickerel Jumps Wall"; "Snake Stole a Lunch"; "Dog Objects to Jail Fare." This was not a "department," but the items were scattered around as so many dispatches.

The staff of the *Herald* is (or are) evidently taking vacations in states indicated by these dispatches. Indiana, California, Pennsylvania, Missouri, New Jersey, Oregon, Michigan, Connecticut, Illinois, Texas, Ohio, Georgia, North Carolina, Washington, Montana, Pennsylvania, and New Jersey seem to lead. In the absence of the men of critical instinct the devil fell asleep and a mouse ate up the blue pencil.

SIGNIFICANT WORDS AT TYRRELL'S
BURIAL

And a French Abbe is Disciplined for Uttering Them

UNHAPPY ECCLESIASTICAL LITIGATION IN
THE DIOCESE OF OXFORD

Decrease of Ten in Deacons Ordained at Trinity

OTHER LATE ENGLISH CHURCH NEWS

The Living Church News Bureau,
London, July 27, 1909

THE funeral of the Rev. Father George Tyrrell took place on Wednesday last at Storrington, Sussex, where was his home for the last few years. As the deceased priest had made no retraction, the Roman Bishop stationed at Southwark, with the sanction of Archbishop Bourne, refused to grant to his body the burial rites of the Church of Rome, and the interment took place in the parish churchyard. Father Tyrrell's friend, the Abbé Bremond (who is an accomplished member of the French ecclesiastical world), attended unofficially and said the last prayers in English and blessed the grave. The Abbé also delivered an address in English, in the course of which he referred in the following touching manner to Father Tyrrell's attitude towards the ancient Catholic Church of England:

"You see the place which we have lovingly chosen for him, since another place was refused to us. You see the place. He used to like it, and many a time when he was living in the Priory here, he came reciting his Breviary in the very same path along which they have dug his grave. As you see, it stands half way between the two churches, the one in which he died, and the other in which he was born" [according to this secondary sense of the term Church, he was really born in the Irish Church]. "On this side, separated from us by a tiny wall, the [Roman] Catholic Church; on the other the Church of Keble, of his friend of friends, Dolling, and of so many of you who have been so discreetly kind and so courageously true to him. You would have kept faithful to him in spite of all intellectual discrepancies had they been much greater than in fact they were. Still you knew how deep was his reverence for the [English] Church, through which not only Newman, but Manning himself, testified that the Holy Ghost had been, and was still, working, for the greater benefit of England. When I speak of this, his reverence, I feel I do not say enough. He loved it, too, not only as the home of many of his friends, not only as the home of some of those millions for which he ever cared so much, but also as the home which seemed to await him, promising to this wandering and exiled pilgrim of eternity with some of the sacramental ordinances which were for him of so great a value, the strength of a religious brotherhood and a sense of rest. So it was, and we need not try to conceal it. We are twice bound to tell the plain and entire truth in speaking of him who feared nothing in this world except the faintest shadow of a lie. In our endless walks, either here or in Richmond, I remember with what tender eagerness he used to enter into the village churches, slowly moving under the ancient vaults as one who loved to evoke the echoes of his childhood, deeply realizing the peaceful and soothing poetry of your liturgy, the splendor of the English Bible, the scholarly and refined liberalism, or the quiet, unpretending devotion of your clergy. And so the spell which the Anglican Church exercised over him during his last year was much more than the ordinary sweetness of the recollection of childhood. Both his heart and mind, both his intellectual and devotional aspirations, inclined him towards a Church, and so it came to pass that, while the leader [*sic*] of the Tractarian movement deeply felt the fascination of the Roman Church, this greatest of later [Roman] Catholic leaders in England felt the fascination of a Church which was no more his own. But he did not yield to the spell, and this is the hard won victory of his faith, and the splendid and long significant testimony which both his writings and his interior life render to the Roman Church."

The Abbé Bremond, in conclusion, said he felt sure Father Tyrrell would have liked him to end those few farewell words with the lines of the Christian poet he loved so much, which the Abbé then recited, being those of the last stanza of the incomparable John Keble's poem for Easter Even, and so endeared, I am sure, to many lovers of *The Christian Year*:

"Prisoner of hope thou art—look up and sing
In hope of promised spring;
As in the pit his father's darling lay
Beside the desert way;
And knew not how, but knew his God would save
Even from that living grave;
So buried with our Lord, we close our eyes
To the decaying world, till angels bid us rise."

Among the large number of persons who were present at the funeral was the Rev. C. E. Osborne, the author of *The Life of Father Dolling*.

The *Times* is informed that Bishop Amigo, the Roman

Bishop stationed at Southwark, has communicated with the Prior of the Roman monastery at Storrington, forbidding him to allow Abbé Bremond to celebrate the Holy Eucharist. I venture to think that this decision of Roman authority is owing largely to the tenor of the Abbé's remarks concerning the English Church in his address at Father Tyrrell's grave.

JUDGMENT AGAINST THE VICAR OF ST. MARY'S, WOLVERTON.

Sir Lewis Dibdin, sitting in reality not as Dean of the Arches, but as Judge of a court non-Christian, has had again before him (according to the *Times*' Law Report) a suit promoted by the Bishop of Oxford against the Rev. O. P. Henly, vicar of St. Mary's, Wolverton, for certain alleged offences against the ecclesiastical law of the Church of England in regard to (1) the reservation of the Blessed Sacrament; (2) the use of certain unauthorized rites and ceremonies; and (3) disobedience to the monition of the court. At the former hearing Sir Lewis Dibdin delivered judgment against the respondent on the general charge of Reservation, and now he has delivered judgment against him on three charges—namely, the repetition of the reservation, the use of unlawful ceremony (that of "Benediction"), and contumacy. Under Sir Lewis Dibdin's judgment Mr. Henly is threatened with deprivation of his benefice. This is, indeed, a very deplorable case. One can hardly fail to see that both the Bishop and the vicar occupy an entirely indefensible position: the Bishop (1) in not recognizing the lawfulness in the English Church of Reservation—*i.e.*, for the sick and dying, and (2) in recognizing Sir Lewis Dibdin's court as having spiritual authority; and the vicar in making use of the Reserved Sacrament in a different way from that known to Catholic antiquity or sanctioned by the ancient and venerable Vincentian Rule. It is fairly obvious that English Bishops should, one and all, be free from the least taint either of Puritanism or Erastianism. And English priests ought all certainly to be men of self-control, balanced judgment, and sanctified common sense.

TRINITYTIDE ORDINATIONS.

The Trinity season ordination lists, recently published and analyzed in the *Guardian*, show a slight decrease of deacons from last year, amounting to ten, but an increase of one over the corresponding number for 1907. With 223 priests, the total number ordained was 418, as against 390 last year.

SON OF LORD HALIFAX TO BE MARRIED.

I glean the following interesting piece of news from the daily *Yorkshire Post* (Leeds):

"The engagement of the Hon. Edward F. L. Wood, only son of Viscount and Viscountess Halifax, to Lady Dorothy Onslow, the younger daughter of Earl and Countess Onslow, is eminently a matter for congratulation to the two noble families concerned. Heir to a Yorkshire name and Yorkshire estates, he has also been regarded as one of the most 'desirable' bachelors in society, for his estimable qualities of mind and heart. Though the only surviving son of Lord and Lady Halifax, he is in fact their youngest son, his three elder brothers having died in childhood, or early manhood, within a space of about four years. Of the Onslow family it may be said, as of Mr. Wood's family, that they have always manfully done their part in the service of the country. Lord Onslow is the descendent of that Speaker Onslow who served the House of Commons for thirty-five years (from 1726 to 1761), when he received the thanks of the Crown and a pension of £3,000 a year, at the desire of the Commons. Another Onslow, Sir Richard, uncle of that Speaker Onslow, was Speaker of the House of Commons in the reign of Queen Anne, and was created a Peer under the style of Baron Onslow."

Since then the family has been raised higher in the peerage by the creation of the earldom. The Hon. Edward Wood graduated, I believe, at Oxford University some few years ago in the Honor School of History and Law, and was soon afterwards elected a Fellow of All Souls' College.

MINOR MENTION.

The Bishop of Chichester, before leaving for Canada, dedicated the chapel of the Covenant of the Holy Cross, Haywards Heath, in the presence of a large gathering. The foundation stone of the chapel was laid by Lord Halifax in 1902.

The Bishop of London gave his second garden party at Fulham Palace on Saturday week, and among those present was the Patriarch of Antioch.

J. G. HALL.

HE LEADS sometimes darkly, sometimes sorrowfully, sometimes by circuitous ways we ourselves would not have chosen; but always wisely and well. The believer's is not only a right way, but the right way.—*Selected*.

SUMMER NEWS OF NEW YORK

**Handsome Window Placed in St. Ignatius' Church
FORMER RECTORY OF ST. BARTHOLOMEW'S
BEING REMODELED**

Branch Office of The Living Church }
416 Lafayette St. }
New York, August 10, 1909 }

A STAINED-GLASS window of unusual size and great beauty has recently been presented to St. Ignatius' Church in commemoration of the Rev. Dr. Ritchie's Silver Jubilee. It occupies a large space in the northern transept and illustrates a subject of peculiar interest to the parish, inasmuch as it portrays the martyrdom of the patron saint, and representative scenes from his life.

Decorative panels of varied design fill the arch of the window, but the main central portion is devoted to the scene of the martyrdom. It is conventionally treated, the saint being clad in priestly vestments, with hands upraised, apparently in the act of blessing his enemies.

Lions crouch on either side, but the subdued tones of their coloring, which bear a striking resemblance to the tints of the wall of the amphitheater in the rear, blending happily with it, render them comparatively inconspicuous. Their cowering forms denote awe-stricken ferocity, and it would seem to be the intention of the artist rather to symbolize a great truth than to furnish a realistic delineation.

In a gallery above, the Emperor is seated on a throne surrounded by courtiers, several of whom peer curiously over the balcony in order to get a better view of the arena below. A series of panels at the base of the window show striking scenes from the career of the saint and martyr. In the left hand corner he is seen standing closely guarded by Roman soldiers, in the presence of the Emperor Trajan, whither he had been summoned to appear, and he is evidently pronouncing the words which resulted in his condemnation. In the central panel he is represented as holding in his hands a roll of parchment, upon which are inscribed the "Seven Epistles of Ignatius," while at the right he takes a final leave of Polycarp, Bishop of Smyrna, the inflexible Roman guard surveying the group with sternly immovable features.

The prevailing tones of color in the window are olive, soft browns and greys, and mazarin blue, with touches of more vivid hues in robe and vestment. The effect thus produced, far from being sombre, is exceedingly rich and harmonious and satisfying to the eye. The figures are dignified and well portrayed, and as a whole the window is not only beautiful as a work of art, but it is deeply significant and illuminating as well.

The window was made in England, the same firm of artists having constructed all of the six memorial windows which have been placed in St. Ignatius' Church since its completion.

DR. HUNTINGTON'S WILL.

A codicil to Dr. Huntington's will, which has been offered for probate, provides that the fund of \$42,000 given to him by parishioners last year as a retiring fund shall be used for the benefit of his two daughters during their lifetime, and shall afterward revert to Grace Church corporation for use as a pension fund for the benefit of retired rectors of the parish or for the widows and minor children of deceased rectors. Dr. Huntington's son Francis is to receive two family portraits of Judge Tascar and Deborah Tascar, eleven pieces of old mahogany furniture, and the illuminated scroll of his father's anniversary sermon of 1903. To his daughter Margaret he leaves his bust of Tennyson, bronze clock, silver tea set, and 200 books from his library. Another daughter, Theresa, wife of Royal Robbins, gets a clock, a silver loving cup given him by Mr. and Mrs. Spencer Trask, the silver given to him by the congregation of All Saints' Church of Worcester, Mass., and 200 library volumes. His daughter Mary, wife of William G. Thompson, receives a vellum Prayer Book, an oak casket, several other personal gifts, and 200 books. The residue of his library goes to the New York Training School for Deaconesses. His son Francis receives \$5,000 and the testator directed that a fund of \$20,000 be created for the benefit of his daughter Margaret, should she be unmarried at the time of his death. She also receives a house and lot in Northeast Harbor, Maine. To his daughter Mary and her husband, William F. Thompson, is left \$20,000, and each of the grandchildren living at the time of his death receives \$1,000. The rector, wardens, and vestrymen of All Saints' Church, Worcester, receive \$1,000, to be known as the "Theresa Huntington Fund." The income from this is to go to the poor. There are a few small bequests. The value of the

estate, other than the fund given him last winter, is said to be about \$50,000, chiefly in life insurance policies.

AT ST. BARTHOLOMEW'S

The Rev. J. Stewart Holden, vicar of St. Paul's Church, Portman Square, London, Eng., as last summer, is the Sunday morning preacher during August. Work has been begun on the alterations to the former rectory. The front wall will conform to the facade of the church building. The lower floor will be used for Sunday school and meeting rooms; upper rooms will be used for offices. The rector, the Rev. Dr. Leighton Parks, and his daughter, Miss Ellen Parks, on their return from abroad will occupy the rectory just purchased, No. 23 East Thirty-eighth Street.

ORGAN RECITALS IN OLD TRINITY.

Weekly organ recitals were resumed last Wednesday in Trinity Church, Broadway and Wall Street. They will be continued every Wednesday afternoon at half past four throughout the season.

THREATENING FOES.

BY MARIE J. BOIS.

STARTLING as this title may seem, it is no more startling than the discovery a loyal child of the Church makes when for a while she mingles with the world: the discovery of the many threatening foes of the Church, attacking her on every side. Summer time, with its numerous opportunities, throws her in with many people, all seeking enjoyment, all eager for what the world may offer to them. Boats, carriages, automobiles are at hand to take them to their wild pleasure-seeking hunt, yet when Sunday comes, of all these swift crafts but few find their way to the church.

But more eloquent pens than mine have written of the dangerous foes: the world, the flesh, and the devil. The one point I wish to make to-day is the need of faithfulness in the sons and daughters of the Church—faithfulness in attendance on her services on these beautiful summer Sunday mornings, and faithfulness in witnessing to her wise, loving guidance of her children. Never, it seems to me, was there a greater need and a greater opportunity than in that summer life among the summer crowd. How many foes of the Church are found in that crowd! Hear their conversation when, by chance, they are speaking of serious things, and if you do not soon recognize that with all their differences of opinions they meet on one common ground, namely, their intense dislike of the holy Catholic, Apostolic Church, it is because you have "ears which hear not," because your "love is cold," and therefore you do not mind their covert or open attacks on the Church.

And if the foes of the Church were only found among those who, being worldly-minded, care nothing for spiritual things, the outlook would not be so dark, for this class, as a rule, makes but spasmodic attacks on the Church, its indifference is too deep-seated to care one way or the other; but her bitterest enemies are those who claim to have found a greater treasure than the Church ever had, those who refuse to believe that she has a special message to deliver to the world, that she has the sacred trust of Holy Sacrament. These are the threatening foes. How they hate her; the thought of it makes one shudder, for they are relentless in their attacks and they are turning many away.

Shall we, her children, not rally to her defence? Shall we let her adversaries rail against her and do nothing to uphold and defend our holy mother? But what can we do?

If your heart does not answer; if you feel that it is no concern of yours; if you do not burn with the desire to see her vindicated and triumphant, you are faithless and your love is dead.

Not in arguing shall we find the greatest weapon against our enemies, though if we read and studied more of the history and teachings of the Church we should be more ready to give a reason for the hope that is in us, but in earnest intercessory prayers we can truly help in the battle.

Pray for the Church, that she may be strengthened in her fight "against unnumbered foes"; pray for her adversaries, that if it be God's will they may some day be reconciled; yea, pray for unity, even as our Lord prayed: that they may be one, even as we are one.

EMPTY HOURS, empty hands, empty companions, empty words, and empty hearts draw in evil spirits as a vacuum draws in air. To be occupied with good is the best defense against the inroads of evil.—Selected.

A KENTUCKY SCHOOL FOR POSTULANTS.

NO one familiar with Church conditions in this country, and especially in the Middle West, doubts that the great and crying need is for more priests to man the missions already in existence and to begin work in new and neglected places. From time to time the statement is made that fewer men are offering themselves for the work of the ministry, and various causes are assigned for this lack. But the truth of the matter is, not that fewer men are offering, but that the Church is failing to make use of those who do offer, because in many instances men do not possess the educational qualifications necessary, or the means with which to obtain their literary preparation.

In England the Society of the Sacred Mission and the Community of the Resurrection are well known for their effort to open the pathway to holy orders to consecrated men and boys, whatever be their social, financial, or educational standing. With a like purpose, nearly four years ago the rector of St.

any lack of men, but have been obliged to turn away many desirable applicants, simply because there were no available funds. The sum of \$2,000 a year for five years would enable the school to give sufficient aid to twenty or more students and go far to place the school on a permanent basis. It is hard to calculate the value of an institution of this kind to the Church. The Bishop of Kentucky, the official visitor, has commended the school very highly in his annual address to the council of the diocese, and the faculties of most of the theological seminaries have spoken of it as filling a long felt want. The men assist the clergy in the missionary work and in the daily services in the parish church, thus obtaining a practical working knowledge of the office to which they aspire. Two of the men have recently begun a mission in the nature of a settlement work, six miles from Uniontown, in a community where for several years no religious services whatever had been held, and even at burials not a prayer had been offered. In this place they are now busily engaged in preparing a good-sized class for Baptism, with the expectation of presenting them for Con-



INSTRUCTORS AND STUDENTS AT ST. JOHN'S SCHOOL FOR POSTULANTS, UNIONTOWN, KY., 1908-09.

John's parish, Uniontown, Ky., the Rev. Frederick Thompson, began a venture of faith with one student, whom he started to prepare for the theological seminary. From this humble beginning sprang "St. John's School for Postulants," which will begin its fourth school year on September 29th, with a faculty of two priests and two other instructors and with from twenty-five to thirty students. These young men come from all parts of the country and are generally such as have had to leave school and begin to earn their own living at an early age. A four years' course has been arranged to cover a little more ground than is required by the canon regulating the literary examinations of those postulants who do not have the A.B. degree. This course gives a thorough training in English, Mathematics, Greek, Latin, History, Philosophy, and Logic, and also provides such instruction in the English Bible, Prayer Book, and the Catechism as will fit the men to be trained Sunday school teachers. The testimony of one of the examiners as to the quality of the work done is striking:

"We were not predisposed to take the school seriously. At first we thought we had better be easy on the boys; but as the examinations progressed both the work done and the quality of it were a surprise to us. We have revised our presumption and the result of the examination convinces us that the school, excellent in idea and on paper, is also excellent in fact."

It is significant to note that the men going from St. John's do not ask at the seminary any dispensation from the work of the regular course, but take their places along with college and university graduates. For those men who are not fully prepared to enter the freshman class and are desirable men, a preparatory year has been provided. While the expenses are offered at actual cost, it is often found necessary to advance a portion of a man's expenses, this advance being in the nature of a loan to be repaid by him after ordination in such sums as his circumstances will permit. The authorities have not found

firmation at the first visitation of the Bishop. Even one such work is worth while and worthy of the support of the Church, but many such may be opened if means are available.

ENGLISH HISTORY AS IT IS TAUGHT.

By J. S. L.

HERE are 500 colleges and 263,895 college students in the United States, besides our countless public schools.

Recently a survey was made of 400 of these institutions, mostly colleges, showing the type of English History books now in use.

From a Church point of view, the record is rather surprising. Only one report made mention of Wakeman's *Introduction to the History of the Church of England*, and that was a Methodist university, viz., Wesleyan, at Middletown, Conn. Prof. Terry at the University of Chicago uses for reference Gee & Hardy's *Documents Illustrative of English Church History*.

Out-of-the-way places sometimes use the most up-to-date books. For instance, from Texas came the first and only report of the adoption of President Lowell's (Harvard) great book on *The Government of England*.

Several of the Church schools and colleges "show up" as indifferent, and several as very much behind the times in the text books. The few reporting Roman Catholic colleges show a well-nigh hopeless alienation from the actualities of modern historical thought.

The Church schools as a whole have not availed themselves of the helps to historical interest which the Church peculiarly affords, nor of the opportunities peculiar to historical teaching to implant and train a love of the Church and a conscious sharing of her life. Judging from text and reference books, the Church schools do not care to "cater" to Church people.

We know this is true of some; we hope it is not true of all, and will not long be true of any.

I asked a boy in one of our well-known Church schools: "What sort of impression did you carry away as to the period when the Church of England originated?" His reply was hesitating, cautious: "Well, somewhere about the time of Henry VIII., I guess."

I see that the Bishop of London has been complaining that English schools like Eton, Harrow, Rugby, fail to supply their students with adequate information, such as an educated man should possess, on the career of Mother Church. The consequence is lack of interest. But what do you think the good Bishop would say if he should hear what kind of history of Mother Church is taught in the far more favorable atmosphere of the American Church school?

I know of eight "Church" schools whose history departments stand back of text-books which give the same impression as the above. It may be a careless oversight of the head-master; more probably it is a servile or machine-like use of text-books which the history master likes to use for their excellence in other respects, though for a Church school or Church people inadequate.

The question arises whether the impressions given in history class are likely to be supplemented or corrected by religious instruction. One of the schools above mentioned has a chaplain who definitely sets himself to hammer out the crude work which the history teacher has hammered in; for the teacher is not a Churchman, and does not care what he teaches. Another school informs me that no study is given on the Creed. I did not ask for this information, but evidently the head thought I would be pleased to have it.

The real key to the history difficulty is to bear in mind, both in history and in religious classes, that children will value a good, lucid explanation of those words of the Creed which they will use all their lives, "The holy Catholic Church." In all the religious instruction which I have given to boys and girls, I have never found any single item which produced as lively interest as this. I can now see that these talks have also left great results. It is a topic on which the children are interested before they appear in class, because they have learned to say the words in the Creed, because it has come now and then into their little lives and imaginations, and into some of the conversations which they have absorbed. It is effective, because it is a witness, strong, though unconscious, to God our Father, to Christ, and to ethics. How much our Lord did for us when He founded the Church! One Church school, ten years ago, had nothing on the "holy Catholic Church," or the rest of the Creed which is carried with it, but for a long time required the girls to learn a list of the Old Testament Kings!

A Church school has no right to describe itself as such, or to appeal to our confidence or patronage, unless it teaches the truth about "the holy Catholic Church," and the long life and career of the English Mother from which came "that pure and apostolic branch which God has planted in the United States of America."

The Church has educational importance. For it is sure to be thought of upon at least one day in seven for all the rest of these young scholars' long lives.

THE INTERPRETATION OF HISTORY.

BY THE REV. H. P. SCRATCHLEY.

HERE is a society with an organ which is making much of the growing acknowledgment on the part of historians that the Church of England was papal in the Middle Ages; that the old views of the intensely anti-papal attitude of the English people expressed in the statutes of Provisors and Præmunire have to be given up as untrue. These people are carrying on an active propaganda and are disturbing the minds of many laymen and young clerics.

Now the question back of all this is, What difference does it make in the essence of the controversy if the Church of England was *papalissima* at one period in its existence? This neither makes for nor against the infallibility of the Pope as presented to us to-day. A theory of Church government that prevailed in England and Europe in the fourteenth century is not by *that fact alone* binding on us to-day. Beside, the modern question was not the question of the mediæval Church nor was the primacy or supremacy of the chair of St. Peter extended practically to questions of faith or discipline in the Middle

Ages. The vital point was a financial one. There is a canon in historical research which controversialists do well to bear in mind: An author and the documents must be interpreted according to the age, the points at issue, and the meanings of the language used.

Take the anti-papal statutes of Edward III's reign; these must be interpreted, not by the modern claims of Ultramontane Papacy or those of Protestant belligerents, but by the circumstances under which they were framed. The most they prove is that at a certain time the financial burdens imposed by a Pope closely allied to the French court were so great that Englishmen rebelled. The spiritual supremacy of the Pope was acknowledged by the clergy and by the people at the same time.

But, *what of it?* Why be continually appealing to these? The Church at Antioch was Arian at one time; the Church at Alexandria was Nestorian; Byzantinism ruled the Church in Constantinople and the Eastern Empire as it rules in Russia to-day; but does this prove the truth of Arianism, or of Nestorianism? Are we to hold that Byzantinism is the divine institution for the ruling of God's Church, because for many centuries the Eastern Church elevated the Emperor into the place of God's vicegerent on earth? If the Church of England was papal (not ultramontane) for three hundred or more years, she was Calvinistic and Erastian-Protestant for over two hundred. This proves nothing as to the truth of the primacy of the Pope or of Protestant Calvinism.

What we have to realize is that the Catholic religion is one thing and the Papacy another. The Church of God from apostolic days has been governed by Bishops, assisted by priests and deacons. In the course of time Metropolitans and Patriarchs arose: are these of the *essence* of the Church? So in the course of time, the Western Patriarch, Bishop of the only apostolic see in the West, became Pope. Head of the Western Church, *claimant* of universal supremacy but never so acknowledged in the East; in the providence of Almighty God the Pope waged a mighty war against the error of Byzantinism which threatened the West, and won; but does this make Papacy of the *essence* of the Church?

The Catholic faith was determined by the whole Church after formulation in Ecumenical Councils, and so became the creed of the Christian Church. This makes it necessary to a *Christian* believer; no one can be a Christian in any true sense of the word as generally used unless he holds this faith. The truth of the creed is another matter. Nowhere was the Papacy so determined.

What we have to determine in regard to Rome is whether we can hold that, when the Pope of Rome, speaking as doctor and teacher of the universal Church, in and by virtue of his office, on matters of doctrine, declares a thing to be true, his utterance is the truth of God: this not as a pious opinion but *de fide*, to our soul's salvation, just as we are called upon to believe in the divinity of our Lord. This is the point at issue; not whether the Church of England carried questions to the court of Rome as to a supreme spiritual court in the Middle Ages. It is well to keep this in mind and not put our trust on isolated facts in history.

By a judicious selection of historical precedents, one can make a strong case for almost any theory; it is only necessary to read back into documents our controversy and the meaning and connotations of the terms which we give them. The value of history in argument is of use largely as an indirect means, and an historical fact is to be used in controversy only when we have orientated ourselves and thereby can rightly interpret it.

THE ALTAR RAIL.

'Tis but a rail of wood or stone!
 Stretched forth before the Gate of Heaven,
 It bears our hands, held up to God
 To take the Body of the Lord.
 Our hearts beat close against its side,
 Striving to rest in God's great Love.
 Hands that are weak find here new strength;
 Hearts that are sad find hope of peace,
 Because Thou tak'st our hands in Thine,
 Our hearts to Thy heart close are pressed!
 O God, who suffered to the end,
 Give us Thy strength to persevere.
 When hands are weak, forgive us, Lord!
 When hearts are sore, have pity, Lord!
 Hands clasped in Thine, heart to Thy heart,
 Grant us to help all other hands;
 Grant that we wound no other heart,
 Which Thou hast made for Thine own love.

P. R. F.

GEORGE J. ROMANES, CHURCHMAN AND SCIENTIST.

BY THE REV. JAMES SHEERIN.

THE opinion held by some that a scholarly, scientific man cannot accept conservative Christian claims was rudely shaken in the early part of the '90s when it became known that George John Romanes, perhaps the most promising of all the great Darwinian group, had not only gone so far as to modify his sceptical views as once expressed in his *Candid Examination of Theism*, but had actually, in 1893, partaken of Holy Communion in token of his acquiescence in the faith as received by the Church of England.

So startled were some scientists that they forgot their exclusive claims to truth at all hazards, or of being the only people with openness of mind, and suggested the unworthy suspicion that his conversion was owing to a weakening of mind and body. Yet it was this same Romanes of whose work Darwin wrote over and over again such tributes as these: "It is one of the finest essays I ever read"; an "admirable scientific argument and most powerful"; that his lecture on the evidences of organic evolution was "awfully powerful, in my opinion." It was also the same man who, to the last hours of his life, in the year after he was received into communion with the Church, wrote, dictated, and corrected proof as clearly and as energetically as ever he had done before, though now much broken in body and with eyesight nearly ruined. It was during this period of suffering that he finished *Darwin and After Darwin*, and his learned *Examination of Weismannism*; and it was also then that he had begun that never-finished work of revising his theistic opinions, the only substantial form of which most thinking clergymen possess in the condensed and incomplete volume, *Thoughts on Religion*, edited by his friend, the present Bishop of Birmingham.

In these days of many "new religions," from Tolstoi and Campbell to the late but not retiring dogmatic president of Harvard, we do well to recall the processes that led to open acceptance of the old faith by such a profound thinker and scientific investigator as Professor Romanes, intimate friend and companion of that greatest of scientists and discoverers, Charles Darwin.

Born in Canada in 1848, his father being a clergyman and professor of Greek, and of an old Scotch clerical family, he is an example to us, as Darwin himself was, of how untrue the old prejudiced utterance is, that clergymen's sons commonly go astray in morals or are useless in the world. In every field of human endeavor, from poets like Tennyson, and rulers like Presidents Arthur and Cleveland, to great organizers and millionaires like Harriman, "ministers sons" have ever been in the forefront of the conflict, and it would make a gaping wound in civilization and history were they eliminated.

Brought up in London, where his father, a man of fortune, had retired, with a country home in Scotland, and with ample opportunities of travel, young Romanes was allowed generally to follow his own bent, which, religiously speaking, was to be confirmed in the Church of England; and later, at Caius College, Cambridge, to think of taking Holy Orders. But an early bent in the direction of naturalistic studies received encouragement in Cambridge, and he soon forgot his care for the Church in the new and absorbing interests of science. It must be remembered that the world was at that time in great intellectual ferment over the discoveries and theories of the evolutionists, and a youth whose religious environment had been strongly evangelical was likely to be carried off his feet by the new enthusiasms and oppositions of science. A letter from the great Darwin himself, in appreciation of one by Romanes published in *Nature*, began an affection and a companionship which were to last to the end, and gave definiteness to his calling.

Meanwhile, it is interesting to note that Romanes had read at Cambridge, with a companion also looking to Holy Orders, such great theological works as Pearson *On The Creed*, Hooker's *Ecclesiastical Polity*, and Butler's *Analogy*, the latter appealing to him most. It is hardly a matter of wonder that the inrush of other ideas, from medical physiology, in naturalistic studies, and through theories of evolution, seemed to clash with these older views belonging to what seemed another world. Science fascinated him, and for a time there was room for little else. He devoted himself to it, chiefly on the side of research, and having generous means of his own, he rejected the idea of a profession, and followed the call of science without thought of

money—a blessed opportunity for any man. "He never," says his biographer, "in the darkest days of utter scepticism, parted with the love for goodness, for beauty of character." It was this that saved him at the last.

His days were few. He died a day or two after he had ended his forty-sixth year, after one of the busiest lives on record; a life full of thorough and painful investigation of every problem of natural science, and rich in literary output, from his numerous letters and articles in the *Times* and scientific publications up to the books already mentioned, and his other great works, *Animal Intelligence* (1881), *Scientific Evidences of Organic Evolution* (1881), *Mental Evolution in Animals* (1883), *Jelly-fish, Star-fish, and Sea-urchins* (1885), and *Mental Evolution in Man* (1888).

Had he lived longer, with the new awakening to deeper meanings in theology, we can only conjecture what might have been the result: possibly a better and earlier settlement of the "Conflict between religion and science." Instead of multitudes of half-trained men and women getting hold of ill-formed or deformed ideas of science, or snatching at unreasoned and immature inferences, it is interesting to contemplate the nature of an intellectual world of science and religion led by men of deep learning, of great industry, of brilliant intellects, and of profoundly reverent souls such as his. Less violent revolt, fewer heartaches, and decreased numbers of fantastic sects and not so many hostile infidels would perhaps have been our happy lot. But this was not to be. The cause fell into chaos and almost disaster through the ignorance of unthinking men and the silliness of sentimental women, who love the name of science, with none of its real knowledge and no hesitating reserve. One thing we may safely assume, that, as George Romanes wrote of his friend, the Rev. Aubrey Moore: "Had he lived for another twenty years, his would have become the strongest voice in England against the infidelity of our generation."

Romanes had qualities that would inevitably, so we must think, have set him above Huxley and Spencer in the final estimate of a thinking world, had he been permitted to go on among us. It is not sufficient to say that he, being dead, yet speaketh (though this is true), for his spiritual voice had not yet come to a real expression. His mantle may have fallen on many, among them that pupil of his who in monk's garb so recently visited us with his powerful combination of devotion to science and allegiance to the Church; but human beings are so constructed as to prefer to see one great personification of a need, and how we should have rejoiced had there been one giant reconciler of science and religion, as there had been one splendid originator of the doctrine of evolution and natural selection! The slower work of the many is less spectacular and less pleasing because of our desire for heroes.

It remains only to show in the brief space allotted this article how it seems proper to conclude that Romanes might have been this hero, and how it was that the Church appealed to him at the last. He was peculiarly endowed by nature for such a work. His temperament was decidedly philosophic and independent. This was shown in such ways as the clash with those who became more Darwinian than Darwin himself when Romanes originated that pregnant theory of Physiological Selection. It was taken to be evolutionary heresy, or disloyalty to Darwin, when he declared that "natural selection cannot be regarded as the sole guiding factor." All he meant by this is not to be seen at once by the layman in science, but may we not accept it in the largest sense, and, in its name, protest against the tendency to make a god of any particular scientific theory?

Romanes came to see that neither natural selection, nor physiological selection, nor any other material thing, is the sum and substance of the universe. This was no sudden discovery with him. We see it growing in all his investigations as revealed in his writings, until he not only could remind a correspondent that "the doctrine of the human mind having been proximately evolved from lower minds is not incompatible with the doctrine of its having been due to a higher and supreme mind," but he could announce also his positive discovery that love modifies logic, and that there are more elements of value in man than naked intellect could evolve. "I have always felt," says he in a letter of 1893, "that the two most precious things in life are faith and love, and this more and more the older that I grow."

As philosopher, then, the grave of materialistic intellect could not contain him, and we soon see the resurrection of his soul as a valid part of his life. But he was more than philoso-

pher. He was a lover of music, and he was a poet. The scientist in whose home a Gounod was a welcome guest, and whose verse a Tennyson found worth while, was not likely to commit the mistake his great master, Darwin, confessed to, losing the faculty of enjoying the finer things of life by absorption in its dirt, however the latter may be necessary for purposes of scientific investigation! A lover of music and a writer of poetic aspirations is found in the long run to believe in the continuance of the soul. Add to this a natural buoyancy of spirits that makes one enjoy the companionship of his kind, that enables him to look with sanity and appreciation on all sides of life, grave or gay, and you have a man peculiarly unlikely to fall permanently either into the slough of cynical scepticism or into the haze of sentimentalism, or into mazes of fanaticism.

All these qualities Romanes seemed to have to an eminent degree. He was intensely human, so much so that he could not be intensely scientific nor one-sided in any development.

Put these qualities into Churchmanship, and you have the magnetic force that saves such men from complete collapse into materialism. No one man, and no group of men, directly influenced or were the means of converting George Romanes. He had resources in himself that from a new standpoint were gradually revealing to his intelligence the work of the Christian religion. But it was a fortunate thing—perhaps we had better call it providential—that one of his earliest companions was the present sweet-spirited Bishop of Oxford, and that later on, in Oxford, he was the intellectual companion of such men as Charles Gore, Scott Holland, Dean Church, Canon Liddon, Aubrey Moore, Talbot, and Illingworth, besides having had years of intimate association with a wife intellectually able to understand him and spiritually empowered to remain firm in devotion to her Church. Given his own innate goodness and longing for truth, if there was any virtue in Christianity it would surely, sooner or later, enter the heart of a man thus befriended, and it would do so without aggressive argument or scholastic proof.

It is interesting to note the kind of Churchmen who seemed to appeal to him. The esthetic in a man who could write to Huxley, "You'd better wear your red D. C. L. gown as Mr. Gladstone did when lecturing," would doubtless find its response somewhat in the ritual of the Catholic school. The man who spent his days and nights in the observation of the minutiae of a naturalist's laboratory was not likely, if he accepted religion at all, to condemn the devotion of ritualists to the minutiae of ceremonies and sacraments supposed to benefit the soul. One whose whole nature went out to beauty and order, and responded to the touch of music, would almost logically drift into the Church that did not scorn these factors. Speaking afterward of the singing of Dr. Bright's Communion hymn, "And now, O Father," at one of his Eucharists, he exclaimed: "It is wonderful; it is a poem, and yet it conveys the deepest teaching!"

Here was a man who, for many years, despised certain so-called lighter qualities of his being, discovering that they too could bring knowledge and salvation. He was learning that Christianity appealed, as no other theory or way of life did, to the whole man, and to Christianity, being himself a whole man, he went. He was drawn into the faith imperceptibly, as it were, by that wise old Church which, knowing that the Kingdom of God cometh not with observation, prays that all her children shall, having now openly become the children of God, "daily increase" in God's Holy Spirit more and more until they come into His everlasting Kingdom. This is the Church's way, and, curiously enough, it is the scientific way, to the Godly life. It involves dogma, as science does; but like science again, it involves pain and effort, with long research and irrepressible hope, with an invincible loyalty to the little that is known. It was the loyalty of Romanes that brought him peace at the last, a loyalty that was tested "so as by fire" in a deeper sense than with most of us.

MISCELLANEA.

BY THE REV. CYRUS MENDENHALL.

DISORDER in all its phases and in the various departments of existence is a thing to be shunned. It is allied to disease, anarchy, confusion, and slovenliness, and opposed to order, system, method, neatness, health, and law. Nothing is more to be desired, nothing more comely in morals and religion, than order; consequently nothing is so hideous and hateful as its antipode. It is said to be "Heaven's first law."

Dr. Dick, the Christian philosopher, says: "I conceive that

the first or most general idea of morality is order, or that harmonious disposition and arrangement of intelligent beings which is founded on the nature of things, and which tends to produce the greatest sum of happiness."

A man who has acquired a habit of slovenliness and disorder, makes much work for others, and can perform no task so perfectly or quickly as a person of opposite proclivities. Disorder is a discordant note, a jolt or jar in the running gear of the machinery of life, making friction where none should be, and strain that should and could be avoided.

THERE IS in all men a sympathetic chord, which may be touched, unless, indeed, he should be a Stoic. This being the case, we need encouragement from each other. The minister, in his manifold mission, feels this need more keenly than those of any other class. His duties are not always pleasant. If he is a true man of God he ever feels the responsibility resting upon him by virtue of his office. He needs not your criticism so much as your prayers; not unkind words, but Christian counsel, thus helping to hold up his hands.

RELIGION is not simply feeling well, but doing well. The main object is not to escape hell and gain heaven, but to obey and glorify God and help man. Obedience and trust are better than ecstasy. Singing hymns of praise, bending the knee in adoration, is one side; performing life's work, however lowly the toil, speaking kind words, helping the needy, is the other. Saying and doing, hearing and acting, faith and works, these go together in a blessed harmony. We do not get religion as we do a railroad ticket, thus insuring a passage to the "portals of peace." A vile sinner is not made a full-fledged saint in a moment. Habits are not broken without a struggle, nor evils without effort. Character takes time for construction. Help is assured. The Church with its sacraments affords divinely appointed helps, but your cooperation is essential. "Sure we must fight if we would reign."

IT IS a part of our nature to limit our preferences. We all have our likes and dislikes. Contrasts ever present themselves to our minds, hence we find our preferences balanced by our aversions, love by hate, good by evil, and so on through the catalogue of vice, virtues, attributes, and emotions.

We enjoy quiet because we dislike noise—and relish rest because of fatigue. If, however, our likes and dislikes are not amenable to reason, we are creatures of prejudice, and not worthy of the great privilege of choice.

Some prejudices are innate, and may exert an unwholesome influence over us. Birth and training are powerful factors in forming opinions and shaping tastes. Yet not all inborn prejudices can be wisely set aside. The love of one's country is not unworthy, if not too exclusive. Only when we become so narrow that we fail to note the good in other lands or cities, or states, and see no errors to reform in our own, does it descend from patriotism to local prejudice. The false legend, "Our country, right or wrong," might do for the cry of a demagogue, but a reasonable man would spurn it as dangerous.

WHEN WE become fully civilized, not to say Christianized, we shall have no more wars. The duel is condemned. Two men who try to settle their difficulties in a fist fight would be arrested as disturbers of the peace. But if instead of two men in a duel and two persons in a brawl, we put a thousand on a side, have some music and flags and deadly weapons, it becomes glory.

If on our peaceful street some day a stranger appeared carrying over his shoulder a "Winchester," in his hand a sword, at his waist a brace of pistols, and in his bootlegs some murderous dirks, and we ask him, Why all this display? he replies, It is to show my peaceful intentions, naturally we would question his sincerity and his sanity. On the part of a nation it is held to be both proper and politic.

The recent "peaceful cruise," according to statistics furnished by the American Peace Society, cost a year's salary of 17,000 ministers. Or this sum would have afforded \$50 each to 200,000 families. Or would have built 500 school houses costing \$20,000 each. Looked at from any side, "War is a relapse into barbarism."

IF ANGER arise in thy breast, instantly seal up thy lips, and let it not go forth. Angry passion is like a fire, and angry words are like a breath to fan it.—*Selected.*

DARWINISM: IN POLITICS AND IN RELIGION.

BY HENRY JONES FORD,
Professor of Politics, Princeton University.

X.—CHRISTIAN DOGMA.

IT may be argued that even if religion is secure, it by no means follows that Christianity will be a permanent system. Darwinism implies continuous development, and just as antecedent religious systems have become extinct, giving place to Christianity, so it may be said that Christianity is fated to disappear in its turn, giving place to a fuller revelation in satisfaction of the spiritual needs developed as man advances in intellectual power and knowledge. Such, some hold, was Tennyson's thought in the oft-quoted prologue to *In Memoriam*:

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

As to this, it may be observed that continuous modification does not imply continuous change in systematic character. Man's own physical pattern is evidence of this. It has remained remarkably primitive in systematic character, notwithstanding the vast modification that has taken place in its intellectual and moral content. Thus progressive development is seen to be compatible with constancy of type. So well marked is this tendency of evolution that it has been formulated as a law termed orthogenesis, which means that development takes place on lines previously determined by the life history of the organism. The formation of the type settles the lines along which modification takes place, thus limiting the method of modification, and if such method is sufficient to accommodate all needful processes of adaptive change, then the type persists indefinitely. There is no expectation among biologists that the great order of mammalia, for instance, will become extinct like some of the animal types from which it was evolved and which it has superseded.

Are there then any naturalistic grounds upon which it may be claimed that Christianity is a religious species that is so advanced and elaborate in its development as to possess this constancy of type? There are such grounds. The evidence is abundant. The higher criticism has amassed a huge and continually increasing volume of such evidence. The Old Testament has been shown to be an exhibit in cross-section of ethical strata ranging from savage fetishism, and barbaric polytheism, with sanguinary rites and gross morals, up to pure monotheism, with refined ethics, strongly repressing animalism. The foundations of ethics must have been laid with great difficulty. Ages of animalism passed before a crust of morals formed over the seething mass of bestiality. The dawn of history shows the mass still in a state of violent flux, but the stratification of morals in custom and belief began to make literary deposits, and in the vortex, so to speak, of the great civilizing forces of the ancient world was accumulated that unique treasure of moral ascertainment, that genuine revelation, the Hebrew Scriptures. The supreme energy of human nature in philosophy and art centered in Greece; while in administrative achievement the Roman intellect developed a power that eventually obtained imperial dominion. The religious genius of Israel was fused with Greek culture and with Roman law, to produce an advanced type of religion and thus to lay the foundations upon which modern civilization rests.

An inquiry whether a new religious system will supersede Christianity really involves the inquiry whether new foundations shall have to be laid before the civilization of the future can be evolved. The world seems to have passed the period when the scope of change might include such vast dissolutions. Evolution may be said to have reached a stage in religion comparable to that reached in the human species when physical structure assumed a type permanent in its general character.

Viewing the formation of the Christian system as a naturalistic process, it appears as an achievement of Greek thought. Inasmuch as the modern development of science has been accomplished without discarding the fundamental symbols of Greek thought in physics and philosophy, it is a reasonable presumption that those symbols will be equally open to the tenancy of new ideas in the field of theology. Science must still acknowledge its dependence upon Greek thought for its method, its apparatus of logic. We cannot begin to speculate at all without using such terms as matter, energy, principle, form, motive, faculty—all symbols invented by Greek thought; and if the framework of scientific thought thus retains the

Greek pattern, it is quite as likely that the framework of religious thought will retain the coordinate pattern and will thus remain Christian in type. Thus reasoning from Darwinian premises, we are not compelled to infer that Christianity is a system that has had its day and will cease to be; but rather, that we have here an instance in which evolution assumes the phase of orthogenesis, producing continuous modification along with constancy of type.

But the rejoinder is entirely fair that if this be so, we shall not have to rest upon deduction alone to establish the case, for inductive reasoning ought to confirm it. That is to say, examination of Christian dogma ought then to display its agreement with the cosmic order portrayed by Darwinism and corroborated by scientific research in every part of the natural world.

The wonderful Wisdom poem in Proverbs seems to me to be a correct statement, in terms of poetic truth, of the cosmic process that Darwin has delineated in terms of prosaic fact:

"The Lord possessed me in the beginning of His way,
Before His works of old.
I was set up from everlasting, from the beginning,
Or ever the earth was.
When there were no depths, I was brought forth;
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth:
While as yet He had not made the earth, nor the fields,
Nor the beginning of the dust of the world.
When He established the heavens, I was there:
When He set a circle on the face of the deep:
When He made firm the skies above:
When the fountains of the deep became strong:
When He gave to the sea its bound,
That the waters should not transgress His commandment:
When He marked out the foundations of the earth:
Then I was by him, as a master workman:
And I was daily His delight,
Rejoicing always before Him;
Rejoicing in His habitable earth;
And My delight was with the sons of men.

"Now, therefore, My sons, hearken unto Me:
For blessed are they that keep My ways.
Hear instruction and be wise,
And refuse it not.
Blessed is the man that heareth Me,
Watching dally at My gates,
Waiting at the posts of My doors.
For whoso findeth Me findeth life,
And shall obtain favor of the Lord.
But He that sinneth against Me wrongeth his own soul:
And they that hate Me love death."

Poetry seems to gain its emotional intensity somewhat at the cost of precision; so we must look elsewhere for a statement in such detail as to facilitate the comparison now proposed. Such a statement may be found in the Epistle to the Romans, particularly in Chapter VIII, wherein is presented the creation problem as viewed by Christian revelation. Here again, as in the Wisdom poem, we find death coupled with sin, and life coupled with the presence of the Holy Spirit. St. Paul gives as the summary of the gospel message: "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

This fundamental Christian doctrine has been expressly attacked upon the ground of its incompatibility with Darwinism. So far from sin bringing death into the world, it is pointed out that death was busy in the world aeons before man appeared, and that, indeed, death prepared the way for the appearance of man, by its continual elimination of the unfit; that the route by which man arrived was traced and maintained by death. Moreover, death's continual activity is in no wise altered or abated by man's presence in the world. It plies its cosmic tasks heedless of man and his concerns. What rational connection can there be between man's goodness or badness, and the hurricane, the pelting sleet, the volcanic explosion, or the earthquake shock that carries death to myriads of living things, man's own desolation being simply an incident of general calamity?

Such considerations are so obvious that it is an astonishing assumption to make that they were unknown to the Apostle Paul. We talk of the Dark Ages in a way that shows that we are living in the Stupid Ages, but such an assumption seems too extreme for the farthest reach of current stupidity. It is not a matter of abstruse knowledge that the Christian era began in a period of great philosophic activity. Speculation, if not so mature as now, was even more exuberant and probably more acute. The Apostle Paul was a man filled with the learn-

ing of his age. He had for audiences men accustomed to philosophical discussion and versed in its terms. Now, how could such a man be ignorant that death is continually manifest under conditions that detach it from any moral significance pertaining to man? It ought to be plain that he is using terms in a special sense, and there is not the slightest evidence that his hearers failed to apprehend them in that special sense. The world into which sin brings death is man's world—a world which, as has been seen, we have scientific grounds for holding, is peculiar to man. And the death referred to is evidently not common mortality, but is a special privation of being exhibited in contrast with eternal life. The distinction is precisely that noted by Browning in his *Reverie*, when he says that heaven is for those who

"Sought the soul's world, spurned the worms."

Thus appreciated, it seems to me that the Pauline statement of the creation problem agrees with that made by Darwinism, so far as it goes. But, for fear that this opinion may lead me to accent unduly the elements of resemblance, instead of attempting a summary of my own, I shall cite the exposition made by Origen, who wrote in the first half of the third century, using this summary of his views given by Harnack:¹

"All created spirits must develop. When they have done so, they attain perfection and make way for new dispensations and worlds. In the exercise of their freedom, however, disobedience, laxity, laziness, and failure make their appearance among them in an endless multiplicity of ways. The disciplining and purifying of these spirits was the purpose for which the material world was created by God. It is therefore a place of purification, ruled and harmoniously arranged by God's wisdom.

"The essence of man is formed by the reasonable soul which has fallen from the world above. This is united with the body by means of the animal soul. . . . Man's struggle consists in the endeavor of the two factors forming his constitution to gain control of his sphere of action. If man conquers in this struggle he attains likeness to God; the image of God he bears beyond danger of loss in his indestructible, rational, and therefore immortal spirit. Victory, however, denotes nothing else than the subjugation of the instincts and passions. No doubt God affords help in the struggle, for nothing good is without God; but in such a way as not to interfere with freedom. . . . Sin is rooted in the whole earthly condition of men; it is the weakness and error of the spirit parted from its origin."

Now contrast this Christian philosophy with the account which Darwin gives of man's nature from purely naturalistic data:

"As a struggle may sometimes be seen going on between the various instincts of the lower animals, it is not surprising that there should be a struggle in man between his social instincts, with their derived virtues, and his lower, though momentarily stronger, impulses or desires" (Sec. 204).

"The highest possible stage in moral culture is when we recognize that we ought to control our thoughts, and 'not even in inmost thought to think again the sins that made the past so pleasant to us.' Whatever makes any bad action familiar to the mind, renders its performance by so much easier. As Marcus Aurelius long ago said: 'Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts'" (Sec. 201).

"Man may be excused for feeling some pride at having risen, though not through his own exertions, to the very summit of the organic scale; and the fact of his having thus risen, instead of having been originally placed there, may give him hope for a still higher destiny in the distant future" (sec. 1039).

Here, then, we have the conclusions of natural science to the effect that the difference between ape and man is the outcome of a tremendous judgment heretofore rendered. It was entirely through the power of grace, and not through any power of his own, that man arose to his present plane of being, wherein he again confronts the judgment, but now with some power to influence the result by conscious endeavor. His struggle lies in the conflict between brute impulse and human conscience in his nature, and thus sin enters man's world. For instance, dogs and cats seek their affinities in the innocence of their animal nature; men and women cannot abandon themselves to impulses of that order save in sin. And sin necessarily brings with it death—decline from the plane of being proper to man from the development of his moral nature. With that decline comes the lapse of the supernatural germ of eternal life that has entered into man's nature in the development of personality. This is a struggle inherent in man's nature from its genesis. With the appearance of the first man, sin, too, ap-

peared, and survival of the soul in the struggle thus initiated is evidently the specific condition governing man's further advance in the scale of being. Death is not primarily a penalty, but a consequence; a consequence that may not be fully revealed until the future, but which is accruing here and now. In its first taste it may even be sweet and pleasant, but as it involves the extinction of the supernatural principle, the man dies daily. Darwinian philosophy and all deep knowledge of the human heart attest the truth of the dogma that *the wages of sin is death*.

Christian dogma couples the affirmation of this principle with the further affirmation that means exist by which man may obtain eternal life as the free gift of God. To complete our inquiry we must consider Christian revelation still further.

Department of Social Welfare

Edited by Clinton Rogers Woodruff

NO small part of the immorality more or less incident to the stage and especially to travelling companies that constitute so large a proportion of the whole profession is due to the great difficulty of finding pleasant, decent, yet inexpensive, places for the members of the troupe. One reason for this difficulty is, of course, that they want board only for a week or two, have special requirements about food and the hours for its service, and are, in short, from the point of view of the boarding-house keepers, temporary and unprofitable boarders.

With this problem of pleasant board and lodging, an important experiment was begun in Philadelphia in January, 1908. A club of women of the dramatic profession was organized with a club-house that might serve not only for social recreation and for the usual club purposes, but also for a residence, for a boarding house, run not for profit, but merely to pay its expenses. They rented and furnished a large, pleasant house, called the Cushman Club, after the great American actress. The club has prospered so well that a much larger and better arranged house, formerly an apartment house, has been obtained and is now open.

In addition to the outfit of the usual boarding house is a sewing room fitted with sewing machines. Facilities for light laundry work are also afforded. There is a drying room on the roof.

A house secretary, whose business it is to manage the house, and to arrange for special orders and requirements, resides at the club.

Besides its qualities as a boarding house, the club has, of course, all the usual advantages of a woman's club. As yet the members have found few rules necessary, only such as all clubs have. The yearly fee of \$1 is the only requirement for membership.

This club has been established for ten months, and 175 guests have greatly enjoyed its advantages. Its founders are Philadelphians who are interested in the theatre and in social and economic problems. Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity, is president. Mrs. Mortimer Brown, of St. Stephen's, is chairman of the board of governors; Mrs. Clinton Rogers Woodruff of St. Clement's, is treasurer; Mrs. Samuel Chew and Mrs. James Large of St. Peter's, and Mrs. Charles P. Sinnickson of St. James', are among the active workers.

"STANDING STILL."

There is no such thing as standing still. Gilbert K. Chesterton in his *Orthodoxy* forcibly states the case in this wise:

"All conservatism is based on the idea that if you leave things alone, you leave them as they are. But you do not. If you leave a thing alone you leave it to a torrent of change. If you leave a white post alone it will soon be a black post. If you particularly want it to be white, you must be always painting it again. . . . An almost unnatural vigilance is really required of the citizens because of the horrible rapidity with which human institutions grow old."

In commenting on this suggestive paragraph the *Citizens' Bulletin* of Cincinnati says: "Those who adore practical men, and who therefore have no patience with reformers, had better

¹History of Dogma. By Dr. Adolph Harnack. Vol. II., pp. 361, 364.

skip this paragraph; they will find nothing in it to their taste. It is particularly severe on their pet hobby, namely, that in the economy of things the most useful man is the one who never lifts a finger to change existing conditions. These worshippers of the practical, otherwise known as the conservative, man, seem to be oblivious to the fact that in this world things either go forward or backward—that there is no such thing as standing still.”

The editor might have added that this is equally true in political, social, and individual life.

WORLD-WIDE SOCIAL SERVICE.

Under the attractive title “A New Mission to Old Worlds,” Dr. Josiah Strong of the American Institute of Social Service and James Dangerfield of the British Institute will visit Japan, China, India, Germany, Russia, Spain, South Africa, South America and Canada with a view to establishing institutes of social service in each. Bishop-elect Lloyd has written to Dr. Strong: “I have heard with pleasure of your projected tour in the interests of social service, and I am sending you this to wish you Godspeed in your journeying and to bespeak for our people in the East your sympathy and interest towards helping them to solve the many problems which attend the new civilization awakening about them. There can be little doubt that such a tour as you propose would be of inestimable value to the work being done by the missionaries.”

This trip will unquestionably constitute a most important precedent and it is to be sincerely hoped that the American Church will establish another, namely, send a social worker around the world the next time the missionary society sends a delegation to visit its mission stations so that the workers in the field may feel the impulse of modern social service.

THE CHURCH AND THE STANDARDS

We must not get the commissary wagon ahead of the colors in the happy manner in which Hayes Robbins in his *Atlantic* article on “The Church and Social Movement” puts the situation. In Mr. Robbins’ opinion the most practical service of the Church to humanity in all time, “no matter what the hue and cry of this age or that, no matter what the new and startling forms of old, old problems,” is to uphold “the standard of moral and spiritual values, keep it to the fore, make its meaning known and its prior claim needed. . . . Let it adopt any lesser ideal, subordinate it, or allow its summons to be drowned in the war of socio-economic machinery or political agitation, and civilization all along the line sinks to lower levels, as surely as armies retreat when the heights are abandoned.”

Surely these are wise words to be thoughtfully pondered by those who are in despair every moment that Churchmen are not indulging in brazen outcry or sensational attack. Our Blessed Lord’s ministry was mainly constructive and only occasionally denunciatory, and social and political conditions were worse in His day than now because we have had the benefit of 2,000 years of developing Christian civilization.

THE Y. M. C. A. AND SOCIAL WORK.

Evidence of the progress of the Young Men’s Christian Association in social work is to be seen in its methods of attacking the problem. There is an indication of less haphazard approach to a given task. Original studies are being made. Commissions are being appointed to make exhaustive studies; experiment stations are being established. Greater daring is manifested in departing from traditional and provincial methods.

As an illustration of the above, Dr. Fisher, one of the International secretaries, refers to the commissions appointed by the employers’ conference and the Ohio State Convention and the standing committees of the Physical Directors’ Society by which thorough studies are being made of industrial and social conditions. The Massachusetts State Committee has made a very laudable study of the laws of Massachusetts bearing upon the protection and welfare of boys.

“BEAUTY BOARDS”—A MISNOMER.

The Chicago *Evening Post* wisely and forcefully objects to designating as a “beauty board” the committee which Mayor Busse of Chicago is about to appoint to consider and report upon a plan of improvements. “Why call it a ‘beauty board’” it asks, “when its initial problem is that of the railway terminal facilities in Chicago? What has a mere ‘beauty board’ to do with the problem of future street car transportation? With bigger turning basins in the river? With a freight ‘clearing

house’? With the development of natural neighborhood centers? With the laying out of streets and thoroughfares which will give all parts of the city easy access to the center and to other parts? The whole plan is vital to the future growth of Chicago as an industrial center.”

Certainly “beauty board” is a misnomer for a board with such comprehensive social and civic purposes.

NATIONAL CONSERVATION CONGRESS.

The first National Conservation Congress of the United States is to be held in Seattle, Wash., in connection with the Alaska-Yukon-Pacific Exposition, August 26, 27, 28, under the auspices of the Washington Conservation Association, an organization comprising many of the prominent men and women of the state. It is planned to make the meetings the most instructive and educational sessions for advanced students in conservation of any convention since the Conference of Governors at the White House in Washington, when President Theodore Roosevelt launched his great campaign for conserving and utilizing the natural resources of our country.

FIGHTING SOCIALISM.

Mr. August Belmont is seeking to raise \$50,000 for the publication of an anti-Socialistic hand book and to assist the National Civic Federation in its campaign. Dr. Nicholas Murray Butler of Columbia is chairman of the committee having the whole matter in charge. Advance sheets of the proposed hand book it is declared show that the Socialists are carrying their propaganda into the schools, the army, and the navy. The statement is made that an investigation made during the incumbency of former Secretary of the Navy Metcalf revealed that 40 per cent of the enlisted men of the torpedo boat flotilla are Socialists.

SOBER CITY OFFICIALS

The mayor of Baltimore (J. Barry Mahool) has served notice that city employees must stay sober. Hereafter, says the mayor, the man who wants to work for the city “must keep straight and let whisky alone.” Mayor Mahool was moved to this action by the fact that two city officials recently arrested for embezzlement laid their downfall to drink. Let us hope his example will be widely followed.

SWEDISH WORKMEN IN AMERICA.

Eighty-three per cent of the Swedish workmen in America interrogated by Herman de Lagercrantz, the Swedish minister to the United States, as to why they left home declared that it was due to the socialistic rule of the unions making existence in Sweden unbearable for workingmen.

ENGLAND’S LADY MAYOR.

Miss Dove, the headmistress of a girls’ school, has been elected mayor of High Wycombe, Buckinghamshire. She is the first to be elected under the recent legislation of the British Parliament which makes women eligible for such office. She is to be known as lady mayor, not mayoress.

ENGLAND has made wonderful strides in recent years in the matter of temperance, according to the *Catholic Weekly* of London. “A drunken man is now a comparatively rare sight even in London. . . . The growth of temperance in England is chiefly due, we believe, to the rise of attractive refreshment rooms where people can have neatly-served, well-cooked, and wholesome food at reasonable prices.”

In commenting on this the *Catholic Citizen* (R. C.), an American paper, declares that “there is wisdom in the suggestion. The practical expedient in solving evil tendencies is often to provide a substitute attraction.”

Three times the Illinois Supreme Court has declared the legislation enacted in that state on the subject of direct primaries to be unconstitutional. In each instance the juggling of the shifty politicians was mainly responsible for the decision of the court. The demand for direct primaries on the part of the people appears to be unabated, and Governor Dencen has announced his intention of making an extended campaign for them.

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 CALL OF GIDEON.

FOR THE ELEVENTH SUNDAY AFTER TRINITY.

Catechism: Tenth Commandment. Text: Eph. 6: 10.

Scripture: Judges 6: 11-28.

IN this lesson we have another example of the demoralized condition of the tribes during the time of the judges. In the true Biblical manner, the deeper underlying cause of the trouble is first set forth. The root of all their affliction lay in their neglect of their duty to God. As explained before, their failure to attend the appointed festivals at the Tabernacle removed the one thing which would have kept the tribes in some sort of real amity. It is still true that no people can endure without religion. History as well as revelation asserts this to be true.

There are always intermediary causes. Here their neglect of religion caused a lack of unity and organization, which provided no defense against the invasions of hostile peoples. The central portion of the country where were the four tribes of Manasseh, Asher, Zebulun, and Naphtali, was the scene of this oppression (see map). Bands of Midianites, Amalekites, and "children of the East" (Judges 7: 12), appeared in great numbers each year at harvest time and raided the country. Crops were thus either destroyed or stolen, so that after seven years the Israelites were in a sad condition of famine and misery.

This prolonged affliction caused the people to turn to God. Prayers went up from all over the country. These prayers also had an effect. The first thing to result was a message from God through a prophet making clear the fact that the cause of their affliction was not God's inability or unwillingness to help, but their own unfaithfulness (Judges 6: 7-10). The second result was the preparation and call of a man to lead the repentant people against the invaders.

The man called was a young farmer who was greatly surprised to think that he could be a leader. It appears (verse 13) that he had wondered at the fact that the people for whom God had done such wonderful things should settle down quietly to endure such invasions from heathen tormentors. Doubtless he had spoken to his comrades in much the same vein as he addressed the angel. Yet he had not thought of taking any active measures himself to bring this condition to an end. It is always easier to find fault with conditions than to set them right. We all need to be made to realize that part of the fight against evil conditions must be fought by us. It is not enough to complain—we must also be ready to lend our support to those who would improve conditions.

Gideon's first objection when called was that his family was too poor. He felt that he would have no influence. To this very natural objection the answer was that God had called him and would support him in his cause. God called him for one reason that he was the man of most faith in God's power to save the people. The man needed was not one with confidence in himself. Gideon had no lack of faith in God's power.

Accordingly, when assured that he was called, he asked for but one thing. He must be fully assured that God would in truth be with him. If he could be sure of that he was ready to attempt anything. Gideon's request for a sign was assured by the fire from the rock consuming the offering. Gideon's altar there is another evidence of the reverent spirit of the man and also of his faith, for he named the altar "Jehovah-shalom"—"the Lord send peace." As he faced the future after being called, he was thinking less of his own part in what must be done than of what God had promised to do. To bring peace to his unhappy people, he felt was a thing which only God could do. He was right.

He had asked for a sign that God would be with him. Now God asked in turn for a pledge that he would be obedient when told to do hard and seemingly impossible things. Before assembling an army he was given one hard thing to do at home.

The breaking down of an idol and its shrine was no easy task. There is nothing more dangerous to deal with than superstition and fanaticism. These were the things which Gideon must contend against. Idolaters, ancient or modern, will not listen to reason. Gideon therefore made no attempt at arguing with his father to secure his permission. He simply went ahead to do what God had told him to do, trusting God to justify his deed. He did it at night because that was the only time that he could do it. The outcome proved the wisdom of his course. His father's conscience was set to working and he was manly enough to admit that Gideon had done well. His father appealed to the indignant people through their sense of humor rather than their reason, and his retort, "Let Baal plead for himself," passed into a "nickname" for Gideon.

Our lesson shows how God prepared to answer the people's prayer for deliverance. He called a man of faith. He gave that man full assurance that He would be with him in the work unto which he was called. He asked the man to give an example of obedience in a smaller sphere before he called him to the larger. At the same time the first obedience served to prepare for the future work in a two-fold way. It gave confidence and courage to Gideon, and it brought him to the notice of the people. It made them have such confidence in him that they were ready to respond to his summons when he blew the trumpet which called for volunteers to save the country from its oppressors.

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.

HISTORY GARBLED TO SUIT ROMAN CONTROVERSIALISTS.

To the Editor of The Living Church:

I SHOULD like to call attention through THE LIVING CHURCH to a book, lately published for use in our public schools, which has been altered from the author's original manuscript to suit the historical views of Roman Catholics. The title of the book is *English History Stories* (Charles E. Merrill Company, publishers, New York, 1909). The author has sent me a copy, together with facts which it seems only fair to make public.

When the book was prepared for publication, certain criticisms were made by a Roman Catholic reader—or censor—and submitted to the author, who made such changes as were compatible with historical accuracy. The manuscript was then bought by the publishers. Later, the author received offensive and bigoted criticisms from Roman Catholic sources, requesting further changes, and the author again revised her manuscript as far as her conscience would permit. She was, however, informed that the alterations were not sufficient. She then said that if any changes were made, distorting the facts of history, her name must be omitted from the title page. No proof sheets were sent to the author, and when the book came out, over one hundred changes from her revised manuscript had been made. Almost everything that could by any possibility be construed as unfavorable to Roman Catholic figures in history, or to the Roman Church, had been cut out, but of course not a single omission made in favor of non-Romanists.

A few instances of the manner in which the book was garbled, after the manuscript has passed from the author's control, and without her permission, may be interesting and instructive to those who realize that Roman influence forbids the use of books in our schools which are not in accordance with the views of the Roman Church.

In the Preface, where an allusion is made to Queen Elizabeth's reign, all that was said about the National Church and its form of worship was omitted. In the chapter on Alfred the Great, in an account of Ethelwulf's journey to Rome, the author had stated that "the king was saddened by the quarrels and contests in Rome, finding ambition and angry passions, instead of peace." This is omitted, and the book, as published, says "They were happy months for the king. Free from the cares of his kingdom, he could almost fancy himself back in

the old convent life that he loved," etc. The statements regarding the independence of the British Church in Alfred's time, its friendly relations with, yet its lack of subjection to, Rome, are all omitted. The closing paragraph of this chapter was also left out, including the reference to an inscription on a statue stating that Alfred "found the Church debased and reformed it." The Roman Catholic who criticised the manuscript said that "the Holy Church was *never* debased or in need of reform."

In the chapter on Queen Elizabeth there are so many omissions that the author considers the result ludicrous. Everything about the great religious movement and reform in England is left out, and the Anglican Reformation treated as only a political change due to the wickedness of Henry VIII. The inference is, of course, that Henry VIII. founded the English Church. A brief account of the massacre of St. Bartholomew, as important in its effect on events in England, had been given by the author. The Roman Catholic critic said, "All account of it must be omitted, as there was nothing more misunderstood by Protestants, or more misrepresented, than this matter, for which Catholics were not to blame." The author replied that if this were omitted the account of Cromwell's Irish campaign, historically less important, should also be omitted. But, regardless of this request, the full account, unsoftened, is retained, while the massacre of St. Bartholomew is barely mentioned, as being one of three events which attracted Elizabeth's attention abroad.

It seems as if a protest should be made against such mutilation of facts, and against omissions which have all the effect of *misstatements*, in connection with the "histories" placed in our children's hands. I submit the foregoing with but one additional remark, that the author, who refused to allow her name to appear on the title page of this little book, is no novice, but a writer of long experience in the preparation of books on history, art, literature, and other studies for school use.

New York, August 3rd, 1909.

E. S. DuBois.

EXCHANGE OF POST CARDS.

To the Editor of *The Living Church*:

FOR some years past I have been making a collection of picture post cards of the interiors of our English churches. I am now adding to my collection some of the churches in the United States. These I make by cutting out the excellent church illustrations from the pages of *THE LIVING CHURCH*. I am anxious still further to increase and enrich my collection, and I have often wondered of late if there were any of your readers who would exchange cards with me. For each picture post card sent me of the interior of an American Episcopal church I should be willing to send in return a card of an English church, exterior or interior, or one of an English Bishop.

May I express to you the deep sense of my appreciation of your splendid paper? Truly it helps one to realize that

"We are not divided,
All one body we."

Yours with every good wish,

ALEC J. GUNN,

53 Como Street, Romford, Essex, England.

July 24, 1909.

WELSH PRAYER BOOKS AND SERVICES.

To the Editor of *The Living Church*:

IN your "Answers to Correspondents" in this week's issue you say: "We know of no edition of the Book of Common Prayer in any of these languages," meaning Welsh, Irish, and Scotch. I am not familiar with the Irish or Scotch, but there is a Welsh Book of Common Prayer, used by the Church in Wales. Copies may be had from the S. P. C. K., London, or of W. Spurrell & Son, King's Street, Carmarthen, South Wales, for 25 cents and up. Also Welsh Bibles, and Welsh hymn books for the Church. Twenty years ago I had the American Book of Common Prayer translated into Welsh, but the MSS. were burned. To me, as a Welsh Catholic, it is a sad fact that in America, the home of so many cults and isms, there is no Welsh (Episcopal) Church. There are hundreds of Welsh dissenting places of worship. A Welshman loves his mother tongue as he loves his own life. And if arrangements were made for Welsh services thousands upon thousands of Welsh people, who are now outside the fold, would come home to their Mother Church—Eglwys y Cymry i blant Cymru (Church of the Welsh to the children of Wales).

Pennsylvania, Wisconsin, Kansas, Virginia, New York, Colorado, etc., etc., are homes of thousands and thousands of Welsh people. There are over one hundred Welshmen priests in the American Church. Can nothing be done to win the Welsh people back to the Church of the glorious Dewi Sant, the patron saint of Wales? Can nothing be done to have our Church service in the Welsh language? Other nations have been provided with a translation of the American Prayer Book. Why not the Welsh? The work would be very small, as the Prayer Book of the Church in Wales would be a standard.

Church of St. John the Divine, IVAN M. MERLINJONES.
Syracuse, N. Y., August 6, 1909.

THE CHURCH IS WAKING UP.

To the Editor of *The Living Church*:

YOU have been of such help to us in the past in publishing facts concerning the progress of the apportionment for General Missions, that we think you will be glad to receive news as early as possible for your readers concerning the increase of contributions from all sources to August 1st. That increase is \$97,700. From September 1st to April 1st the increase was \$26,000. By May 1st it had dropped to \$7,700; but by June 1st it had risen again to \$27,000, and on July it was \$73,000; and now, as stated above, it has reached \$97,700.

This increase is from all sources. From parishes and individual contributions has come more than half the increase, or \$50,000; from the Woman's Auxiliary, \$20,000; from the Woman's Auxiliary United Offering, \$12,000; from the Sunday schools, \$9,000, and from other sources, \$6,000. Evidently large numbers of Church people everywhere have welcomed and acted upon the suggestion that larger gifts for the current work of General Missions should be made as a memorial to our late treasurer of the Board of Missions, Mr. George C. Thomas. We sincerely hope that this rate of increase may be continued and improved upon until the close of the fiscal year, in order that the threatened deficiency may be averted or reduced to a very small amount. Many parishes and dioceses we know are making special efforts to complete their apportionments, and as it has been practically determined that the meeting of the Board of Missions will be postponed until September 28th, the books of the society will be kept open until that date in order that every effort may be made in parishes and by individuals to secure and send in still further offerings. A little later we will be glad to send you the usual results by dioceses, but have felt that the above should be sent out at once.

Yours very truly,

E. WALTER ROBERTS,

Assistant Treasurer, D. and F. Miss. Soc.

Church Missions House, New York, August 5.

TESTING THOUGHTS BY COMMON SENSE.

To the Editor of *The Living Church*:

IF I understand the leader in your issue of August 7th, I am one of the persons whom you invite "to test their thoughts by the ordeal of common sense." To help us in doing this you intimate that what the piling up of stones is to the Washington monument, that the "Apostolic Succession" is to the "Historic Episcopate." The stones are a theory and the finished monument is a fact.

Now if you had said that the work of piling those stones was one which could be accomplished only by union labor, and if what appeared to be stones had been laid by non-union workmen, they would not be real stones but only things with the accidents of stones, and the effect would be, despite appearances, to leave gaps in the monument, you would have illustrated much more clearly what seems to be *THE LIVING CHURCH*'s notion of the relation of "Apostolic Succession" to the "Historic Episcopate."

You deplore, in the same leader, "a condition of unrest" in the Church, which you attribute to the crude thinking, careless writing, and inaccurate scholarship of men who differ with you, but whom you pronounce to be neither "queer" nor disloyal nor heretical. What would you substitute, Mr. Editor, for "unrest"? Would you have stagnation? Is crystallization better than growth, or petrification than adaptability? All life means unrest, and the building which is constructed of "living stones" is the most restless, as it is the most energizing, force under heaven. It has been accused of turning the world upside down.

G. A. CARSTENSEN.

New York, August 7, 1909.

LITERARY

ENGLISH HISTORY.

Lollardy and the Reformation in England. By James Gairdner. Published in two volumes.

The last work of Dr. James Gairdner has deservedly attracted much attention. It is important both as a study of certain aspects of the English Reformation, which sometimes receive scant recognition, and also as an example of a prevalent type of historical criticism, due largely, we believe, to the influence in the University of Cambridge of the late Lord Acton. The tendency of this school is to treat the Church of England as a political accident rather than as a spiritual reality, with the result that, if the criticism be valid, England, though possessing religious institutions, has no real Church. Dr. Gairdner expressly hints at such a possibility. "The Roman Pontiff had ceased to be the real head of the Church of England, if there was any Church remaining in England at all." Those who cannot assent to such a possible inference will feel that such a history as this fails to take full account of certain classes of facts and to relate them to the history of the Christian Church as a whole.

Dr. Gairdner does useful work in banishing certain prevalent superstitions. He does away with rose-colored views of the English Reformation, which was not a process whereby some holy souls, deeply intent on spiritual truth, worked their way to a pure and primitive form of Christian truth and practice, but rather a course of events due primarily to the wilfulness of an unscrupulous king. He shows clearly that the overthrow of papal tyranny involved the substitution of a royal tyranny more intolerable still. And having shown this, he stops. There are in his work two strong points and at least one great omission. The strong points are his tracing of the influence of Lollardy and his showing the actual character of the Royal Supremacy under Henry VIII.

Lollardy had more influence in the sixteenth century than is generally recognized, and is the direct precursor and parent of Puritanism; but it is not therefore true that it is to be identified with the "New Learning." That it contributed largely to the education and development of the new school is indisputable; but that it accounted solely for the "New Learning" can only be maintained by those who refuse to take account of important classes of facts. The father of that "New Learning," which produced the English Prayer Book, was not John Wycliffe, but Erasmus. Erasmus personifies a number of tendencies making in England for change, of which this book takes little account. It is unfortunate that it fails to investigate the influence of Erasmus and what it stands for, running parallel to that of Wycliffe, in such a way as to account for the existence and influence in England of such a man as John Colet. It was not only the English Bible which counted for much in the Church of England in the early sixteenth century, but also the Greek Testament. The book tells well—better than has been done before—the continuous history of that development in the middle classes of English society of the spirit of religious individualism, which displays so striking a mixture of deep spirituality and disgusting bumptiousness. It traces the family history of English Puritanism; but it does not do equal justice to a parallel line of development, which in the end was to prove dominant in determining the fate of the English Church.

It also gives well the history of the establishment of Royal Supremacy, better described as Royal Tyranny. "It was only after an able and despotic king had proven himself stronger than the spiritual power of Rome that the people of England were divorced from their Roman allegiance; and there is abundant evidence that they were divorced from it against their will. . . . The means by which this was brought about were beyond measure tyrannical; and the nation at large assuredly did not estimate independence of Rome as a very precious boon." This is certainly true; but the suggestion is constantly made that the fallibilities in the new system prove the infallibility of the old. It does not follow that because Henry VIII. was a bad man, the papal claims are therefore true; nor, because Royal Supremacy is from an ecclesiastical standpoint not defensible, that therefore Papal Supremacy is; nor because Henry VIII. used "Bishop of Rome" as a sort of political slogan against Popes, that the title "Bishop of Rome" does not tersely express the substance of the fullest and truest historical criticism. "The Pope" is the Bishop of Rome feudally imperialized—no more and no less; and the title does not cease to be correct because of its use by Henry VIII. But Dr. Gairdner seems to regard Royal Supremacy as the sum and substance of the Church of England's creed. He holds that "a religion of Royal Supremacy" was devised by Cranmer, "an ideal of Christianity subject to earthly power, which was his guiding principle even to the end." This may be true for Cranmer, but something more can be said for the English Church than that "the overthrow of papal jurisdiction was effected by the principle of Royal Supremacy over the Church; and Royal Supremacy, though brutally enforced by Henry VIII., was nevertheless a true principle and remains with us still. It has other enemies besides the votaries of

Rome; but all their enmity is in vain. The principle of an Established Church, however at variance with the theories which pious minds are too easily led to entertain, is one which, when once laid down, can never be set aside." With this no believer in the Church as a divine society can be content. We must plead guilty to possessing such "pious minds" as Dr. Gairdner disparages. In particular in this country, where Anglicanism exists free from trammels of Royal Supremacy and from any dependence on secular authority, is it impossible to accept such a conception. Dr. Gairdner would seem to say in effect: "What you call 'Anglicanism' is nothing but a mixture of Lollardy and Henry VIII., of 'dominion under grace' and matrimonial expansiveness, of Royal Supremacy and Puritanism—but there is nothing better!" To which the answer is: "The 'Anglicanism' we know is unaffected by Royal Supremacy (although Royal Supremacy did for two hundred years prevent an 'Episcopal' Church from getting the Episcopate), and it has been loyal to the Anglican tradition which rejected most features of Puritanism; but it does give expression to another principle formative of the changing Church of England in the sixteenth century and embodied in its Prayer Book and polity, namely, that of reversion to primitive principle for the meeting of modern needs."

We ought not to ignore the unifying political aspects of the Reformation history, nor the disasters and iniquities in its progress; but we must not also fail to recognize that out of the mixture of many elements of secular politics, as well as of religious aspirations, issued something spiritual and ecclesiastical, which has much to say in its own justification. After all, the Prayer Book, the Homilies, and the lives of such men as Hooker and Andrewes, are the criteria by which to judge the changes of the first stage of the English Reformation; and this is the sort of thing which many recent historical studies fail to consider. Dr. Gairdner, for example, is concerned with the external history of the adoption of formularies rather than with their contents, and never seriously considers whether they can substantiate their claim to be regarded as embodiments of the spirit of scriptural and primitive Christianity. One of the most significant sentences in his whole work is this, referring to the making of formularies: "My purpose now is not so much to examine their contents as to inquire into the history of their formation." The function of this lower historical criticism is admirably discharged, but the function of higher criticism is never undertaken, and this is the more important part of complete history. The chief value of this work is as a presentation of certain aspects of the external history of the Church of England, which should be regarded as subsidiary to the examination of principles, which lie outside its avowed scope. It ignores the actual character of the Anglican ideal and also that breadth of view which comes of considering the history of the Christian Church as a whole. One of the great fallacies of many professional historians is the identification of "the Church" with the Latin Church of the later Middle Ages. From this fallacy Dr. Gairdner does not wholly escape. He seems often to assume that there is no Church or Church system to be taken into account other than that which prevailed in Europe at the end of the fifteenth century.

The external history of the English Reformation is unifying in many ways, and yet its results are entitled to be estimated on their own intrinsic merits; the history of the Council of Trent is unifying, and yet there is much to be said for the system of modern Roman Catholicism; the history of the early councils is unifying, and yet there is much to be said for the contention that the Creeds do embody the teaching of the Gospels; the history of Christianity in the Apostolic Age is unifying, and yet to its controversies we owe the New Testament scriptures. "There never were any good old times" in the Church, and yet Christianity still lives. To come back to the English Reformation—Henry VIII. was a brute, and yet we have the Prayer Book!

F. J. K.

A History of the Church of England. By the Rev. M. W. Patterson. London, New York, Bombay, and Calcutta: Longmans, Green & Co.

This is one of the books which are the result of the latest scholarship in historical research, of which Wakeman's *Introduction to the History of the Church of England* was perhaps one of the earliest. One naturally contrasts this latest with the earlier. When this is done, it can scarcely be said that Wakeman's book has been replaced, although Mr. Patterson's work is to be highly commended. Wakeman's work is very much more philosophical, more sweeping in its purview, and consequently more readable, but for these very merits less useful as a text book than that which we are considering. Mr. Patterson has produced a book which is of very great value from a pedagogical standpoint. From its frequent summaries and pauses for backward glances at periods to gather up, as it were, the salient features of these, this book surpasses any that we have seen lately, and it is this quality that makes it the best book we have yet read to put into the hands of candidates for holy orders.

Yet this is not the only merit of the book. The author has studied the sources and the investigations of modern scholars, and consequently has given us the true presentation of the Church in the various periods. He does not seem to have been influenced by excessive party spirit, and as a consequence to have misread documents or misrepresented facts. Not that he has not decided views on most subjects or that his position in the English Church cannot be inferred, but his views do not blind him to the real condition of things.

With some of his conclusions we, as doubtless will others, differ most decidedly, and he does not move with the same impartiality among the events of his own lifetime as he does among those of the sixteenth century. However, Mr. Patterson has shown a very judicial frame of mind in this book.

In no place does this volume show its freedom from the partisan bias which for polemical reasons bound English authors for the last three hundred years, more than in the chapters dealing with the period covered by the reigns of John, Henry III., Edward I., and Edward III. We are apt to use the *Magna Charta*, the Statutes of Praemunire and of Provisors, and the other anti-papal statutes, as weapons against papal supremacy in spiritual matters and against the Vatican doctrine of infallibility; whereas they have no bearing on this question at all. The famous clause of the Great Charter, "The English Church shall be free," was directed against the king, not against the Pope. We doubt very much whether Langton or the barons ever dreamed of denying the *spiritual* supremacy of Innocent III. in matters of doctrine and discipline. So also with the anti-papal legislation of the Edwards: the Erastianism of the Anglicans of the eighteenth and the nineteenth centuries has seen in these blows at the papal system; but a careful examination of these will show that they were directed against the claim of Innocent of supremacy in *temporal* matters. They deal with the temporalities of the clergy, not with the spiritualities, and we in our day have to deal with a purely spiritual question.

We are far from claiming that they had no effect on the whole papal question, but the authors of them were concerned with what they deemed abuses of power, not the power itself. Grosseteste, for instance, withstood the Pope about providing for an incompetent cleric, but he did this as a loyal and devoted son of the Pope. What affected the papacy and weakened it were the Avignon Captivity and its consequence, the Great Schism, with the corruption and immorality which accompanied and resulted from these. It is only when we reach Wyckliffe in England that we have an attack on the papacy itself; only then do we hear of the Pope as Antichrist. Even then this teaching was repudiated by the Church, the clergy almost unanimously and people in the great body.

We commend the author's treatment of the Reformation, its causes and the movements which produced it; especially the emphasis laid upon the difference between the occasion and the cause of an event. To argue that the question of Henry's marriage was the *cause* of the Reformation is to ignore this difference.

Mr. Patterson has also called attention to the *political* aspect of the dissolution of the monasteries, as directed against papalism, which threatened to overthrow the work of Henry, and as intended by grants of sequestered property to create a party bound closely to Henry's policy. This we think has been greatly overlooked by writers of Church history; we are too liable to forget that the papacy of the sixteenth century was as much a political office as a spiritual.

We should like to quote the following for the benefit of those who so ardently desire reunion on the basis of compromise of principle. "If Arnold's projects meant anything at all, they did mean comprehension at the cost of compromising principle. The undenominationalist always assumes that any solution is fair in which the different religious bodies give up their distinctive beliefs. But this assumption is ludicrously untrue. The undenominationalist gives up his distinctive beliefs, if he has such, because he does not value them. The *crux* of the situation lies in the fact that the 'denominationalist' does value *his* distinctive beliefs; and there is nothing in history or probabilities to warrant the belief that efficiency is ever secured where people form a coalition based on sacrifice of principle. This is preëminently true of religion, in which living faith is closely intermixed with the different interpretations that men adopt of fundamental religious truth" (p. 403).

There is one point on which we think the author has followed too much older ideas, and that is in the chapters in which he treats of the life of the Church during the periods. No one can read the constitutions of Grosseteste, for instance, without realizing that there was much evil among the clergy in his day, but we are afraid that we draw general conclusions from particular premises. We have seen episcopal addresses which have painted the life of the clergy and laity very dark when we ourselves knew the conditions to be much better, and we should dislike to think that our present American society will be judged by the daily newspapers or "muckraking" articles with which we are familiar. Political songs, satirical pamphlets, and bitter attacks are not very safe guides to a general view of society.

In conclusion, we heartily commend this book to students of English Church history, particularly beginners. It does not replace, it cannot replace, Wakeman's *Introduction*, but it complements it and should be used with it. It is not intended to supplant the volumes in the Stephens and Hunt series, for it is a text book in design. Examining chaplains would do well to put this on their lists of reading.

H. P. SCRATCHLEY.

A DUTIFUL CHILD watches its father's countenance, and rejoices to be guided, as the Psalmist says, by his eye: whereas that son or daughter who only wishes to be so far dutiful as to avoid blame from others waits to be told loudly and clearly what he must do and what leave undone.—*Keble*.

HUSHED.

'Tis ever in the stillness,
When hushed the heart-throbs wild,
That peace from God descendeth
To bless His struggling child;
O Father, I am listening
With all my trembling soul,
O strengthen me with manna,
My broken heart make whole.

'Tis ever in the stillness,
When hushed the vain world's din,
That peace, the best of blessings,
Can't steal the heart within;
O Saviour, I am longing
Thy gentle voice to hear,
The love to know that calmeth
Each lingering doubt or fear.

When, deeper than the stillness,
All hushed the voice of prayer,
The suppliant soul best leaneth
Upon the promised care;
O Holy Ghost, to comfort,
In cloven tongue descend;
In stillness I am trusting,
O God Triune, defend.

HELEN ELIZABETH COOLIDGE.

WHY ARE CHURCHES EMPTY THROUGH THE WEEK?

By MRS. J. D. H. BROWNE.

IT is hard to understand how Church people can be satisfied never to enter God's House except on Sundays. If the services of the sanctuary bring peace and comfort, it is strange that the courts of God's House should remain untrodden by so many Christians from Sunday to Sunday.

In a large proportion of our parishes the churches are daily open for public or private prayer. In some the daily Eucharist is offered up, in many there is a weekly Celebration besides that on Sunday. In many there is at least a Litany service on Wednesdays and Fridays and a mid-week evening service. How many out of an average congregation attend any of these services?

And yet, what would seem more natural than that the Christian soul should turn for refreshment to the holy place where Christ has promised His presence, even to the "two or three"? Among our leisure classes at least it would seem that half or three-quarters of an hour might well be spent in worship of the Most High in the place specially set apart in His honor.

To those who have to earn their daily bread in hard, laborious ways, even this might be impossible, but to those whose days are not full of pressing toil the short time spent in worship would hardly be missed in the day's occupations, while diffusing a blessing through the whole round of daily life. It seems difficult to believe that religion is a vital question with us if the privileges of the Church mean so little to us, or if the pleasures and cares of this world so crowd out the thoughts and duties connected with our hope in Christ.

I have known people to make excellent resolutions with regard to attending week-day services, who have utterly failed to keep them, because they have allowed the trifling difficulties of their daily life to stand in the way of their fulfilment.

I believe we should be very real with ourselves in this matter; having once seen our duty and realized the blessing connected with its fulfilment, we should pledge ourselves to attend at least certain services each week, unless ill health or some actual obstacle prevented our so doing. Having come to an understanding with ourselves, we should ask the help of the Holy Spirit to enable us to keep loyally the resolution we have formed.

Soon, very soon, our attendance at such services would become a blessed habit—difficult, even painful, to break; we should realize with thankful awe that indeed the "Lord is in His holy temple," and the words the priest so often utters as a prelude to the service would express our own deepest and truest feeling: "I was GLAD when they said unto me, we will go into the House of the Lord."

"BE SURE that no man can live in the world where He left His last footsteps stained with His Blood, and expect to have it always easy. There are times when you have to go in the face of public opinion, when, like your Master, you have to stand alone; and then you say, Now I am doing the very thing I was baptized for; I am witnessing for the truth of Christ, for the tone of life He laid down for men to live by."—*B. W. Maturin*.

THE GLEN OF THE TWO LAKES AND THE SEVEN CHURCHES.

By M. G. M.

IN the heart of that beautifully wooded county of Wicklow, which forms so delightful a holiday resort for sojourners in the Irish capital, there is a lonely mountain valley which for natural loveliness and antiquarian interest cannot be surpassed by any spot in Erin's Isle.

Having reached Rathdrum by train from Dublin and driven or cycled the seven miles through the pleasant vale of Clara with its winding river and verdant woods, a sharp turn in the road brings before us all at once the valley of Glendalough, that is, the Glen of the Two Lakes. Mountains, steep yet softly wooded, rise on either side from the shores of the lakes, in whose calm depths their beauties are reflected. The whole glen is over



GLENDALOUGH, IRELAND.

two miles in length. Near the lower lake is clustered a group of ruins in the midst of which rises one of those slender high round towers for which Ireland is remarkable. The upper lake is larger and deeper than the lower, and on its overhanging cliff is the famous St. Kevin's Bed, and near it are more ruins of tiny churches. As a rule, its waters are dark and gloomy from the shadows of the encircling mountains; but the sun shines sometimes, and then the scene is one of exquisite loveliness. The visitor cannot fail to be impressed with its mysterious charm, and finds it hard to realize that once this quiet valley was the home of a thriving monastery and Glendalough the site of an important city.

St. Kevin is the hero of Glendalough. All its stories cluster around him. He lived in the sixth century, the period when Ireland enjoyed the blessings of Christianity and civilization, while England lay in heathen darkness. St. Kevin came of the royal race of the kings of Leinster, and his name in Irish signifies "Fair-begotten." The young chief was noble in character and of attractive appearance, and a great favorite with all, especially the members of the fair sex. However, he gave up all the pleasures proper to his position as a popular and powerful prince, in order to live a life of asceticism and prayer as a hermit. The retreat which he chose was one of extreme loneliness and most romantic beauty. It was a hollowed rock on the steep cliff that overhangs the upper lake of Glendalough. Thirty feet below lie the deep waters of the lake. To the modern visitor, St. Kevin's Bed, as it is called, seems utterly inaccessible except by boat.

One of the saint's fair admirers was a woman named Kathleen, who had pursued him with unwelcome attentions. In this rocky retreat he fancied himself secure from her. The story of Kathleen's tragic fate is familiar to us from Moore's poem, "By that lake whose gloomy shore," which describes St. Kevin awaking from dreams of heaven to find Kathleen bending over him.

"Ah! your saints have cruel hearts!
Sternly from his bed he starts,
And with rude, repulsive shock,
Hurls her from the beetling rock."

Another version of the legend, however, relates that Kathleen repented, begged the saint's pardon and his prayers, and devoted the rest of her life in perpetual virginity to the service of God.

St. Kevin, like St. Francis of Assisi, was very fond of birds, and completely overcame their natural timidity. It is said that he was one day praying in his cell and upon his outstretched hands a blackbird alighted and then and there laid

her eggs upon his open palms. The saint was too tenderhearted to stir or move his hands till the eggs had all been hatched! The story, to those who understand the Irish *facon de parler*, is only an expressive way of intimating that the saint would shrink from no trouble or inconvenience to avoid disturbing his feathered friends.

Another story shows the saint in a different aspect. He met a woman one day carrying a basket and inquired what was in it. Bread was in the basket, but the woman did not wish to admit that lest she should get no doles from the monastery, for which she was bound. So she told him that stones were in the basket. "Well," said the saint, "if stones are in the basket, they will become loaves of bread, but if loaves, they will be turned into stones." Sure enough, when the woman opened her basket, to her horror she found the bread changed into stones! If the reader is sceptical, let him go to Glendalough, and the people there will show him the stones, which have indeed a resemblance in shape to loaves of bread.

But to come back to the dry light of history. The fame of the hermit-saint grew more and more, and disciples flocked to him from all parts. They built him a little oratory on a rock near. It is called Teampull-na-Skellig—the chapel on the rock—and its ruins are the oldest in the valley.

At last, after seven years of hermit-life, St. Kevin allowed himself to be persuaded by his followers to abandon his solitary retreat. He consented to found a monastery and became its first abbot. The churches and monastic buildings were placed one mile lower down the valley, where to-day may be seen the largest group of ruins. All the seven churches are said to have been built in his lifetime, as well as the Round Tower. Tradition says that St. Kevin attained the patriarchal age of 120 and that he died in 618 A. D. After his death the monastery continued to flourish. Many students resorted to it, and from it went forth teachers renowned for learning and piety. And a city grew up and flourished under the shadow of the monastery.

For two centuries the Glendalough monastery carried on its holy work in peace and prosperity. But alas! during the ninth, tenth, and eleventh centuries that lovely vale witnessed many a sad scene of plunder, destruction, and bloodshed. The *Annals of the Four Masters* tell us that the Abbey of Glendalough was repeatedly attacked with fire and sword by the savage Danes, so that one marvels that any remains of the ancient buildings should have survived. In these dark days no doubt the high Round Tower was a place of refuge from the fierce foe. Again and again alarm must have been given from the top of the tower, and then the monks, laden with the sacred vessels and precious manuscripts, would scramble up the ladder to the narrow doorway, ten feet above the ground, drawing up the ladder when they were inside. The Danes might break their axes and crowbars on the huge round pillar of masonry, but the monks and their sacred treasures were safe.

Nevertheless the vigor and usefulness of the monastery could not survive under these conditions. When the ravages



of the Danes ceased, its work was hindered by the constant warfare of the Wicklow tribes with one another and with the Anglo-Normans. Just before the coming of the latter to Ireland a famous Irishman, name Laurence O'Toole, was Abbot-Bishop of Glendalough, who in 1162 was promoted to the Archbishopric of Dublin. In 1176 the abbey was plundered by some English adventurers, and when, in 1214, King John joined the see and abbey lands of Glendalough to the diocese of Dublin, the monastery had ceased to exist for some thirty years.

If the stones of these sacred ruins could speak, what a

thrilling tale could they unfold of the happy years in which that valley was the home of peaceful religious industry, and of the dark years that followed when it was the scene of warfare, plunder, destruction, and desolation! *Sic transit gloria mundi.* Now they serve but to excite an emotion of vague wonder in the breast of the passing traveller! But to the thoughtful mind the pathetic loveliness of Glendalough, with its mementos of a glorious past, is a picture in miniature of the fair land of Erin itself, once known as the Island of Saints.

THE INSURANCE BUSINESS.

BY A PARSON.

ANY business may be of interest to the man who profits by it, but of all occupations known to humanity, insurance is perhaps the most varied and curious. It mixes with family life, romance, trade, war, and politics; it asks all sorts of questions of the physician and the parson; it appeals with equal directness to the millionaire and the washerwoman.

We do not, as a rule, write verses, unless they are satirical rhymes, about insurance agents, and innumerable poems have been written about the mediaeval pilgrims who journeyed to the Holy Land. But the pilgrim understood the value of insurance, and before he left home paid a certain sum which guaranteed that he would be ransomed if he were captured by the Saracens. After the pilgrim became a memory, American sea captains bought policies which provided for their redemption in case they were enslaved by the pirates of Algiers. The old organizations which insured a man a definite sum if he was not married by a certain time, or guaranteed a financial provision for the education of his children, are well nigh forgotten. We know, however, that the farmer insures his crops, that the merchant guards himself lest hail breaks his plate glass or an exploding boiler spoils his goods; that many European business men insure against war; that London theatres insure against loss by the Queen's death, and that many a pretty lass has paid her premium to be assured of golden comfort in case she is pitted by small pox or kept away from parties by la grippe.

Over two hundred years have passed since an English writer declared that there was no calamity against which man could not insure, and policies which seem novel to us may only prove that there is no new thing under the sun. The habit of travelling grows with civilization; electric wires, vehicles, and gas explosions increase, or seem to increase, our perils, and the growth of accident insurance is natural enough. It may not, however, occur to everyone that many celebrated persons have their special insurance contracts; that the prima donna insures her voice; the pianist his fingers; the dancer his feet; and the champion pugilist his muscles. Health policies seem to be gaining in favor, and the man who must leave the office for a winter in Florida may be cheered by the reflection that he is getting so much per month.

Every school principal, every clergyman, everybody who has a wide acquaintance among young men, knows the little catechisms sent out by the moral insurance companies. Jack wants to be a book keeper or a confidential clerk, and somebody must go on his bond, but a prudent corporation declines to do so until it finds out whether Jack is honest, sober, and respectable. By every mail answers are received, much to the satisfaction of young fellows who wish to act like men, and much to the disappointment of giddy youths whose only exertions in the field of life have been as scatterers of wild oats.

The fire sweeps a business block, the cyclone lays waste a hundred fields, the earthquake throws down a newly built house, the hog cholera destroys the inmates of fifty pens, the burglars empty a safe, the cashier absconds, but for all these calamities there is insurance. Capitalists often carry large policies so that in the event of a financial panic their heirs will have ready money and not be obliged to sell valuable property at a sacrifice. Washerwomen and day laborers pay small premiums of five or ten cents a week so that a baby's death will not be followed by an appeal to charitable neighbors. No other business affects, directly and indirectly, so many callings and interests in life.

SELFISHNESS steals all the beauty out of life. Only the beauties and blessings that we share do we really enjoy. Hoarding hurts the heart, and solitariness sips all the sweetness from the soul.—*Selected.*

THE WOMAN AND THE TREASURE CHEST.

BY SARAH S. PRATT.

A WOMAN once had hidden away amid the bundles, barrels, and boxes of an unused attic a Treasure Chest. That is, she called it a Treasure Chest, because she had received it from her mother as such, but really she had never looked into it. She referred to it occasionally as something that was a treasure by tradition only, but scarcely worth her while to examine.

And the years rolled by and she had almost forgotten how her mother had said to her with serious eyes, "My child, never forget that you have the Treasure Chest."

Very often she was called upon by vendors to buy new things—wonderful new things, they said, such as had never before been offered for sale.

One of them offered her a magic cloak, by virtue of which she would never feel any pain. She bought it eagerly. She did not examine the texture very closely, so anxious was she to test the novelty.

Another vendor offered her a magic veil, by which she could see things which he called new, and shut out the light of all she did not wish to see.

Still another proffered a "Conscience Quieter." This was a wonderful arrangement for the head, which, when worn, absolutely transposed the ten commandments so that you could do anything you pleased.

She tried these, one after the other, and at first she thought her purchases were invaluable.

"To feel no pain—to see nothing save pleasant things—to be a law unto herself!" She sang the praises of these garments to her neighbors, but she found that those whom she had most loved regarded her less than before. In fact, she was not so well satisfied as the vendors had told her she would be—life was all centered in herself.

Finally, as she sat musing over a new and more costly purchase than any she had made, her daughter touched her arm.

"Mother, if you would only look in the Treasure Chest. I am sure there are better things there."

And so, half doubtful, she sought the obscure chest and found it filled with all things good. Everything that she had bought seemed cheap and flimsy beside the splendid things in the chest. Some of the things she had bought were poor imitations of what she found in the chest. Others were variations which, though novel, lacked the strength and beauty of those in the chest, while a few seemed oddly and miserably grotesque when compared with the fitting and suitable things so well adapted to her needs.

Instead of the Magic Cloak which warded off pain, she found one far more beautiful, which helped her to bear pain and showed her its beauty and function in making her tender and sympathetic to others. Instead of the New Veil, which showed old things distorted and masqued as new, she found an old veil with large meshes, through which she could see how beautiful life was, even in its graver aspects, and how less complex and puzzling it was than through the bewildering meshes of her late purchase.

In place of the wonderful "Conscience Quieter," she found a fillet, which, when it bound her head, filled her with the joy and reverent recognition of obedience to law—God's and man's. No longer did she wish to ignore, but to conform and to attain to, the perfect interpretation of life's best standards.

As she lifted these things one by one from the hidden depths where they had rested so long, she wept bitterly.

"How have I wasted my substance and my life. Oh that I had opened my Treasure Chest sooner! Here I have all that I need for time and for eternity. Oh, that I had not neglected the old and the tried for the new and the alluring!"

The woman and her Treasure Chest? She received it in Baptism—the Church—with its Treasure made for all human need, never improved upon, the foundation of all that is best in modern beliefs, and much more.

God grant that this Treasure Chest be not stored away in the attic of forgetfulness while newer and less valuable things fill the lives of its possessors!

BELIEVER, be still! The dealings of thy Father may seem dark to thee; there may seem to be no more golden fringe, no bright light in the clouds; but a day of disclosure is at hand. Take it on trust a little while.—*Selected.*

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.

PROFESSOR S. R. COLLADAY of the Berkeley Divinity School has received a call to become rector of St. Mark's Cathedral, Salt Lake City, Utah. It is not known at present whether he will accept.

THE Rev. G. EVERETT KNOLLMEYER, rector of Zion Church, Avon, Western New York, has resigned that parish and on August 15th takes charge of St. Andrew's chapel, New Haven, Conn., to which he recently received a call.

THE Rev. FRANK De F. MILLER, D.C.L., has accepted a call to Christ Church, Island Pond, Vt., and will assume charge about September 1st.

THE Rev. W. E. H. NEILER has accepted his election to the rectorship of St. Paul's Church, Kittanning, Pa., and will enter upon his duties there September 1st.

CHAPLAIN H. M. T. PEARCE of the United States Navy has been detached from the U. S. S. *Franklin*, Navy Yard, Norfolk, Va., and ordered to the U. S. S. *Maryland*, Mare Island Navy Yard, California.

THE Rev. S. E. SNIVELY, M.D., who has been warden and chaplain at the Burd Orphan Asylum, Philadelphia, Pa., for the past twenty years, has resigned, to take effect September 1st. Owing to falling health Dr. Snively will leave shortly with his daughters for a year's tour of Europe.

THE Rev. RICHARD WHITEHOUSE of Sheridan, Wyo., will return to his former work at Sidney, Neb., in the district of Kearney, on September 1st.

THE Rev. JOHN WILKINSON has returned from his summer vacation and resumed services in Epiphany Mission, St. Louis. His address is changed from 1492 Old Manchester Road to 4215 Hunt Avenue.

ORDINATIONS.

PRIESTS.

SOUTH DAKOTA.—In Calvary Cathedral, Sioux Falls, on the Seventh Sunday after Trinity (St. James' Day), by the Rt. Rev. F. F. Johnson, D.D., the Rev. JAMES HARDIN GEORGE, Jr. The candidate was presented by the Rev. H. Nelson Tragitt of Milbank, S. D.; the preacher was the Very Rev. George Biller, Jr., Dean of Calvary Cathedral. Mr. George is a graduate of Trinity College, Hartford, Conn., and of the Philadelphia Divinity School. He was ordained to the diaconate on Ascension Day, 1908, in his home parish, Newtown, Conn., by Bishop Johnson. He takes work in Bishop Johnson's part of the district.

WESTERN COLORADO.—On the Seventh Sunday after Trinity, at St. John's Church, Breckenridge, by the Bishop of the district, the Rev. CHANCEY EDGAR SNOWDEN. The candidate was presented by the Rev. John W. Heal, rector of St. Paul's Church, Montrose, Colo., who also preached the sermon. The Rev. George M. Davidson, rector of St. George's Church, Leadville, Colo., said the Litany and joined in the laying-on of hands. The Rev. Mr. Snowden was ordained deacon in Christ Church Cathedral, Hamilton, Ontario, in 1908, but has spent most of his diaconate in Breckenridge, where he will remain as rector of the parish.

DIED.

HAVILAND.—Entered into rest on Thursday, July 29, 1909, at Washington, D. C., THOMAS G. HAVILAND of Drummond, Md., in the 71st year of his age.

MOORE.—At the Ann May Hospital, Spring Lake, N. J., August 3, 1909, the Rev. S. B. MOORE, in the 71st year of his age. Funeral services were held in Trinity Church, Asbury Park, August 5th. Interment at Lancaster, Pa.

OSTENSON.—On August 5th, at Racine, Wis., DELIA OSTENSON, aged 21 years, and WILLIAM IRVING OSTENSON, aged 18 years, daughter and son of Mr. and Mrs. Lewis Ostenson. The burial was from St. Paul's Church, Ashippun, Wis.

May they rest in peace, and may light perpetual shine upon them!

PALMER.—At Warehouse Point, Conn., on the Feast of the Transfiguration, JOSEPH SEXTON PALMER, husband of Louise Holkins Palmer, in the 64th year of his age. Burial Monday, August 9, 1909, at Warehouse Point.

WHITTEMORE.—In London, England, on July 29, 1909, ALICE GRIFFITHS, wife of the Rev. Charles T. WHITTEMORE, former rector of All Saints' Church, Dorchester, Mass., and daughter of the late Thomas Tillinghast of Troy, N. Y.

MEMORIALS.

ARTHUR CLIFFORD KIMBER.

The clergy gathered at the burial service in St. Augustine's chapel, New York, placed on record this tribute to their departed brother, the Rev. ARTHUR CLIFFORD KIMBER, S.T.D.

A scholar of varied and ripe culture; a priest of pure and holy living and service; a pastor of devoted zeal, loving ministrations, ready self sacrifice; a man of masterful force, consecrated method, watchful oversight, wise leadership, wide influence, firm and gentle management, sympathetic and shrewd, serious and cheerful, Dr. Kimber has fought a good fight, finished his course, and kept the faith in the one parish of his ministry of thirty-eight years.

Taking charge soon after the founding and organization of Trinity's East Side Mission, adjoining the Bowery and Second Avenue, in a thickly tenanted district, he shaped it, controlled it, prospered it, served it long and faithfully by the sheer force of his personal character, his prudent judgment, his wonderful administration, his godly life.

The Church has lost a faithful Priest, Trinity Church a famous Vicar, the Alumni of St. Stephen's a loving Brother and Trustee, St. Augustine's chapel a devoted Pastor and Friend.

A valiant soldier of the Cross "faithful, true, and bold" rests from his labors.

(Signed) FREDERICK S. SILL.
 LAWRENCE T. COLE.
 EUGENE L. TOY.

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.

PRIEST wanted as assistant in a parish in Philadelphia. Must be able to sing Mass, preach acceptably, and work with children. Income, \$900. Agreeable Clergy House life. Address: W., care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC priest wanted for rector in large city in the West. Seven points; moderate stipend. Address X. Y. Z., care LIVING CHURCH, Milwaukee, Wis.

CURATE wanted, young and unmarried; \$750 a year, with rooms in men's club house. Address, with references, Rev. HENRY H. HADLEY, St. Paul's Church, Newark, New Jersey.

PRIEST, unmarried, to fill the position of instructor in the preparatory department of Nashotah House. Address: THE DEAN, Nashotah House, Nashotah, Wis.

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.

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

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.

A YOUNG man well read in theology, been one and one-half years at theological school, is anxious for work in view of ordination. Excellent preacher and beautiful reader; temperate; excellent references. Address: LOGOS, care LIVING CHURCH, Milwaukee.

EXPERIENCED priest will take Church services throughout September or October; New York or vicinity preferred. Address, with details, A. C., care THE LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED Organist-Choirmaster desires post. United States or Canada. M.A. Cambridge; Mus. Bac. Oxford; Fellow Royal College of Organists; Recitalist. Highest ref-

erences, clerical and musical. Age 40. Address: C. E. LEATHES, Reedham Rectory, Norfolk, England.

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.

YOUNG woman wants position as nursery governess or as companion to child or grown person. M. B., care LIVING CHURCH, Milwaukee.

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

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. A beautiful carving at an exceedingly moderate price. 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.

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.

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

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

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

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

UNLEAVENED BREAD.



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 Samples and Price List sent on application
 ADDRESS, SISTER IN CHARGE ALTAR BREAD
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 Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

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

CHURCH EMBROIDERY.

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

CHOIR EXCHANGE.

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

HEALTH AND SUMMER RESORTS.

FOR RENT, cottage and tents, with cook and man, complete; location, Pe-wah-bic Island. Bala Bay, Muskoka Lake; \$100 for September. Address: Rev. J. D. HERRON, Torrence, Ontario, Canada.

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

MISCELLANEOUS.

TO CLERGYMEN.—Wanted, helpful short articles, 500 to 2,000 words. Not sermons, but may be extracts. Subjects, legion. Particulars, address J. C. CHRISTIE, Petaluma, Calif.

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, 8:00; Fridays, 10:00. The Rev. J. M. McGrath.

NEW JERSEY.

ATLANTIC CITY AND SUBURBS.

S. T. 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. Kleffer. 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, 8:45, 7:15, 7:45.

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

S. T. 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, 8:00; daily, 7:30 and 10:30.

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

S. T. MARK'S, Pleasantville, Meadow Boulevard. Rev. H. D. Speakman. 10:30. Additional as announced.

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

S. T. AGNES', Smith's Landing. 2:30 and 3:30. Additional as announced.

New York.

S. AINT 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.

EPHPTHATHA REMINDER AND APPEAL.

Again, the Church's "Voiceless Ministry," prosecuted in eight Mid-Western dioceses, appeals for offerings on next Ephphatha Sunday, August 29th, towards its expense fund. The undersigned, who has labored since 1872, will gladly mail leaflets giving information. Rev. AUSTIN W. MANN, *General Missionary*, 10021 Wilbur Avenue, S. E., Cleveland, Ohio.

EPHPTHATHA 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, 1061 East Fifty-fifth Street, Chicago, Ill.

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.

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.

\$75,000

Invested at 4% will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

THE BOARD OF MISSIONS

as the Church's agent now holds general and special Trust Funds amounting to \$1,920,372.

It has never lost a dollar of its invested funds.

The report of the Trust Fund Committee can be had for the asking.

Write to

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—\$100 a year.

ACKNOWLEDGMENTS.

I beg to acknowledge with sincere thanks and appreciation the following amounts in response to the appeals contained in Bulletin No. 1:

"A. K. R.," New Jersey	\$ 8.00
"E. J. V.," Michigan	25.00
"A. T. H.," New York	15.00
"J. C. N.," North Carolina	10.00
"J. E. S.," New York	2.00
"E. C.," Philadelphia	75.00
"J. H. S.," Maine	28.00
"Anonymous," Philadelphia	50.00

Total.....\$213.00

Rev. ALFRED J. P. McCLURE,

Treasurer, General Clergy Relief Fund,
Church House, 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.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

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

EDUCATIONAL

A GIFT of \$25,000 toward the new gymnasium of Mercersburg Academy (Pennsylvania) has been announced by William Mann Irvine, president of the institution. The name of the donor is withheld. This generous gift assures the immediate erection of a fine gymnasium, which has long been greatly needed. The building, which supplants the cage now being used for the purpose, will cost \$100,000, and will be one of the handsomest of its kind in America. The alumni of the academy have subscribed about \$30,000 for this purpose. Mercersburg recently made a remarkable record in scholarship. The candidates for the Princeton English examination, numbering thirty-three, passed without a condition. Last year, with about the same number of boys, an average of 90 per cent was attained; and in the Cornell examination, with ten boys, 100 per cent was made. Several other departments at Mercersburg made almost as good a record in the college entrance examinations this year.

THE STONY STARE.

There is one place where the stony stare never does any good but always does harm. That place is the church, says the *Parish Message* (Christ Church, St. Joseph, Mo.).

Most unfortunately some of our people are adepts in throwing the stony stare. It generally happens when they find a stranger in "their" pew. This fact is such an unmitigated evil, such an unpardonable sin, such a horrible and shocking instance of human depravity, that it must be at once promptly and stingingly rebuked. Therefore a face that can look pleasant and has even been known on some occasions to be wreathed with smiles, suddenly becomes rigid, the lines of the mouth are drawn, the brows contract, and the eyes look fiercely at the offender as though to say, "You miserable idiot and vile creature fit only for outer darkness, what are you doing in my pew? How dare you sit there?"

Of course the stony stare makes the miserable idiot and vile creature aforesaid feel quite at home in Christ Church and glad he came. It gives him a warm feeling of brotherly kindness towards the owner of the stare. It helps him on the way to godliness, and inspires him to take a fervent part in the service. He says, "That's the church for me. I like their Christian spirit better here than anywhere I ever attended. I had pleasant thoughts all through the service, and I mean to keep on going."

If the stranger happens to be a Churchman and to have an "outsider" with him, as was the case not long ago, he enjoys that stony stare more than ever, and so does his guest. It is pleasant to feel that in his own church, when he is shown to a pew or finds one for himself as best he can, he is liable at any moment to be confronted by somebody, perhaps a half hour late for the service, who will give him a withering glance the moment their eyes meet.

"Forget not to show love unto strangers, for thereby some have entertained angels un-awares." (Heb. 13: 2).

"If there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; are ye not divided in your own mind, and become judges with evil thought?" (St. James 2: 2-4).

"The rich and the poor meet together; the Lord is the Maker of them all." (Prov. 22: 2).

THE CHURCH AT WORK

NEGRO PROGRESS IN VIRGINIA.

THE EXCELLENT work being done for the negro race by the St. Paul Normal and Industrial School was exemplified by the meeting of the St. Paul Farmers' Conference, which was held at Lawrenceville, Va., on July 29th and 30th. The conference is an association of colored farmers, business and professional men and women, and numbers over 2,000 members, who live in Brunswick and the adjoining counties.

The annual address of the president, Archdeacon Russell, showed that the negroes of the county own 51,000 acres of land, assessed for nearly 400,000; that 1,005 negroes in the county hold their land in fee simple and 300 others were buying land in various stages of payment; and that over 50 per cent of the males over 21 years of age owned their own homes, a record that probably cannot be equalled among any race anywhere in the United States. Crime was shown to be on the decrease, there being 18 prosecutions for this year against 22 last year. The address also dealt with the progress made in home-making, morals, improvement of farms, and material resources. In starting bank accounts considerable progress was evident.

During the two days' session of the conference other excellent speeches were made by prominent clergymen and laymen, among the former being the Bishop of East Carolina. One of the special features was the Woman's Institute and Mothers' Congress, presided over by Mrs. Della I. Hayden, principal of Franklin Normal and Industrial School. The papers and discussions were of a high order and showed that the women are thinking. Another feature was the Farmers' Institute. The sessions of the Conference were well attended and in point of interest left nothing to be desired.

PREPARATIONS FOR THE B. S. A. CONVENTION.

AS THE DATE (October 13-17) of the national convention of the Brotherhood of St. Andrew, which meets this year at Providence, R. I., draws nearer, the preparations are being rapidly matured. Although the programme is not entirely completed, it is an assured fact that many speakers of world-wide reputation will address the convention. The opening session on Thursday morning will be addressed by the Bishop McVickar of Rhode Island. Each noon during the convention mass-meetings will be held at the Providence Opera-House, one of which is to be addressed by the Rev. Floyd W. Tomkins. Mr. George Wharton Pepper of Philadelphia will speak on Saturday evening, and also address the boys' mass meeting on Sunday afternoon. The Rev. Father Bull, an expert on work among boys, from Mirfield, England, will speak at several of the meetings. The arrangements for housing and caring for the delegates are being carefully made and sight-seeing trips are being arranged to points of historical interest.

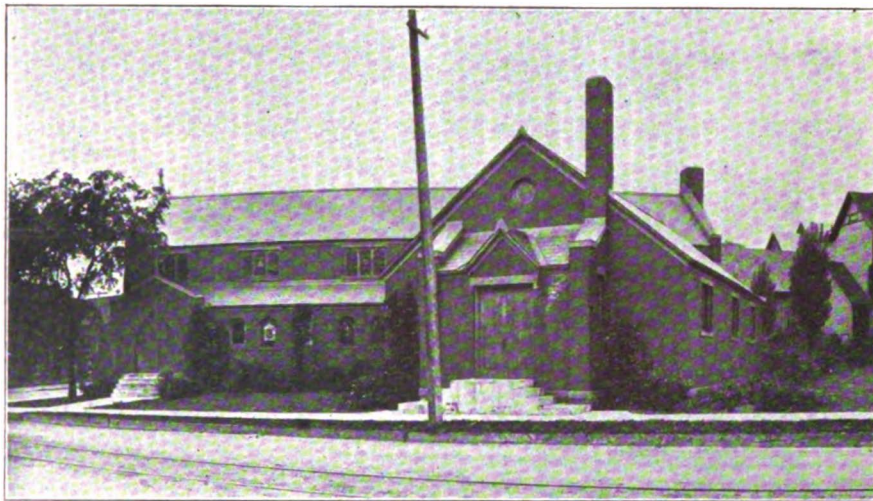
DEATH BY DROWNING OF REV. H. L. MITCHELL.

THE REV. HERBERT L. MITCHELL, rector of St. Peter's Church, Plymouth, Conn., was drowned in Fisher's Island Sound, near New London, on Tuesday afternoon, August 3d. He had been on a fishing expedition and was returning to his camp on Mouse Island. He was accompanied by six boys, most of whom were from his own parish. The party were in a cat-boat, which was under sail, but the en-

gine was also in use. One of the boys, Clarence Blakesley, the organist of St. Peter's, was swept over by the moving of the boat in a sudden wind. Mr. Mitchell, aware that the boy was unable to swim, plunged to the rescue. The boat kept on her way, as the boys did not know how to shut off the propelling power. In trying to keep the boy afloat Mr. Mitchell became exhausted, and both lost their lives. Capt. Cummings of the United States transport *Gen. R. R. Ayers*; which carried the boat and the remaining five boys into New London, steamed to the place of the ac-

CONSECRATION OF GRACE CHURCH, ISHPERING, MICH.

ON SUNDAY, August 1st, Bishop Williams consecrated Grace Church, Ishpeming, Mich. (diocese of Marquette). The Rev. Paul Ziegler of Detroit preached the consecration sermon, and the Rev. R. T. Hicks of Ne-gaunee assisted the Bishop in the celebration of the Holy Communion. The rector is the Rev. C. G. Ziegler. The church property consists of a church and a guild-hall of brick, erected in 1901 during the rectorship of the



GRACE CHURCH AND GUILD HALL, ISHPERING, MICH.

cident just in time to see them sink for the third time. At last accounts the bodies had not been found and their recovery is considered a matter of grave doubt. Mr. Mitchell had been with his family at his summer home at Mouse Island for some weeks. The day before the fatal accident Mr. Mitchell and the three children had gone to the home of her parents at Portland, Conn. A memorial service was held at St. Peter's on Saturday, August 7th.

The departed priest was a native of Springfield, Mass., a graduate of Yale (1885) and of the Berkeley Divinity School (1888). He was ordained deacon by Bishop Williams in 1888, and priest by Bishop Nile the following year. He served at Christ Church, Middle Haddam, as assistant, and subsequently as rector, also at Berlin, N. H., Grace Church, Yantic, Conn., St. Mark's Mystic, Conn. (two rectorships), and at Grace Church, Saybrook. Last autumn he became rector of St. Peter's, Plymouth.

DEATH OF REV. S. B. MOORE.

THE REV. SAMUEL B. MOORE departed this life at the Ann May Hospital, Spring Lake, N. J., on August 3d, at the advanced age of 71 years. He was a graduate of Franklin and Marshall College, Lancaster, Pa., and was ordained deacon in 1868 by Bishop Williams and priest the following year by Bishop Kerfoot. His first charge was the rectorship of St. Stephen's, Sewickley, Pa. He spent the years from 1873 to 1876, inclusive, as a missionary in Nevada, then becoming chaplain at St. Barnabas' House, New York City. Upon leaving that work four years later, he worked in connection with St. John's Church, Taunton, Mass., 1890-95, and was afterwards rector of St. Anne's, Calais, Maine. He had for several years retired from active work, making his home at Asbury Park, N. J. The funeral services were held in Trinity Church, Asbury Park, on August 5th, and the interment was made at Lancaster, Pa.

Rev. C. D. Atwell, now of Traverse City, Mich., at a cost of \$20,000, together with a frame rectory and a frame house adjoining. The mortgage on the property was canceled shortly after Easter. On Monday, August 2nd, the Rev. Dr. John Henry Hopkins, secretary of the Fifth Department, preached a missionary sermon, and on the Tuesday following the annual convention of the Women's Auxiliary of the diocese of Marquette was held at Grace Church, Dr. and Mrs. Hopkins speaking at the sessions of the convention.

ANOTHER TEXAS CHURCH DAMAGED.

TO THE LIST of Texas churches seriously damaged by the recent storm should be added that at Brazoria, which was almost a total loss. Among other things the Lectern Bible was entirely destroyed, and the mission needs a new one at once. It is impossible for these small missions to make good these losses, in which their own few members are sharers, some having lost their all. The work at Brazoria is in charge of the Rev. A. B. Perry of Angleton, Texas.

CORNERSTONE LAID AT DE KALB, ILL.

THE CORNERSTONE of the new St. Paul's Church, De Kalb, Ill., was laid with appropriate ceremonies on Sunday afternoon, August 1st, in the presence of a large congregation. In the absence of the Bishop the rite was in charge of the Archdeacon, the Ven. William E. Toll of Chicago, the Rev. N. W. Heermans, rector of the church, being master of ceremonies. During the singing of a hymn the cornerstone was lowered and sealed in its position by the Archdeacon; the list of content was read by the rector, after which the Rev. Dr. Glanville made a few remarks, presenting the heartiest congratulations of St. Peter's parish at Sycamore, of which he is the

rector. The Rev. Dr. Fleetwood, Dean of the Northern Deanery, presented the congratulations of the clergy and their congregations in the Northern Deanery, and an address was then made by the Archdeacon. The ceremony marks an epoch in the history of St. Paul's Church, which is thriving so lustily under the present rector. The mission was organized in 1876 by the Rev. William E. Toll, at that time rector of St. Peter's Church, Sycamore.

ALTAR BLESSED AT PUEBLA, MEXICO.

THE NEW ALTAR for the Church of the Advent, Puebla, Mexico, was blessed by permission of Bishop Aves, by the Rev. William Watson, priest in charge, assisted by the Ven. H. G. Limric, on June 27th, being the Sunday

has charge of a Home for the Aged and Infirm Deaf of the state. Offerings are annually asked for this work.

The Bishop of Ohio has authorized the use of the following prayer for Christian unity for deaf-mutes:

O Lord Jesus Christ, Who saidst to Thine Apostles, Peace I leave with you, My Peace I give unto you; grant that our brethren of the deaf-mutes, who are too few for divisions, may be spared the evils which at present afflict the Church, Thy Body, in its divided condition; that they may, with their hearing fellow Christians, earnestly, with prayer, seek the unity for which Thou didst pray, "that they all may be one"; and may be joined together, in one holy fellowship, so there may be no more divisions among God's

building just erected. During alterations in the church services are held in the parish building.

THE RECTOR and vestry of the Church of the Holy Comforter, Forty-eighth and Haverford Avenues, West Philadelphia, are considering plans and means towards the erection of a new church and rectory to cost about \$60,000.

A VERY handsome pipe organ has been built in St. Simon's chapel, Stapleton, S. I., by Viner & Son of Buffalo, N. Y. A finely carved oak rood screen has just been completed, the gift of a friend.

TRIBUTE TO THE GOVERNOR OF NEW JERSEY.

FOLLOWING the programme of last year, the Governor of New Jersey invited the clergy and ministers of the state to be his guests at the Little White House on the Military reservation at Sea Girt, and about five hundred accepted the invitation on the last Thursday of the annual militia encampment.

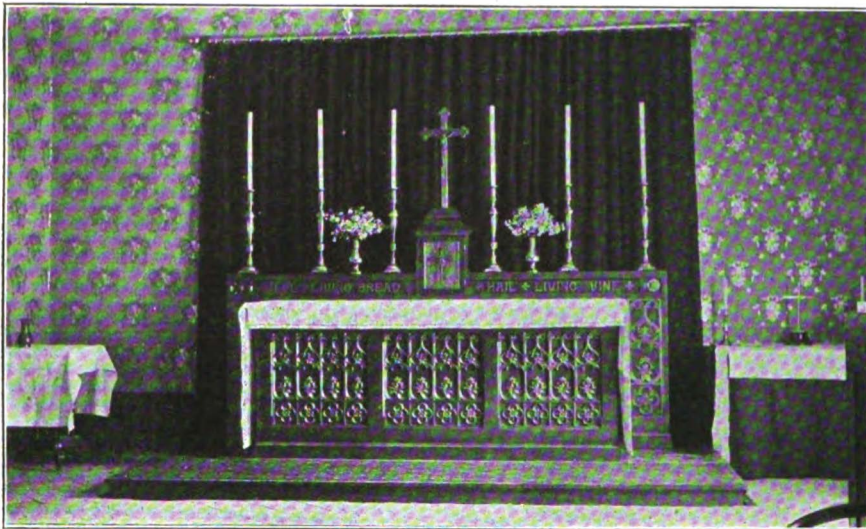
The Rt. Rev. Dr. Scarborough, Bishop of New Jersey, was the principal speaker for the assembled guests. He was glad to have the opportunity of saying a few things which he wished the ministers of the state to know, and as a close observer of the political life of New Jersey for several decades, he knew what he said when he stated that it was one thing for a candidate to make ante-election pledges, and another thing to keep them after he was elected to office. He declared that the men of the churches were behind Governor Fort, and that he need never have any fear when he was waging warfare upon Sabbath desecration or violation of the Bishops' bill where the Bishops and the clergy and the laymen of the churches stood. They were behind him to a man.

Governor Fort was affected by the remarks of Bishop Scarborough and with difficulty expressed his appreciation. He stated that many times since he had assumed the governorship of the state the conviction that the churches were behind him in his attitude on public questions had been his support. He said that he had now passed the time in his experience when office had any glitter for him, and that power, position, and place were nothing compared to the knowledge that a man possessed friends. "You elected me. I am your man. I pray God to help me administer this office," said the Governor in conclusion.

Besides the Church, the leaders of the Roman Catholic, Reformed, Presbyterian, Methodist Episcopal, Baptist, and Jewish bodies, as well as many secretaries of the Young Men's Christian Association and unattached ministers of the state, made up the company present as guests of the Governor.

FOUNTAIN PRESENTED TO PHILADELPHIA.

HOLY TRINITY Memorial chapel, Twenty-second and Spruce Streets, Philadelphia (the Rev. R. Marshall Harrison, D.D., vicar), has probably the largest temperance school in the world, with a membership of over 500. It has been in existence twenty-two years, meets once a month, and has had the same superintendent throughout its history. About fourteen years ago it began contributing pennies towards a fund for the purchase of a drinking fountain, in which object it was later joined by the Young Women's Temperance Society of the chapel. The fountain, which was lately set up and dedicated on a busy thoroughfare of the city, cost about \$500. It is a handsome structure over eight feet in height, and affords cooling refreshment for horses, dogs, and human beings (ice water for the latter). The ice will always be supplied at the expense of the two societies. The



NEW ALTAR AT PUEBLA, MEXICO.

in the octave of the Feast of St. John Baptist, the patron of the Church. Upon entering the church, a brass sanctuary lamp, given in memory of Franz Edward Techlenborg, was blessed and lighted. Then followed the blessing of the altar, the altar crucifix (which was placed over the tabernacle), the altar clothes and linen, and of the candlesticks, and the latter being lighted and the altar vested, the celebration of the Holy Eucharist was begun. The sermon was preached by Archdeacon Limric. The altar is of nogal (native black walnut), and is 8 feet long, 2 feet deep, and 40 inches high. The front is divided into three panels full of fine carving. The gradine is 10 feet in length, and has on the front the words in relief, Hail, Living Bread, Hail, Living Vine." On the tabernacle door is a carving of wheat and grapes in the form of a cross. The Corpus on the altar cross is of imitation bronze. The altar is highly polished, but the carving and altar cross are left in the natural wood. The altar was the work of a native Mexican.

CHURCH WORK AMONG DEAF MUTES.

IN VIEW of the support given the clergy engaged in deaf mute work, comparatively few people seem to realize its effect and importance. There are 60,000 deaf-mutes in the United States—enough in the larger cities to form good sized congregations—yet there are only twelve clergymen ministering to these people. New York City and Philadelphia each have a church for the exclusive use of the deaf. Of the large cities Philadelphia leads in the number of deaf communicants, followed by New York, St. Louis, Baltimore, Chicago, and Boston in the order named. The *Silent Churchman*, a newspaper devoted to the general deaf-mute mission field, is issued monthly under the direction of the missionary located at Chicago, the Rev. G. F. Flick. The mission in New York

people, but one Lord, one faith, one baptism, one God and Father of us all; that all be united in heart and life, and worship and teaching, and obedient love towards Thee, Who, with the Father and Holy Ghost, liveth and reigneth, One God for ever and ever. Amen.

NEW AND PROSPECTIVE PAROCHIAL IMPROVEMENTS.

THE CORNERSTONE of a new building for the accommodation of the Sunday school of the Church of the Holy Apostles, Saint Clair, Pa. (diocese of Bethlehem), was laid on Friday, July 23d, by Bishop Talbot. The Sunday school and choir, under the direction of Prof. D. J. Williams, opened the service by singing "O Zion Haste." The Scripture was read by Rev. W. Fred Allen of Calvary Church, Tamaqua. The choir then sang Jardine's "Magnificat." The Bishop gave a most appropriate and helpful address, as also did the rector, the Rev. T. T. Butler.

ST. JAMES' CHURCH, Prout's Neck, Maine, which was started by the late J. Vaughan Merrick of Philadelphia several years ago, on account of the large congregations has again been enlarged. By extending the west end of the church seventy-five more sittings have been added, making the total seating capacity over four hundred. The cost of the enlargement was \$1,200. On the Feast of St. James a single contribution of \$300 was received towards the expense of this improvement. The chapel is only open during the summer season and administers to large and appreciative congregations.

IMPROVEMENTS costing several thousand dollars are being made to the Church of St. Jude and the Nativity at Eleventh and Mt. Vernon Streets, Philadelphia. The whole of the exterior is being encased with Port Deposit stone, which, when done, will correspond in appearance to the new \$40,000 parish

fountain bears the following inscription: "Erected to the glory of God by the Harriet S. French Young Women's Christian Temperance Legion of Holy Trinity Memorial chapel."

RECENT MEMORIALS.

TWO MEMORIAL windows, designed and executed by the Tiffany studios, New York City, have been placed in the Church of the Atonement, Quogue, Long Island. These windows have for their subject "Adoring Angels," and are on either side of a window made a few years ago by the same studios, the subject of which is "Angel of Praise." The new windows represent two angels kneeling in a field of lilies with hands clasped in adoration. In one opening is the inscription, "In memory of past worshippers"; in the other, the text, "The souls of the righteous are in the hands of God."

A HANDSOME lectern, of the purest Italian statuary marble and in the form of an angel supporting the Holy Scriptures, has just been placed in St. Saviour's Church, Bar Harbor, Maine, by Philip Livingston of New York, as a memorial to his wife, who died at Bar Harbor last summer. The design was conceived and executed by William Ordway Partridge, the sculptor, a brother of the Bishop of Tokyo. The pedestal of the statue, also of white marble, bears the simple inscription: "In loving memory of Juliet Morris Livingston."

ST. PAUL'S CHURCH, Macon, Ga., has been presented with a handsome altar service book by J. C. Edwards, as a memorial to his mother, Mrs. Rosa F. Edwards, who was a devoted communicant of St. Paul's.

DEATH OF THE REV. H. EMERSON HOVEY.

THE DEATH of the Rev. H. EMERSON HOVEY, rector of St. John's Church, Portsmouth, N. H., occurred while seated in his chair at the rectory on the Feast of the Transfiguration, Friday, August 6th. He had been in poor health for some months with valvular disease of the heart, and had until recently been under special treatment at a private hospital in New York. The Rev. Mr. Hovey was a native of Lowell, Mass., and was born November 23, 1844. He prepared for college in the Lowell public schools, and entered Trinity College, Hartford, Conn., when 18 years of age, and graduated near the head of his class in 1866, receiving the M. A. degree three years later. He then became a student in the General Theological Seminary, New York, and graduated in 1869, being ordained deacon the same year by Bishop Williams, and priest in 1870 by Bishop Littlejohn. Shortly after he went abroad, passing much of his time at Oxford, England. He became rector of St. Barnabas' Church, Brooklyn, in 1873, remaining there ten years, and in 1883 became rector of St. John's Church, Portsmouth, N. H. During the years which elapsed St. John's Church was largely restored and beautified, St. John's Guild was organized, Christ Church organized and services maintained, the Cottage Hospital founded and partially endowed, and the work at the Children's Home continued. In 1885 he was elected a trustee of the Portsmouth Home for Aged Women, and afterwards its president; in 1886, trustee of St. Mary's Diocesan School of Concord, and in 1887 a member of the Portsmouth Board of Instruction. He was president of the New Hampshire Society of the Sons of the Revolution. In 1871 he was married to Miss Sarah Louise Folsom, daughter of the late Charles J. Folsom of New York City. He is survived by the widow, four daughters and a son, Miss Sarah Hovey, Mrs. William Marston Seabury, Mrs. Kautz, wife of Lieut. Austin Kautz, U. S. N.; Mrs.

Klyce, wife of Lieut. Horace Scudder Klyce, U. S. N.; and Midshipman Emerson Hovey, U. S. N.

A BISHOP'S VACATION.

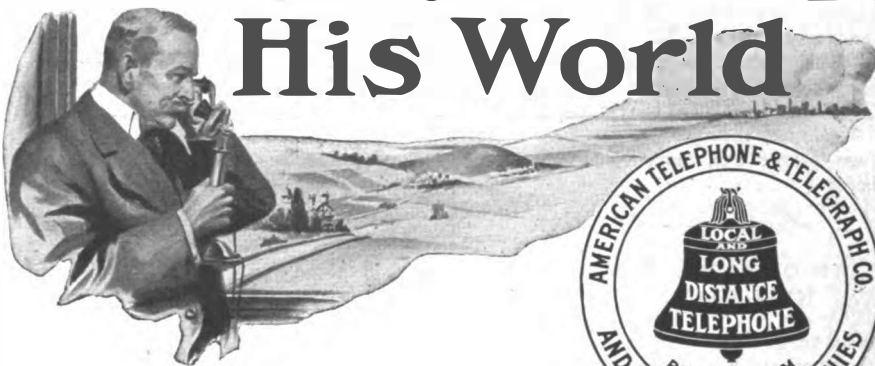
THE BISHOP of Los Angeles is not going away on a vacation this summer. He will take it on the installment plan, on his own porch, whenever he can get it. He is away from his home so much that being undisturbed for a few days there would give him an unusual kind of holiday. Some of Bishop Johnson's friends, to whom he has mentioned this plan, knowing his ways think they can forecast something of what will happen. From time to time here and there throughout the diocese, some overworked and underpaid priest will receive a letter signed Joseph H. Johnson, telling him that the Bishop will take his services for him on some specified Sunday, on condition that the said priest shall take himself up to the mountains or down to the seashore for the week before and after; and the Bishop's condition is sometimes accompanied by persuasions that make objection

impossible. It is not strange that a Bishop who keeps himself in such close and warm personal touch with his clergy is rewarded by their love and confidence.

LOS ANGELES S. S. INSTITUTE SUMMER SCHOOL.

FOR SOME years past a summer school session of Los Angeles (Cal.) Sunday School Institute has been an established event; but the one held this year from July 20th to 24th is regarded by common consent as excelling all its predecessors. It was held in the parish house and Church of St. Augustine's, Santa Monica. The rector, the Rev. J. D. H. Browne, and his Sunday school workers and other lay assistants had made careful arrangements for the entertainment of those who wished to combine attendance at the lectures with a week's seaside holiday; and the frequent electric car service made the daily trip delightful for many who had to return to Los Angeles at night. The executive committee (the Rev. Robert B. Gooden, president,

In Touch With His World



He is in touch with his world.

The railroad president to-day spends the greater portion of the summer at his country home renewing his energy. He keeps in touch with his railroad system over the telephone.

He may be one hundred miles or more away from headquarters, yet *his office* and the *principal business centers* of the country are *within talking distance*.

He is notified immediately when anything important occurs; his advice and direction are asked and given *over the telephone*; the machinery of the road goes on.

Each day, at the noon hour or in the early morning or late afternoon, he conducts his business over the long distance line.

Through the day he has been renewing his energy—sailing, driving, or playing golf—making himself *more fit for the busier season* and able at all times to handle a larger system and a larger volume of business than the president of two decades ago.

This is simply an illustration which applies to every busy man, whether he be railroad president, merchant, manufacturer or professional man.

It shows the importance of universal service, which is the constant aim of the Associated Bell Companies—of *one system*, extending to every nook and corner of the United States, keeping *all localities* within speaking distance of one another.

Long Distance Bell Service is universal in two ways— in its extension to all localities and in its application to all human activities. Whatever your interests, it will advance them economically, certainly, constantly.

The American Telephone and Telegraph Company
And Associated Companies

One Policy, One System, Universal Service.

and the Rev. Emery L. Howe, secretary) had prepared a very practical and interesting list of subjects, which were excellently handled by the several speakers; and the presence of the Rev. Louis C. Sanford, secretary of the Eighth Missionary Department, gave the session two valuable addresses on "The Sunday School in its Relation to the Church's Missionary Work." Papers were read on "The Position of the Catechism in the Church Scheme," by the Rev. C. T. Murphy, and, "The Method of Teaching It," by Mrs. J. Arthur Evans. An admirably written paper on "The Children's Eucharist," by the Rev. Frederick Henstridge, expressed in words that were equally earnest and temperate the teaching value of the Holy Eucharist—"Ye do show the Lord's death till He come"—and pleaded for the presence of the children at the Holy Communion; and from time to time a special Eucharist for attendance by the children and their teachers. Bishop Johnson read a valuable paper on "The Holy Eucharist as the Center of the Church's Worship." Other papers on "The Home Department of the Sunday School," and "The Font Roll," by Rev. E. L. Howe; "Devotional Reading," by Rev. Robert Renison; "Reverence," by Rev. P. H. Hickman; "Prayers," by Mrs. Pallister, and "Kindergarten and Primary Work," by Miss Lillian Allebach, made a very rich programme; and to all this were added four addresses by the Rev. Dr. Alford A. Butler, filled with observations and counsels on "The Teacher's Relation to the Organization and Administration of the Sunday School." The attendance throughout the whole four days was larger and more continuous than ever before.

DEATH OF A WELSH PRIEST IN NEW BRUNSWICK.

PRESS REPORTS state that the body of a man found in the woods some miles from St. John, N. B., more than two months ago, has been identified as that of the Rev. E. Sydney Morris, a Welsh priest of the Church of England, who seems to have left his home and strayed to this continent while mentally deranged. His health is said to have given way about a year ago, when his mind also became unbalanced, and he disappeared from his home, was traced to Liverpool, and was found to have sailed for Canada.

A RURAL DEAN'S VACATION IN MISSOURI.

THE Rev. EDWARD HENRY ECKEL, rector of Christ Church parish, St. Joseph, Mo. (diocese of Kansas City), and Dean of the Northern Convocation of the diocese, is now engaged in making a thorough visitation of his deanery. His itinerary embraces fifty towns in the twenty-four counties north of the Missouri river which constitute the deanery, and will cover over 1,400 miles. Nearly the whole of his vacation month will be given to this work, which is undertaken in the interest of the diocesan missions. Here and there, according to circumstances, a public service is held or a vestry or committee meeting, mission officers are instructed in their duties and in practical methods, inquiries and court-house searches are made respecting titles to church property, scattered and neglected Churchmen are visited and listed for future attention by diocesan missionaries, subscriptions canvassed for stipends, pledges solicited for general and diocesan missionary work, etc. Dean Eckel has made similar visitations in past summers, but none so extensive or comprehensive in its scope as the present one. The results of the visitation are subsequently embodied in detailed reports to the Bishop and Missionary Board.

CUBA.

ALBION W. KNIGHT, D.D., Miss. Bp.

Resident Priest on the Isle of Pines—Vacation Notes.

ON JULY 3d the Rev. J. P. McCullough, from Casper, Wyo., arrived at Nueva Gerona, on the Isle of Pines, with his family, with the intention of taking up work there which up to the present time has been conducted by the Archdeacon of Havana. He will probably make his residence at Santa Fe, where, it is expected that, in the autumn, he will open an academy for the more advanced children of the island. Boarding pupils will also be received. Mr. McCullough has brought with him an automobile, so that he can easily and quickly get about to the various stations on the island, which are some distance apart. Now that at last there is a resident priest on the island, the work there will be prosecuted with great vigor.

MOST of the American clergy of Cuba are taking, or will take, their vacations in the United States. Dean Colmore of the Cathedral spent a short time in Jacksonville, but is back again at his duties. Rev. A. T. Sharpe, warden of the seminary, is at Saranac Lake, N. Y., and will return at the end of August. Archdeacon Sturges is in Oklahoma, and will return in September. The Rev. C. B. Ackley of Guantanamo has also been away, and it is expected that the Archdeacon of Havana will sail for Philadelphia on August 31st. The Rev. C. E. Snavelly of Cameguy is the only American priest who will remain at his post through the summer. The Rev. Jose M. Lopez-Guillen is the only one of the other clergy who has been away.

CENTRAL NEW YORK.

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

Acceptable Present to the Rev. I. M. Merlinjones.

ON THE Feast of the Transfiguration the Rev. Ivan M. Merlinjones, rector of the Church of St. John the Divine, Syracuse, was presented by members of the parish with a very handsome white silk chasuble, the figures being wrought in heavy gold thread.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

St. Mark's, Glen Ellyn, Now a Parish.

AT A MEETING held Monday evening, July 19th, the parish of St. Mark's Church, Glen Ellyn, was duly organized and has since been incorporated under the laws of the state of Illinois. At a meeting of the vestry, held the same evening, a call was issued (which was accepted) to the Rev. Herbert Prince, assistant rector of Grace Church, Oak Park, to become the rector. Morning services were inaugurated on Sunday, July 25th, at which the Rev. E. V. Shayler of Grace Church, Oak Park, officiated. Mr. Prince assumed charge of the parish work on August 1st.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Church Unity.

ALMOST an entire page of the Amarillo daily paper was devoted on Monday, August 2d, to a sermon on Church Unity preached on the previous Sunday by the Rev. Milton



Put it on your Shopping List

Before you start out on your round of the shops, with the scurry and bustle—bad air—endless walking—pushing through crowded aisles and the nervous strain of it all, fortify yourself with a glass of

Coca-Cola

When the last errand is done and you're hot and thirsty and tired refresh yourself with a glass of Coca-Cola. Now—as a reminder—put Coca-Cola on your shopping list—you'll find it the best bargain of the day.

GET THE GENUINE

Cooling--Refreshing--Wholesome
Thirst-Quenching

5c Everywhere

Whenever
you see an
Arrow think
of Coca-Cola.

R. Worsham, rector of St. Andrew's Church. Unity was invited on the basis of the Quadrilateral.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Travels of the Rev. Dr. Bacchus—Death of Mrs. Althea Cox.

THE REV. DR. JOHN G. BACCHUS, rector of the Church of the Incarnation, Brooklyn, has written an interesting letter from Venice, which was read to his congregation on Sunday, August 1st. He has visited Trieste, Naples, and Venice, and intends to go to Rome later, as he desires to see the Pope. Previous to leaving Brooklyn, Dr. Bacchus referred to his probable meeting with him as something which he anticipated with great pleasure. When he visited Italy some years ago, he became much interested in conditions there, and preached a series of sermons on his return to his parish.

MRS. ALTHEA COX, a graduate in 1887 of St. Mary's Hall, Burlington, N. J., well known in Brooklyn as a teacher and philanthropist, died at her home, 89 Joralemon Street, on Friday, August 6th, in the forty-seventh year of her age. Mrs. Cox wrote *Letters from Great Musicians*, especially for the pupils in her sister's school in Brooklyn. Its idea was to embody advice from the great masters in the form of letters. The funeral services were held at her late home and the interment was made on Monday in the family plot at Elizabeth, N. J.

THE REV. A. HAMILTON BACKUS, vicar of the mission church of the Transfiguration, on Railroad Avenue, Brooklyn, has returned from a three months' tour in Austria, Italy, Germany, and Greece, and officiated in his church on Sunday, August 1st.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Services at St. Saviour's, Bar Harbor, and at St. Ann's, Kennebunkport.

THE REV. STEPHEN H. GREEN, rector of St. Saviour's, Bar Harbor, is rapidly recovering from the surgical operation that has confined him to the hospital since July 5th, but he will not be able to resume his work until September. In the meantime the services have been taken by the Rev. J. Sanders Reed, the Rev. Hunter Lewis, and the Rev. J. W. Atwood. The Rev. Mr. Lewis will act as *locum tenens* until September 1st. Bishop Codman passed St. James' Bay at Bar Harbor, and, besides preaching at St. Saviour's, made an earnest appeal for the missions of the diocese. An offering for that purpose of over \$800 was made. On the following Wednesday a service in memory of the late Rev. Dr. Huntington of New York City was held, the hour being the same as that of the funeral services. The full office was said, with the exception of the Committal, for which the commendatory prayer for the soul was substituted. Hymns were sung by a vested male quartette, and a most touching and forceful tribute to the memory of the departed priest was paid by the Rev. Dr. J. Sanders Reed. Dr. Reed was assisted in the services by the Rev. Roland Hill of Philadelphia, and the Rev. Hunter Lewis. The rector, on account of his disability was unable to attend, but, with Dr. Reed, arranged the order of service. Many members of Grace Church parish, New York, were present.

THE Church of Our Father, Hulls Grove, since the departure, last April, of the Rev. A. C. Gilmore to the diocese of Vermont, has been kept open by the rector of Bar Harbor and others. During the summer the mission at Young's District, four and a half miles from Bar Harbor, and in charge of the rector of that place, is being cared for by two lay-readers, Messrs. Stephen W. Green, son of the rector, and Frank Damrosch, Jr.

THE SERVICES this season at the seaside chapel of St. Ann's, Kennebunkport, have drawn together the usual large congregations. The congregations are, in fact, so large that a second service of Matins, with sermon, is held. St. Ann's is easily one of the most attractive structures of the kind in the diocese. It is built of undressed stone taken from the shore, and is perfectly appointed, having, among other things, a fine marble altar. The chapel, which will seat 250, was designed by Mr. H. P. Clark, the well-known Boston architect, long one of the summer residents, to whose exertions its erection was largely due. During July the services—four on Sundays and two week-day ones—were in charge of the Rev. Charles Follen Lee of Damariscotta, Maine. During the present month they are in charge of the Rev. Arthur N. Peaslee of St. George's School, Newport, R. I.

THE BISHOP of Vermont is passing the month of August at "Kavanagh," Damariscotta Mills, the summer residence of Mrs. Charles P. Gardiner of Boston, Mass.

MASSACHUSETTS.

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

Death of Mrs. A. G. Whittemore in England—Personal Mention.

MRS. ALICE GRIFFITHS WHITTEMORE, wife of the Rev. Charles T. Whittemore, for more

than twenty-five years rector of All Saints' Church, Ashmont, died in London, England, lately. She and her husband had been abroad some time. She was the daughter of the late Thomas Tillinghast of Troy, N. Y., and several children survive her.

THE REV. FRANCIS B. BOYER, who returned to Boston a few months ago from Oxford, England, where he had been studying for a year, has just returned to Monument Beach, on the Cape, after an automobile trip to the Catskills accompanied by Mrs. Boyer. While passing through Connecticut they stopped at Bridgeport and were the guests of the family of the Rev. William B. Stoskopf, at whose church, Trinity, Mr. Boyer preached one Sunday. In the Catskills they were the guests of Mr. Boyer's father, the Rev. Samuel H. Boyer of Philadelphia.

ARCHDEACON WEBBER, now a resident of Boston, has been occupying the pulpit of the Church of Our Saviour, Roslindale, this summer, during the absence of the rector, the Rev. J. Wynne Jones, whose resignation is to take effect at the end of the summer.

THE REV. WILLIAM B. STOSKOPF, rector of Trinity Church, Bridgeport, Conn., passed through Boston a few days ago, on his way to Kennebunkport, Maine, where he is spending the month of August.

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NEWARK.

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

Death of Mrs. S. V. B. Hall.

MRS. SARAH V. B. HALL, widow of Charles Hall, for forty years a resident of the Oranges, died at the home of her son, Percy H. Hall, 288 Central Avenue, Orange, on Wednesday, August 4th. Mrs. Hall was born in New York City seventy-four years ago. In 1869 she removed to East Orange, and became a member of Christ Church, at that place, where her husband was choirmaster for twenty years. The funeral services were held on Friday morning, the Rev. Karl Reiland of Grace Church, Manhattan, officiating. Interment was made in Evergreen cemetery, Brooklyn.

NEW YORK.

DAVID H. GREER, D.D., Bishop.

Vacation Notes.

THE Rev. THOMAS A. H. BURKE, rector of St. Mark's Church, Tarrytown, and Mrs. Burke are spending the summer in the Adirondacks mountains. St. Mark's parish is in charge of the Rev. J. R. L. Nisbett, vicar of Christ Church chapel, Philadelphia.

THE Rev. WILLIAM G. THOMPSON has charge of Stephen's Church, New York City, during the month of August.

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

Church Consolidation Again Mooted in Philadelphia—An Appointment by the Bishop of Wyoming—Personal.

A COMMITTEE consisting of members of the vestries of the Church of the Evangelist, at Seventh and Catharine Streets, and the Church of the Messiah, at Broad and Federal Streets, Philadelphia, is considering the proposed consolidation of these two parishes as noted in THE LIVING CHURCH some weeks ago. Definite action will be taken early in the autumn.

THE Rev. G. BERKLEY GRIFFITH, rector of Trinity Memorial Church, Ambler, has received appointment at the hands of Bishop Thomas as Archdeacon of the missionary jurisdiction of Wyoming.

THE Rev. J. J. JOYCE MOORE, for many years the rector of the Church of the Covenant, Twenty-seventh and Girard Avenue, Philadelphia, has been called to the rectorship of old St. Andrew's Church, Philadelphia, which has been vacant since last Lent. The Rev. Mr. Moore graduated from the Philadelphia Divinity School in 1879 and was ordained deacon in the same year by the late Bishop Stevens. It is understood he will accept, entering upon his new duties in September.

THE Rev. HERBERT J. COOK, D.D., is officiating during August at St. Philip's Church, Philadelphia, and not in New York, as reported.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Personal News.

THE Rev. G. M. GALARNEAU, the new chaplain of Jubilee, during the summer months is taking duty at Canton and Farmington.

THE GOVERNOR of Illinois has commissioned the Bishop of Quincy to represent the state of Illinois at a meeting of the American Prison Association to be held in Seattle in August.

CANON GUSTIN of St. John's Cathedral is spending the month of August in Canada.

SOUTH DAKOTA.W. H. HARE, D.D., Miss. Bp.
F. F. JOHNSON, Ass't. Miss. Bp.**Notes.**

THE Rev. FRANCIS BARNETT, son of the Rev. F. W. Barnett, rector of St. Luke's Church, South Glastonbury, Conn., has been put in charge of the work at Mitchell and Woonsocket by Bishop Johnson, the assistant Bishop. Mr. Barnett entered upon his duties in the field assigned him on the Eighth Sunday after Trinity. He is a graduate of Yale and of the Berkeley Divinity School, and was ordained to the diaconate by the Bishop of Connecticut at Middletown, on June 2d, 1909.

THE Very Rev. GEORGE BILLER, Jr., Dean of Calvary Cathedral, Sioux Falls, is spending his vacation in the East.

CANADA.

The New Head Master of Bishop's College School—The Various Parochial Activities.

Diocese of Quebec.

THE APPOINTMENT of headmaster of Bishops' College School, Lennoxville, has been settled at last. The Rev. W. S. Standfast, B.A., has accepted the position. He will succeed the Very Rev. Dean Bidwell of Ontario, who resigned last winter. The new headmaster, who was graduated at Oxford, has been chosen by a committee, of which the Rev. Dr. Whitney, formerly principal of Lennoxville College, and the present principal, the Rev. Dr. Parrock, were members. The Rev. W. D. Standfast was personally interviewed by these gentlemen in London, England, lately, and then signified his acceptance. He has a reputation as a preacher, lecturer and organizer, and has for several years undertaken clerical work. He has taught in some of the best English schools. At present he is master at St. Edward's School, Oxford. He is forty-one years of age, and married. It is expected that he will begin his work at Lennoxville in the autumn.—IT WAS DECIDED

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It is about as well to advise people to stick to coffee until they get hit hard enough, so that they will never forget their experience, although it is rather unpleasant to have to look to a half dozen years of invalidism, money and opportunity thrown away, which is really the terrible price paid for the weakest kind of a "mess of pottage."

A woman writes and her letter is condensed to give the facts in a short space:

"I was a coffee slave and stuck to it like a toper to his 'cup,' notwithstanding I had headaches every day, and frequently severe attacks of sick headaches, then I used more coffee to relieve the headaches, and this was well enough until the coffee effect wore off, then I would have sick spells.

"Finally my digestion was ruined, severe attacks of rheumatism began to appear, and ultimately the whole nervous system began to break down and I was fast becoming a wreck.

"After a time I was induced to quit coffee and take up Postum. This was half a year ago. The result has been most satisfactory.

"The rheumatism is gone entirely, blood is pure, nerves practically well and steady, digestion almost perfect, never have any more sick headaches and am gaining steadily in weight and strength."

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at the last meeting of the diocesan synod that whenever the Bishop should become unable to fulfil his episcopal duties a coadjutor should be appointed, whose title should be the Bishop of Sherbrooke.

Diocese of Toronto.

THE NEED of a secretary for Sunday school work has been felt for some time in the diocese. It has been met by the appointment to the position of the Rev. C. V. Pilcher, who was at one time lecturer in the Greek Testament at Wycliffe College, Toronto.—REV. DR. MARMADUKE HARE, who was at one time a curate at St. George's Church, Toronto, has been appointed Dean of Davenport, Iowa.—THE beginning of the new church of St. Aidan, at Balmy Beach, was made July 31st. Services were first held at this place fifteen years ago by the Rev. Canon Dixon, now rector of Trinity. The new church will cost when finished about \$40,000.—THE NEW church of St. George's at Gores' Landing was opened with appropriate services in the middle of July, by Bishop Sweeny.—THE CHOIR of St. Paul's Church, Uxbridge, was vested for the first time, July 11th.

Diocese of Huron.

THE DEBT on St. Paul's Church, Egrement, built within the last two years, is all paid and the building was consecrated by Bishop Williams.—THE CHURCH at Markdale has been much improved in its interior furnishings. A brass prayer desk has been given to be placed in the church in August, and also a new altar and altar desk. The choir is not as yet surpliced, but will be, it is hoped, when the new choir stalls in the chancel are ready.

Diocese of Keewatin.

A CHAPTER has been formed for the rural deanery of Rainy River, which will hold quarterly meetings in the future. The next meeting will be in September, at Rainy River. The Rev. J. R. Lofthouse has been appointed secretary.

Diocese of Algoma.

THE NEW church of St. Paul's, at Elk Lake, was opened by Bishop Thornloe on the 15th of July. Nearly all the funds needed have been raised, although the mission was opened only a few months ago. The town in which it is situated is in the midst of the silver mining district of Northern Ontario.

Diocese of Calgary.

BUT a small debt remains on St. Mark's Church, Cooking Lake, which was opened in the middle of July. The people of the congregation are mostly poor, but have done much of the work on the building themselves. Interior furnishings are much needed, especially an organ.

Diocese of Rupert's Land.

THE RECTOR of Selkirk, the Rev. W. H. Thomas, has been appointed Rural Dean of Lisgar. Bishop Anderson, lately elected Bishop of Moosonee, was the former Rural Dean.

WHAT HE HAS MISSED.

A LONDON paper prints the following answer, sent in in a symposium as to what single book would be the best for a man cast for a year upon a desert island:

"I am a rationalist, an agnostic, and a freethinker. . . . I make this statement with all the seriousness that should accompany expression on such an important subject: That if I were stranded on an island and doomed to live in solitude, the one book that I should wish to have by me for constant study and reference would be the English Bible. For I know of no book that has so helped me in the past and promises to be a steadfast guide in the future. After years of study, the profundity of its psycho-

logical message astounds the intellect, and the apparent sincerity that resounds through all its chapters adds a fervent tone. Besides, for the simplicity and beauty of word and phrase, it undeniably holds the monopoly of all the most trenchant, the most ennobling and the most inspiring of the verbal possibilities of the English language."

Yet, after years of study of his chosen book, this presumably intelligent man has missed its entire meaning. The Bible is a message to man from God—or else it is a work of fiction. A man who can read and reread it, and then talk about its "apparent sincerity" may call himself a freethinker, but really is no thinker at all, especially when he adds a remark about its being "most ennobling." A lie never ennobled any reader; and the Bible, if only "apparently sincere," would be a hideous lie, betraying the human race. The mere verbal beauty of the Twenty-third Psalm or the Beatitudes is nothing—the truth they pour out is everything. It is certainly a tribute to the Bible, when one comes to think of it, that even a man who has missed its fundamental power prefers it to all the other books in the world. But what is one to think of the man?—*The New Guide.*

IF CLEANLINESS is next to godliness, then the cleanest place in the world ought to be the Church, says the *Cumberland Presbyterian*. But is it always so? Men and women who would not be willing to receive company in a dirty home sometimes gather for worship in a building which deserves to be called filthy. A house-cleaning committee would be of more real value to some congregations than many other committees with which those congregations are blessed. Sometimes money that is spent for some sort of ecclesiastical silver service might be more appropriately used for new brooms.

ON FOOD

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"Then a friend finally, after much argument, induced me to quit my former diet and try Grape-Nuts.

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"So I kept on using Grape-Nuts and soon a marked improvement was shown, for my stomach was performing its regular work in a normal way without pain or distress.

"Very soon the yellow coating disappeared from my tongue, the dull, heavy feeling in my head disappeared and my mind felt light and clear; the languid, tired feeling left, and altogether I felt as if I had been rebuilt. Strength and weight came back rapidly and I went back to my work with renewed ambition.

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The (London) *Church Times* says: Dr. Barry, the Dean of Nashotah House, finds prevalent the same neglect of devotion to the Holy Spirit which moved the late Mr. Holden to give his last words to the Church. He tells how, "one writing a book upon the Holy Spirit some years ago, put on his title-page, *Ignoto Deo*; to the unknown God." As a partial remedy for this neglect, he issues a volume of meditations, constructed on the Ignatian method, but patient of continuous reading. The author thinks it not incompatible with the spirit of meditation to consider with a careful balancing of probabilities the nature of the inspiration of Scripture. It is, in fact, impossible to evade the question, and men will be the more likely to be led to sound conclusions if they are taught to bring such topics into their prayers.

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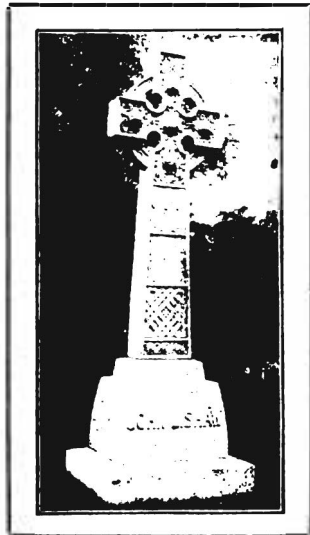
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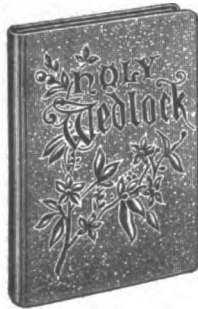
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