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THE YOUNG CHURCHMAN CO.

The Living Church

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THE GRACE OF HUMILITY.

FOR THE ELEVENTH SUNDAY AFTER TRINITY.

THERE is no sin which so effectually kills the heavenly joy coming from a right use of the sacraments as the sin of he stands forth with a courage and bravery that are only born of heaven to the poor in spirit; the third promises the meek that "they shall inherit the earth." That seems at first sight almost an impossibility, for the world teaches us that to succeed and inherit the earth we must be proud, dominant spirits, crushing down everything coming in our way or which hinders our progress. But Christ teaches very differently. Yet the meek man is not the weak man. The two traits are not the same, though at first sight they seem to be so. The meek soul is indifferent to non-essentials, but when principle is involved he stands forth with a courage and bravery that are only born of conviction. The poor in spirit, meek and lowly in heart, does not care for the trivial things of this world, for his citizenship is in heaven. He is a soldier of the Cross, and for the honor of his Captain he will fight even unto the death. He never makes a compromise with the enemy of the faith, but remembers his Lord's promise: "Be thou faithful unto death, and I will give thee a crown of life." Without this humility, this worship of the divine will, there can be no real growth in holiness; and it can only be attained by the grace of God. In the collect we pray: "Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure."

We have in the Epistle a note of true humility in the exclamation of St. Paul: "I am the least of the apostles, because I persecuted the Church of God. But by the grace of God I am what I am." St. Luke gives us in the Gospel that vivid picture of the Pharisee and the publican; and these two men serve as a type of people in the Church to-day. God only can see into the hearts of those who kneel before Him Sunday after Sunday. Men cannot judge their motives or their actions with any degree of accuracy. Christ addressed the parable to "certain who trusted in themselves that they were righteous, and despised others." It was the hour of prayer, and the Pharisee, gathering about him his garment, with its conspicuous phylacteries and broad borders, with uplifted head and scornful bearing, swept by those loitering in the outer court, and went up to commune with the Almighty God, before whom even the archangels veil their faces. He then thanked God for his great virtues, that he was not as other men were, not even like that publican whom he saw not far from him. He was conscious of no sins to confess. He had no desire to hear the precious words, "Go in peace, thy sins are all forgiven." He was full of spiritual pride. He did not realize that it was God's grace which had kept him from outward and gross sins.

In the poor, despised, sinful publican we have the portrayal of a truly humble soul; not a perfect soul, not a holy soul, but a sinful soul, conscious of guilt, craving for forgiveness. Here is a true humility. All he could say was, "God, be merciful to me, a sinner." But he went down to his home justified, for "Everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

A devout writer says: "Humility is to expect nothing, to feel nothing that is done against me. It is to be at rest when nobody praises me, and when I am blamed and despised." Over the meek in heart this wonderful benediction has been pronounced: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones." C. F. L.

A NEW ROMAN DILEMMA.

ON another page we are printing the answers of the Roman Biblical Commission to a series of questions relating to the allowed interpretation of the first three chapters of Genesis. Rome holds unqualifiedly that these must be interpreted as literal history. The narrative must be read as such, and not as comprising "fables" "by the sacred author expurgated of all error of Polytheism and adapted to Monotheistic doctrine, or allegories and symbols," "or legends partly historical and partly fictitious, freely composed for the instruction and edification of mind." The most latitude that is to be allowed is that the "day" of Creation may be taken "for a period of time," and that "free discussion on this point among exegetes is lawful"; that we need not look to these chapters "for the precision of scientific language"; and that, "presupposing the literal and historical sense, the allegorical and prophetic interpretation of some parts of the said chapters may, in the light of the example of the holy Fathers and of the Church herself, be wisely and usefully employed."

Now whatever view one may hold of the Divine purpose in inspiring "holy men of old" to pen these chapters of Genesis which narrate the Creation and the Eden stories, it is beyond question that very many competent scholars and devout Christians are wholly unable to think of the origin of man as literally proceeding from one human pair, created as full-grown adults by direct fiat, from the dust of the ground, and placed in a certain geographical spot upon the earth's surface. If the Christian religion or the Catholic faith are to stand or fall by that literal interpretation, it forces upon every thoughtful man the determination of the question: must I ignore or deny all those facts in the natural order which are taught in our schools and text books and literature, so that I may save my religion; or must I deny my religion so that I may study the cosmogony and the biology which the learning of the day has indorsed? To force this issue, in the present state of our knowledge, strikes us as absolutely criminal. It is not only an invitation to practically the whole educated world to abandon the communion of what Rome terms the Catholic Church, but it is a position that will cause very many thinking men to feel that—not agnosticism but—atheism is the only position which can be reconciled with what their intellects tell them may probably be true.

This does not mean that the science of to-day need be predicated as having reached the ultimate solution of all knowledge in cosmogony or in evolution or in biology. It is tenable to hold that the working hypotheses of to-day in science may be altogether overthrown by the fuller knowledge of tomorrow. But this ought firmly to be recognized: God cannot lie. If the scientific hypotheses of to-day are founded on fact, then some other explanation than that of literal history must be found as the interpretation of the Creation and Eden stories. Now those who seek such explanations, do so, not to discredit the authority of Church or Bible, but because they accept such authority. What God has inspired the prophets to write must be true in the sense that God intended it to be taken; therefore if, according to one sense it would be untrue, that cannot be the sense in which we are to accept it. Let us then reverently seek to discover what is the real lesson which God would teach us through those stories.

But suppose the science of to-day shall ultimately be discredited as based upon false foundations; suppose that evolution shall be abandoned, that biology be revolutionized, and that science shall return to Eden to find the source of human life directly created in a single adult couple. Even then, what will have been gained for the truth by having expelled the thinkers of to-day from the Church? Why would not the Church even then be stronger, to have kept in her communion men who were indeed making intellectual mistakes, but who were guilty of no captious spirit, and who were honestly seeking to serve Almighty God?

How much stronger, how much more sensible is it to hold that we are to-day in a transition stage in human learning. Many of us think that we have learned some new facts concerning the origin and development of life, animal and human, within the past half century. Perhaps we are all wrong, and very certainly we have not probed those facts—if facts they be—to their ultimate foundation. Only, if anything that we may have learned is true, then God cannot have denied its truth in the religion that He has propounded for our acceptance or in His written Word. One shrinks from writing the view of Almighty God that thousands of intelligent men would take if,

accepting Roman postulates as to the authority of the Roman See, they were forced to choose between this authoritative utterance and the truth which they believe they have learned in natural science.

What will be the answer of thoughtful men in the Roman communion to this dilemma? One recalls too easily the many books bearing the imprimatur of her highest ecclesiastics, to underrate the seriousness with which the dilemma is brought home to them. Even the limits of Infallibility are not alone the question here. The real question is: has the Church told the truth? Can we trust the Church, in its official utterances?

We have no desire for a proselyting propaganda, and we wholly indorse the idea that Romans who perceive the mistakes that are being made in their communion and the increasing need for reformation, will stay where they are and work for needed reforms. A striking article by our own European correspondent, the Rev. H. H. Jeaffreson, in a recent number of the *Church Quarterly Review*, shows how difficult it has become for thinking men to remain at peace in that communion, yet there are many who loyally remain, notwithstanding. But we could wish that these might see that if their position becomes absolutely impossible, there is an escape from their dilemma. The Anglican communion offers them the Catholic sacraments and the privilege of Catholic worship of Almighty God, without pressing this or any similar dilemma upon them. The Church which is indefectible is not that limited part which is subject to the Roman See alone, but the Church of all ages and climes and nations viewed together. Once more Rome seems to have made good that simple statement of indubitable fact contained in the 19th of our Articles of Religion: "so also hath the Church of Rome erred."

And Churchmen can afford to leave time, with its ripper knowledge, to solve the questions which arise as to the adjustment between natural science and Holy Scripture. Such adjustment has nothing to do with our Faith. That faith rests, not on the interpretation of a book, but on the Incarnation.

And Rome cannot scare Anglicans by propounding dilemmas to them which, they well know, are entirely unnecessary—in spite of the Roman Biblical Commission and of the Holy See.

MORAL TRAINING IN THE PUBLIC SCHOOLS.

UNDER the above caption, "A Business Man," as he called himself, wrote a short time since to the *New York Evening Post* declaring that it was

"quite possible to develop and cultivate the spiritual or moral faculties of the boys and girls who attend the public schools without giving offense to any of the religious bodies in our country; even our Hebrew fellow citizens will not find anything sectarian in the belief and instruction herewith proposed to be added to the curriculum of our public schools in the state of New York. This is most important because their children number more than one-fifth of the entire number in attendance at the public schools in New York City.

"The following are the suggested belief and moral instructions, all compiled from Jewish and Christian sources:

"*Belief*: I believe in one God the Father Almighty, maker of heaven and earth.

"*My duty to God*: To believe in Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength: to worship Him, to give Him thanks: to put my whole trust in Him, to call upon Him: to honor His holy name and His word: and to serve Him truly all the days of my life.

"*My duty to my neighbor*: To love my neighbor as myself, and to do to all men as I would they should do unto me: to love, honor, and succor my father and mother: to honor and obey the civil authority: to hurt nobody by word or deed: to be true and just in all my dealings: to bear no malice or hatred in my heart: to keep my hands from picking and stealing and my tongue from evil speaking, lying, and slandering: to keep my body in temperance, soberness, and chastity: not to covet nor desire other men's goods: but to learn and labor truly to get my own living, and to do my duty in that state of life unto which it shall please God to call me.

"*The Twenty-third Psalm.*

"*The Lord's Prayer.*

"*The final prayer*: O God, Most Loving Father, help us, Thy children, so to live in this life that in the world to come we may be thought worthy to dwell with Thee forever in Thy eternal and glorious Kingdom. Amen."

The author of this letter, who is a Churchman of New York City, in a note of explanation, said:

"It is doubtless true that the best results cannot be attained independently of the sacramental life in the Church of God, but as that is impossible in our country now, we are obliged to do our

best without such aid. God would not withhold His blessing from the children who received all the spiritual instruction that the hardness of our hearts would permit the state to impart. No denial of the blessed Trinity is involved in the belief as stated above, because God is one God and His name is the Father and the Son and the Holy Ghost."

Surely something needs to be done and that very quickly to inject into our school curricula something in the way of definite moral training, as this intelligent layman has pointed out. Unless there is definite and concrete instruction, the coming generation will enter upon the active discharge of the duties of life, as Evelyn Thaw admitted the other day in an interview that she did, unmoral. This is a frightful condition of affairs, but it is a serious situation that confronts us. Better the parochial education of the Roman Catholic or the ethical instruction of the Felix Adler schools, than the utterly material and unmoral instruction that is now meted out in the average public school.

True, there is some instruction in some states in the evil effects of the use and the abuse of alcoholic drink; but this is a strenuously controverted point about which substantial agreement seems difficult. There can be no doubt, however, about the morality involved in such a course as "A Business Man" outlined, and yet this is everywhere omitted. A new Illinois law provides that "it shall be the duty of every teacher in a public school to teach the pupils honesty, kindness, justice, and moral courage," and that not less than half an hour shall be used every week for such instruction. The law further provides that the children shall be taught kindness to birds and animals, and forbids experiments on living animals and the killing of cats and dogs for dissection. Just how such instruction is to be given the law discreetly omits to say, but it does make timely again the raising of the question. Difficult as it is, we must keep at it until a solution is found.

We can understand and sympathize with the objections to Church or sectarian instruction in the public schools; but not with the neglect to include systematic moral instruction. President Butler pointed out in his National Education Association address at Denver:

"The record of progress can be written in a single sentence. It is the development of liberty under law. He who truly understands the meaning of liberty and the meaning of law, and the relation of one to the other, is ready to face his full duty as an American citizen. . . . The perpetuation of democracy depends upon the existence in the people of that habit of will which is justice. The call to citizenship is a call to the exercise of liberty under law; a call to the limitation of liberty by law, and a call to the pursuit of justice, not only for one's self, but for others."

And yet it is a sorry travesty, he declares, upon the serious business of training for citizenship, that it should be thought that we can make citizens by teaching the external facts relating to the machinery of government alone. And he might have added that it is a travesty to think we can train the future citizens of this Republic in morality by teaching them the external facts of nature and history.

Morality is founded upon religion. Nothing less than the Christian religion can be sufficient to protect American morals. But while the Church tries its utmost to throw that protection about our citizens, a working plan must be discovered whereby the state may teach what it can—and that is, of course, only what the people will permit it to teach.

OFFERTORY OR COLLECTION, AGAIN.

A CORRESPONDENT asks for further information in regard to the view recently expressed concerning the proper disposition of the alms basin, where an offering is taken at other services than the Holy Communion. We gladly reply.

The Offertory is an act of worship. It differs in essence from such practices as the rental of pews, which imply a mere commercial transaction. Whatever is deposited in the alms basin is given as an offering to Almighty God. It must, therefore, be treated as such. The collection of money is improper in the course of divine worship on any other hypothesis.

But the oblation of money had, a decade or two ago, attained such an exaggerated place in the service, that it became necessary for liturgical scholars to intervene and recall it to its proper perspective. The Offertory is certainly not the chief part of the service. At the Holy Communion it is the least in an ascending series of three oblations. At other services it is an interpolation not required by liturgical considerations,

but subject to such considerations if it be introduced at all.

So far as we know, the only authority—we write subject to correction—in favor of a "collection" that is not to be presented reverently as an offering is Mr. Percy Dearmer, who writes very emphatically and somewhat savagely on the subject in his *Parson's Handbook*. Mr. Dearmer's avowed purpose is to combat the exaggeration of the presentation to which we have already referred, but unhappily in this, as in some other respects, Mr. Dearmer combats one extreme by rushing into the opposite. He condemns the elevation of "a peculiar Eucharistic ceremony into Evensong." "One would think," he says, "that the clergy were bent on the ultimate introduction of Evening Communion when one sees a priest vested in a sacramental stole, presenting the alms at the altar, and then giving the Mass-blessing, and not content with this, actually speaking of the ceremony (and sometimes even of the coins themselves) as 'the Offertory.'" (*Parson's Handbook*, ed., 1903, p. 249).

But if Mr. Dearmer is right in condemning the introduction of a liturgical Offertory into Evensong, and there is something to be said for such a position, he is altogether wrong in substituting an unliturgical "collection" in its place. The alternative is to banish the "collection" with the Offertory; to have no alms collected at all. His cure is worse than the evil which he would correct, since it is simply an unwarranted intrusion to suspend divine worship for the sake of collecting coins that are not to be offered reverently to Almighty God. The mere fact that an abuse of the Offertory is tolerated in the Roman communion, where the devout may be aroused from prayer at the most solemn part of the Eucharist itself by having a collection box intruded upon them—a custom which refined Roman Catholics sincerely deplore and their press condemns—is hardly sufficient to justify even our Pro-Roman party in seeking to introduce a similar abuse, knowingly and intentionally, into our Anglican rite that has hitherto known nothing of it. It is the "faddism" that recurs in so many little particulars that prevents Mr. Dearmer's really monumental and altogether invaluable work from becoming, as it stands, a Directory of Worship in the Anglican communion; and this we say without desiring in any sense to detract from the value of that work as a whole. Probably we shall have to wait for another generation before we can look for a wholly satisfactory work on these lines.

We think, therefore, that the end of the matter may be said to be this: Let Churchmen choose between an "Offertory" at divine service of any sort, and no gathering of alms at all. Let there be no unsanctified "collections" in the course of formal occasions of worship.

SINCE when did the *Christian Herald* become an auxiliary to the Vatican? In a recent issue we find the following questions and answers:

"G. S., Kankakee, Ill.—(1) When was the Anglican, or Church of England, organized? (2) What church did the organizers of the Anglican Church spring from? (3) Has the Anglican Church any grounds for claiming Apostolic Succession?"

"1. It dates from the consecration of Matthew Parker as Archbishop of Canterbury, on December 17, 1559. Queen Elizabeth had issued two mandates commanding such consecration and claiming to be the supreme head of the Church of England, and in the 'Act of Supremacy' the Parliament fully supported such claim. 2. From the Roman Catholic Church. The High Church claims an anterior origin, derived from the Welsh and British Bishops, who were in England before the landing of the Roman Catholic, Augustine, in Canterbury in 596. This claim, however, is not considered sufficiently maintained. 3. None, except the presbyterial succession of other reformed churches. The whole question rests on the consecration of Matthew Parker. The English Church was under the dominion of Rome until Henry VIII. took on himself sole jurisdiction as supreme head of the Church. Under Edward VI., the Church was decidedly Protestant. Mary, Edward's successor, restored the Catholic dominion, and at the time of Elizabeth's succession every episcopal see was filled by Catholic Bishops."

Every one of those answers is directly contrary to the position of the Church of England as that position is stated in its official and unofficial literature, though each one represents the current view of Anglican history which Roman controversialists are pleased to state. Why does the *Christian Herald* reject the view which Anglicans hold of their own history in favor of a view propounded by avowed enemies?

There are ten separate sentences in those answers, and nine of them contain either wholly or partly untrue statements.

The ninth sentence alone is true, and as it relates to a period prior to the reign of Queen Elizabeth, who is alleged in this remarkable document to have created the Church of England, it can have no bearing upon that alleged foundation.

The *Christian Herald* must abandon its claim to non-partisanship among Christian bodies if it is to adopt the Roman view, in future, in the controversies of Christendom; and it is simple impertinence to publish such distortions of fact as a reply to a correspondent who evidently asked questions in good faith, and was entitled to receive the reply that intelligent Anglicans would themselves have given.

IT is altogether to the credit of the Bishop of Michigan that he has withdrawn a very offensive phrase relating to a certain individual which was contained in one of his sermons, and has apologized for it. Real character is shown more truly by a manly apology for a mistake made than in almost any other way. The paradox that the path to greatness is through humility is here well illustrated. It is, of course, better to guard one's utterances and not say those things for which it becomes necessary to apologize; but when, in the course of human frailty, one fails to attain this better place, his character is best vindicated by the frankness of his apology.

And now it is only because we cannot endure that the Bishop should forfeit the good repute which is his right and which is of the first importance not only to him, but to the Church which has commissioned him, that we ask for one more apology.

One other Person has been insulted and attacked in a church under the Bishop's jurisdiction, by a speaker whom the Bishop had personally nominated to defend that Person's cause, and in connection with an event for which the Bishop has a peculiar responsibility. This Person is one Jesus, who is called Christ. He cannot sue for libel in His own name as could Mr. Rockefeller, and therefore an apology, or an act of reparation, from the Bishop, is even more urgently due Him than it was due one who could have vindicated his good name in the courts. And the Bishop has been silent.

Is Mr. Rockefeller's good name more sacred than the name of the Son of God, whose deity has been openly denied, under episcopal protection and the protection of the rector of a church in which the insult was permitted, without protest?

ANSWERS TO CORRESPONDENTS.

PRIEST.—A priest is under no obligation to marry any couple who present themselves. If the parties are practical strangers to each other, or if other circumstances suggest that the marriage will not be a proper one, he is certainly justified in refusing to solemnize it.

THIS WE CAN DO.

BY MARY CROSBY BARSTOW.

CULTIVATE the spirit of content, making the most and best of what we have. Wanting and craving things that are not ours by right, and looking only for great achievements, rarely fulfil our anticipations, even though they bring realization. It is really the little things that count in our every-day life. Like the small seed that is put in the ground and springs up with its beautiful flowers and fruit, so it is with our acts; if we want an abundant harvest, we must cultivate our thoughts and deeds and be mindful of others.

This means the giving up of ourselves at times for their comfort and happiness, and consideration for those with whom we abide, taking the nearest duty and making it one of love. A kind word or deed always brings its own reward; ministering to the aged and infirm, giving a flower or other small token of love will often bring brightness into the saddest life. A sweet thought penned to those in sorrow or joy may carry with it peace and happiness, for it is an ineffable comfort to be reassured of the love of our friends at these times.

The reading of a poem or book; the singing of a song to those shut in from the world and its light, thus giving our talents for good works; the entering God's house and absorbing the holiness, peace, and comfort which it gives, and making it a part of our lives; the living with nature and enjoying the grandeur of its countless beauties and changes, and thinking of the One who made the beautiful world for our happiness—all these things, and whatever we can do for the good of others in little ways, bring potent and lasting results, making our lives worth living, and thus reflecting the light within.

CHURCH WINS IN ENGLISH SCHOOL CASE

Notorious Swansea Case is Decided in Favor of the Church Contention

NATIONAL SOCIETY APPEALS FOR FUNDS FOR EDUCATION PROPAGANDA

The Living Church News Bureau,
London, August 2, 1909

IT is highly gratifying to be able to record that the judgment of the Court of King's Bench in the Swansea School Case has gone in favor of the Church. The judgment, moreover, was an unanimous one, being delivered by the Lord Chief Justice, and concurred in by Mr. Justice Darling and Mr. Justice Lawrence. The Swansea case, about which we have heard more or less for nearly four years, and which has several times formed the subject of debate in both Houses of Parliament, is a specially notorious instance of the brutal ill-treatment of Church schools by Radical and Protestant Dissenting local education authorities, and of the wrongful conduct of the Board of Education—as represented by Mr. Runciman, Minister for Education—in supporting those authorities. The case may be described as a fight between the foundation managers of the Church school at Swansea (South Wales), supported by the National Society, the legal guardians of Voluntary schools, and the Swansea Local Education Authority, supported by the Board of Education. The Local Authority at Swansea (to quote the Standard in its succinct summary of the history of the case) had taken over the Oxford Street non-provided (or Church) schools in order to "maintain" and keep them "efficient" under the Act of 1902, and they resolved to pay the teachers only the salaries which they were receiving before the transfer, which were lower than the salaries in the provided (or Council) schools. Mr. J. A. Hamilton, K.C. (now Mr. Justice Hamilton), was sent by the Board of Education to hold an inquiry, and he reported that the local education authorities' refusal to pay the same rate of salary in the Oxford Street school as in the provided schools was prejudicial to its efficiency, and that the local authority was in default under the existing Education acts. The Board of Education (*alias* Mr. Runciman) set aside the report of its own commissioner, and the foundation managers of the Church school sought to have the Board's decision quashed, and to have the matter determined according to law. An application was made for a rule *nisi* for a *certiorari*, and a rule for a *mandamus*, which was granted; and, upon the rules being argued, the Court decided to make both rules absolute.

The Lord Chief Justice, in giving judgment, said that it was not disputed that at the time Mr. Runciman ordered a public inquiry the one substantial ground of complaint on the part of the Church managers was that the local authority had discriminated between the non-provided and provided schools by paying a higher rate of salaries to teachers in the latter, who were teachers with the same qualifications and with the same educational duties. It appeared to the Court that under the Act of 1902 the legislature intended that from the point of view of the teachers, their salaries and their qualifications in provided and non-provided schools were to be treated alike, and that there was not the slightest justification for any claim by a local authority to differentiate between the scale of salaries allowed to the same class of teachers in provided as compared with the non-provided schools. As to the decision of the Board of Education, the Court upheld the contention on behalf of the school managers that it was beyond the Board's jurisdiction and ought to be quashed. In the opinion of the Court, the Board of Education had not only not decided the question submitted to them, but had raised and made an order upon a matter never submitted to them—namely, whether teachers could be procured for a particular non-provided school at a lower rate of salary than that paid to the same class of teachers in the provided schools; or, in other words, they had given themselves jurisdiction to determine the question in favor of the local authority by changing the question submitted to them into the one which had been quoted, and by misconstruing the Act of Parliament so as to enable themselves to decide a question not raised before them and not open to them. Notice of appeal has been given. Never before, perhaps, has a great department of the state suffered such damage to its reputation as has the Board of Education, under the presidency of Mr. Runciman, by this judgment of the King's Bench.

The following appeal for £20,000 has been issued by the National Society to enable it to meet the exceptionally heavy

demands upon its finances which have been made of late and are in prospect:

"In 1906 the work of school improvements was, to a great extent, held in abeyance pending the consideration by Parliament of the Education Bill of that year; but in 1907 and 1908 very great efforts have been made by Churchmen throughout the country to meet the requirements of the local education authorities and the Board of Education, and the committee of the National Society have felt it absolutely essential that they should strongly back up these gallant efforts. Accordingly, the grants for the improvement, enlargement, and rebuilding of schools voted by the society in 1907 and 1908 largely exceeded the normal amount of the society's grants for those objects, and amounted in all to £28,189.

"The grants thus voted are now fast falling due for payment. More than £11,000 was paid last year, and claims are still rapidly coming in; the grants promised, but not paid at the present time, reach a total of £30,000. Already a serious overdraft has been incurred, and heavy charges have to be faced in connection with legal proceedings, which the committee have felt bound to undertake, particularly in the well-known Swansea case.

"It must be remembered that they have imperative obligations not only to Church schools, but to Church colleges. These, in view of Mr. Runciman's abandonment of his attempt in the new regulations to secure training for religious teaching in all training colleges, are now seen more clearly than ever to be absolutely essential to the provision of religious instruction for intending teachers.

"If the society is to be enabled to maintain, as it is of vital importance that it should do, the scale of its aid to Church school managers struggling with difficulties, without realizing its very limited invested capital, its normal receipts must be largely augmented. The president, vice-presidents, and Standing Committee of the National Society therefore earnestly appeal for a sum of £20,000 to enable the society to fulfil in a manner worthy of the needs of the time the high mission it has discharged for well nigh 100 years in the furtherance and defence of the cause of definite religious education."

The appeal is signed by the Archbishop of Canterbury, as president; by the Archbishop of York and thirty-one diocesan Bishops, who are vice-presidents; by lay vice-presidents, including Lord Halifax; and by the elected members, clerical and lay, of the Standing Committee of the society.

The Hon. Secretary of the London Gregorian Choral Association (Mr. Edwin P. Tilly) announces that the association are proposing to arrange for a rendering of the Plainsong used in the recent Church pageant at Fulham. It will be given later in the year by a selected choir, with a description of its chief points.

J. G. HALL.

SWEEPING AND GARNISHING.

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

HERE is a spirit of evil that haunts us, every one. At Holy Baptism he is expelled, and the house is swept and garnished—made meet for the presence within of God the Holy Ghost. But except the Spirit of God is permitted (through the faithful and conscientious discharge of parental and sponsorial obligations) to fill that young life; except the godparents keep on behalf of the child ("until he come of age to take it upon himself") the "solemn vow, promise, and profession" made at the font: see that he is taught the Creed, Lord's Prayer, Ten Commandments, and "all other things which a Christian ought to know and believe to his soul's health," that he is brought up to lead "a godly and a Christian life," and is duly confirmed, the spirit of evil will return with renewed and augmented vigor. At Confirmation, also, the evil spirit is exorcised, and the heart is swept and garnished; but, unless the newly-confirmed Christian exercises the sevenfold spirit of the Confirmation gift; unless he fulfills on his own behalf the "solemn vow, promise and profession" of Holy Baptism; unless he exerts himself to continue God's for ever, and daily to increase "in His Holy Spirit more and more," the home will be swept and garnished only for the return and rehabilitation of the spirit of evil, more active and more powerful than ever. At each confession, also, the evil spirit is expelled from our hearts, and our house is swept and garnished for the reception of God; but except we feed by faith on the spiritual food of the Body and Blood of Christ, and give up ourselves to the Lord's service, "walking before Him in holiness and righteousness": except we "continue in that holy fellowship" and do all such good works as God has prepared for us to walk in, the spirit of evil will reënter and resume possession with viciousness increased sevenfold. The house must not be left empty. If the evil spirit is to be kept out, the Spirit of God must occupy its every part.

TRINITY CHURCH AGAIN SUSTAINED IN COURT

St. John's Chapel Congregation is Defeated in
Supreme Court of New York

OTHER LATE HAPPENINGS IN THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, August 17, 1909

IN the Supreme Court, Justice Greenbaum sustained on Tuesday last the demurrers interposed to the complaint of St. John's chapel congregation in the action against the rector, wardens, and vestrymen of Trinity Church for an injunction to restrain the corporation from closing St. John's chapel; and also asking for an accounting by the corporation of its "revenues and all payments for such a period as the court should deem proper."

The decision states that the complaint is barren of any allegation showing what, if any, steps had been previously taken by the plaintiffs requiring the details and data of moneys received and disbursed by the vestry; nor was there in the complaint any suggestion that the accounts that have been kept were in any way untrue, incomplete, or false.

In this respect, the Justice continued, it was deemed proper to regard the law as laid down by Justice O'Gorman upon the denial of a motion for a continuance of a temporary injunction, and affirmed by the Appellate Division, which stated "that the plaintiffs have presented no case of which a court of equity will take cognizance."

Trinity has discontinued all but one of its services at St. John's chapel. That service is the early Celebration on Sunday mornings. The Rev. William Wilkinson is holding Sunday afternoon services in the yard, and occasionally in Hudson Park, near St. Luke's chapel. He also holds noonday meetings in front of the Custom House. It is said that one hundred families of St. John's former congregation have promised to enroll at St. Luke's, which is temporarily in charge of the Rev. J. S. Stephenson. The summer school is meeting with success.

CHURCH OF THE ASCENSION AND LABOR DAY.

To bring the Church and the labor world into closer affiliation, a special service for members of labor organizations will be held in the Church of the Ascension, Fifth Avenue and Tenth Street, on the Sunday before Labor Day. Invitations have been sent to the secretaries of such societies throughout the city requesting them to ask the members to attend. The Rev. Andrew F. Underhill, now in charge of the parish, will preach on "Labor and the Christian Church." Mr. Underhill has had one conference with secretaries to arrange details.

FUNERAL OF GUSTAVE L. WILMERDING.

A large delegation of the officers and clerks of the Fifth Avenue Day and Night Bank attended the funeral of the cashier, Mr. Gustave L. Wilmerding, in Trinity chapel (Trinity parish), West Twenty-fifth Street, on Friday morning, August 13th. Mr. Wilmerding was on his vacation at Block Island, when he was suddenly stricken with paralysis after surf bathing on August 9th, and died soon after. He was the youngest son of the late Charles H. Wilmerding; he is survived by his widow, Isabelle Louise Wilmerding.

DR. HUNTINGTON AND GOVERNOR HUGHES.

Some verses by Dr. Huntington on the Governor of New York, entitled "Charles the Baptist," were recently reprinted in the *Evening Post*, with the introductory note: "It is reported that the frequenters of the race-track and the hangers-on at dance halls found amusement in referring to Governor Hughes as Charles the Baptist." These are the verses:

What went ye to the wilderness to see?
A reed wind-shaken? All the winds that blow
Stir not this oak ye have mis-titled so—
Unskilled to tell a bulrush from a tree.
What went ye to the wilderness to see?
Some sleek, be-lackeyed club-incumbent? Lo
Such palace wearers of soft clothing know
The buttered side too well their haunts to flee.
But this is Charles the Baptist, rugged, true,
His honest gospel makes the desert ring
With wholesome echoes seldom caught of late.
Not for his neck the axe just edged anew,
Herodias' bitter spite, Salome's fling;
These shall not harm a hair of Charles the Great.

It is announced that a memorial service to the late Rev.

Dr. Huntington will be held in Grace Church on or near All Saints' day.

GRACE CHURCH CLOSED FOR REPAIRS.

For the first time in many years, Grace Church is closed for repairs. About two weeks ago one of the heavy stone ornaments which surmounted the stone pillars on either side of the nave slipped and fell into one of the pews. It smashed the seat, raised a shower of dust, and alarmed those in the church. That was the last service held in the edifice, the vestrymen deciding to keep it closed until the other stone work projecting from the pillars could be examined. There are a dozen of these pillars supporting the roof, and the ornaments rest on the top of them. The interior of the church is a network of scaffolding and it is understood that decorators will spend several weeks there when the masons finish. In the meantime services are kept up in the chapel.

BISHOP OF MICHIGAN APOLOGIZES.

In a letter to the *Times* the Bishop of Michigan withdraws a characterization of John D. Rockefeller, Jr., which he had used in a sermon at St. Bartholomew's Church, saying that the phrase was "written and spoken in the heat of indignation. That phrase," he adds, "I most sincerely regret and apologize for. It was undignified and unworthy of the occasion, as well as unjust."

ADRIFT.

By MARIE J. BOIS.

AFTER the wonderful triumphs of wireless telegraphy which the world has just witnessed, there seems but little which man may not dream of, little which he dare not aspire to. A doomed ship, ere sinking in the depths of the sea, is able to summon aid from unseen coast and unseen ships! Truly wonderful is the intellect thus given to man. What must that man feel who knows that his marvellous discovery has been the means of saving so many lives? Deep thankfulness must fill his heart, and surely he praises God, who gave him the power to find out secrets hidden from the beginning of time. He gives, and must give, glory to God.

In another sphere of work may we not follow his footsteps? Adrift on the sea of life are thousands of our brethren, surrounded by unknown perils, and how many utterly unaware of their danger! In a conversation overheard the other day a man and a woman were discussing Christ and His teaching. It was pitiful to hear two created beings discuss the Word—"In the beginning was the Word, and the Word was with God, and the Word was God." But to them it was not so. They were adrift on a wild sea of speculation and doubt, proudly riding their own little self-made boat, yet adrift in their fancied security. What could the hearer do?

Summon help, by a still more wonderful power than wireless telegraphy: the power of prayer; asking God to send out His light and His truth, to rescue those, ere it is too late, ere the depths have claimed their victims, ere ignorance and pride have done their deadly work.

IN AN ADDRESS to the graduates of the Alpena (Mich.) High school and two thousand people, H. Wirt Newkirk, state representative for the Ann Arbor district, unmercifully berated Robert Wenley of the Michigan University chair of Philosophy, says the *New York Evening Press*.

"Wenley by his teachings is robbing the boys and girls of the faith taught them at their mother's knee," Newkirk declared. "The taxpayers of the state who are paying his salary should rouse up in arms and oust him from his infidel chair.

"Moral character is the bright and burnished shield that wards off the well-aimed shafts of temptation, envy, and hatred," said Newkirk. "It brings the soul of man through the battle of life unscathed, untarnished, and as bright as the day it left the hand of the Creator who gave it. In this crowding, busy life of ours, when all seem to be pushing forward to the consummation of some particular, selfish end, it becomes a pertinent question whether or not we are cultivating and strengthening the moral character.

"There can be no true moral character without religion, and there can be no religion when men like Robert Wenley of the University of Michigan are robbing your boys and girls of their faith in Christ. I do not want my boy to be taught what he teaches and I do not think that you desire your children to imbibe his infidel thoughts.

"We, the people, are paying the tax which pays his salary, and he is making use of his honorable position to steal away from youth the most precious inheritance of his life, the training of a God-fearing parent."

DR. HUNTINGTON—A PERSONAL VIEW.

By ALEXANDER MACKAY-SMITH, D.D.,
Bishop Coadjutor of Pennsylvania.

DEATH seems to have reaped a very full and rich harvest during the past year among those to whom the Church has been under deepest obligation, and whom she has always delighted to honor. It is enough to mention such names as those of Bishop Potter, George C. Thomas, and Chancellor Wiggins, which are now but memories. But now we add another not unequal to any of them, as we repeat sadly and yet proudly the name of WILLIAM R. HUNTINGTON.

It may be permitted to one who began his ministry under him in Worcester, and was, indeed, the first assistant he ever had, to voice the gratitude of multitudes for this rich and sanctified life. I think it is Carlyle who repeats the pathetic anecdote of a traveller who, while breakfasting at Versailles towards the close of the eighteenth century, said to the waiter:

"A fine morning, my friend."

"Yes, Monsieur," replied the waiter, and adding with that vein of fine sentiment so apt to be found in the nobler Gallic nature, "a fine day, Monsieur, but—Mirabeau is dead."

There are many of us who are repeating to ourselves amid the lovely days of this beautiful midsummer on the shores and mountains of New England: "It is, indeed, a lovely summer, but—Huntington is dead!"

My own memory goes far enough back to recall in my childhood the story of Dr. Huntington's connection with Frederick Dan Huntington at Emmanuel Church, Boston. The two, although alike in name, were not related, save in soul. But William Reed Huntington was assistant to Frederick Dan Huntington, who at that time had just left the Unitarian body, and had, through every kind of suffering, identified himself with the Church of which he afterwards became one of the foremost Bishops. The younger Huntington had been thrilled by this unselfish devotion to duty, and every chivalric impulse of his soul had been enlisted in love for the man who had everything to gain by retaining his professorship at Harvard, but who had given it all up and gone forth, like Abraham of old. "Not knowing whither he went," but sternly loyal to his conceptions. To him the younger man, as his assistant, addressed one of his most beautiful sonnets ("*Athanasius Contra Mundum*"), and these lines remained the watchword of his own career to the end.

He had early become the rector of All Saints' Church, Worcester, Massachusetts, and he remained in this position for more than twenty years. The Church was then, and remained for many years, a little band of faithful souls in a community saturated with Unitarianism. As Huntington's reputation for scholarship and character increased, he was many times tempted to answer calls to leave Worcester from more powerful parishes, but he remained faithful to his charge for a whole generation, and loved his people, and was loved by them, with a devotion rarely equalled, in the story of rectorships. The parish thrived and grew, and after the somewhat primitive church had been destroyed by fire, and a much larger and statelier edifice had been erected, missions began to be established in the city, until to-day the Episcopal Church is a strong factor in the vigorous life of the place.

The rector himself had soon become a member of the General Convention, where the clearness of his thought, the lucidity of his logic, and the spirituality of his character early made him a recognized power. When some good providence, especially kind to me, allowed me to become his first assistant, I could not but be immensely impressed by the closeness of the tie which bound him to his people, as well as by the position of "everybody's friend" which attached to him at Worcester. This was all the more impressive because he was what is generally known as a "reticent" man. He rarely expressed his deepest feelings, and was, indeed, by temperament, so unused to express them, that after the first interview, one knew him for as absolute a son of his Puritan forefathers as though all the children of Massachusetts for two hundred years back had claimed him by unanimous oath. The call of duty was the prevailing voice which, day and night, governed his actions; but along with this stern principle there went other gifts which, as some would say, "relieved" the situation. Humor was his constant friend and played about all that he said. For thirty years it has been my custom to keep every delightful anecdote I heard that he might enjoy it with me; and did any human being ever have a sweeter smile than lighted up Huntington's

countenance when he heard of something which provoked his admiration? To speak with him at such moments always reminded me of passing in from the rocks of Capri to the wonders of the "Blue grotto." A thousand little points seemed to light up in that mobile countenance. The ordinarily rather stern corners of the mouth relaxed; two little candles were suddenly lighted underneath the white marble brow, while the spectator, who up to that moment had been more impressed by the majesty of life than by any lesser quality, quickly found himself a passenger from a rather austere zone to the "fun and fragrance" of the "sunny South."

When Huntington, who later declined half a dozen episcopates, was carried off to New York, nearly thirty years ago, we all who knew him well felt that the great opportunity of his life had come. Dr. Potter had been rector of Grace Church for about fourteen years, and to the superficial observer it did not seem as though he had left much for his successor to do in the way of parish development. I remember hearing one of his vestry say shortly after he was called, "I voted for your Dr. Huntington, but I cannot say that I quite like him." My answer was, "If God spares him a few years, you will learn to love and revere his name." Three years later that same vestryman died, and one of his children informed me that there was no man in the world that he had grown so fond of as the pastor who was constantly at his bedside during his last illness.

Huntington was, indeed, unequaled during those hours, but only those whose homes had been afflicted knew him thus. The larger number of Church members appreciated him as a Christian statesman who (I try not to exaggerate) largely ruled the action of the General Convention by his moderation, common sense, and lucidity. While he was conducting the revision of the Prayer Book in the "Lower House," he was for some weeks an inmate of my own home, and fond of discussing the progress of the movement from day to day. "Why did you not make such and such a reply?" I said once when he referred to an intemperate attack made by another deputy upon him.

"I was afraid of hurting his feelings," he answered; "not merely because I hate to do that out of Christian feeling, but because it might upset him against yielding anything."

In such a saying one sees the character of the man adequately displayed. Passion never got the better of him. How often have I seen him yield the floor to some opponent, to whom an absolutely crushing reply was quite possible, just because, as he said when reproached for his reticence, "I felt that I had already spoken too often, and that it was not needed, as the House was with me."

One other instance of his mingled quickness and soundness in argument occurs to me at this point. Having been furiously attacked by a rather pompous member for having defended the restoration of the word "again" to the Creed, every head was craned forward when he rose to reply. His answer was characteristically brief and "killing." He said, "I simply refer the gentleman to I. Corinthians 15:4, where he will find that he is not criticising me, but the words of St. Paul." Then he sat down and said no more, but it was quite enough. His adversary also sat down, but it was as a "spiked gun" from that moment. There was no more fight in him.

The story of Huntington's twenty-five years at Grace Church is too recent and well known for good taste to do more than merely allude to it here. I doubt whether any human being could say more than would be sustained by the sober judgment of his people. Much as Dr. Potter did, he would still be the first to claim that his successor remade the parish, and also made it the foremost in the Church. Indeed the Bishop said this to me personally. Utterly different from each other as he and Huntington were in so many ways, each appreciated the other to a degree which shows how large was the nature of each. Wonderfully gifted by God as these two men were, yet in nothing is their greatness more vividly shown than in their relations to each other's work. They were so different that neither could have well served the other in positions of Bishop and Coadjutor. Each needed a clear and vacant stage on which to play his part, but each, when allowed to play that part untrammelled, was in himself superb and unexcelled. I do not speak now of Bishop Potter, from the shock of whose death the Church is just beginning to recover, as in conjunction with the death of George C. Thomas, she is called upon to do. Poor Church! bereaved Parish! lonely Convention! whose crowded ranks will no more listen breathlessly, as that silvery voice lifts its clear distinctness, and the modest deputy from New York rises to close the debate. And yet, noble Church! admirable Parish! splendid Convention! in which

such sons of God are still the prevailing voices to guide men upward and onward! It may be many a year before the Church has another son who, take him for all in all, is the equal of William Reed Huntington; but God grant that we at least may never sink below the power to appreciate, in its highest aspect, the force of such a noble example!

"FROM GREENLAND'S ICY MOUNTAINS."

BY JAMES FAWDRY.

NO missionary hymn is so universally popular as "From Greenland's Icy Mountains." There is a pictorial effect about it that fascinates the imagination, a jubilant and triumphant swing that carries one along with it. Whether we hear it swelling out among the stately arches of Westminster Abbey, or sung in a humble school-room, where a few villagers have assembled to hear what God hath wrought in distant lands, there always comes a wave of enthusiasm with it, an enthusiasm that is often akin to tears. Under what circumstances was this wonderful hymn written?

Most of us are aware that the author of it is the Rt. Rev. Reginald Heber, Bishop of Calcutta, who also wrote some of our best congregational hymns, but it can truly be said, however, that none are so universally popular as "From Greenland's Icy Mountains."

Bishop Heber married the daughter of Dr. Shippley, Dean of St. Asaph, who was also vicar of Wrexham. On Whitsunday, May 30, 1819, the Dean was to preach a sermon in aid of the Society for the Propagation of the Gospel in Foreign Lands. It so happened that Heber, then rector of Hodnet, was on a visit to his father-in-law at Wrexham vicarage, and was to preach in the evening. On the Saturday previous the Dean asked Heber to compose something to sing in the morning. He went away to a distant part of the room, leaving the Dean and his other friends at the table. In a short time the Dean asked: "Well, what have you written?" Heber then read the first three verses of "From Greenland's Icy Mountains." "That will do very well," said the Dean. "No, no, the sense is not complete," replied Heber, so he went back and added the fourth verse—

"Waft, waft, ye winds, His story," etc.

He wished to go on, saying: "Let me add another verse; oh, let me add another," but the Dean insisted that it was long enough, and so the hymn remains as it now stands.

The original manuscript was exhibited in the great exhibition of 1851 from the collection of Dr. Ruffles. The handwriting is said to be fine and delicate, and the last verse written with a trembling hand, as though the writer were deeply touched by his own thrilling words. He did not then foresee the many millions who would join in this song of invitation, this alleluia of missionary work.

The first time the hymn was sung was in St. Giles' Church, Wrexham, which is considered one of the seven wonders of North Wales, its stately Gothic tower, 140 feet in height, being remarkable for its beauty, while its splendid peal of bells, cast by Randall in 1726, is noted throughout the country. One can well imagine how those wonderful bells pealed out their chimes on that memorable Whitsunday morning when the Dean of St. Asaph walked up the aisle to begin his missionary sermon, and how the young rector of Hodnet stood with his head bowed, listening for the first time to his own inspiring words.

In four short years he was destined to gird on his armor and go forth to "India's Coral Strand," and join the noble army of those

Who climb the steep ascent to heaven
Through peril, toll, and pain.

THE FIRST SOURCE.

Because we toll up-wind where surges form
I th' rising storm
With clear gales rushing where the harsh flaws sting:
Because with angry sound
Of waters round
The white seas hurtle and the wave-crests ring:
And since come torn and dinned
Through swirling wind
Spray-lashed dark rollers crushed exultantly:
And since long surges fall—
By their wild call
And the wild thrill within us this know we
When first from ocean-soul our souls shook free
Sea-kings of old we rode the stormy sea.

L. TUCKER.

VATICAN INTERPRETATION OF GENESIS I.—III.

IMPORTANT PRONOUNCEMENT OF THE BIBLICAL COMMISSION.

THE *Tablet* states that the Biblical Commission has issued the following decisions on the historical character of the first three chapters of Genesis:—

"I. Whether the various exegetical systems devised and defended with a show of science to exclude the literal historical sense of the first three chapters of Genesis rest on a solid foundation. Answer—In the negative.

"II. Whether, notwithstanding the character and historical form of the Book of Genesis, the special nexus of the first three chapters with one another and with those that follow, the almost unanimous opinion of the Fathers and the traditional sense which, transmitted also by the people of Israel, the Church has ever held, it can be taught that the said three chapters of Genesis contain not accounts of things that have really happened, but either fables derived from the mythologies and cosmogonies of ancient peoples and by the sacred author expurgated of all error of Polytheism, and adapted to Monotheistic doctrine, or allegories and symbols, destitute of any foundation of objective reality, and proposed under the form of history to inculcate historical and philosophical truths, or legends partly historical and partly fictitious freely composed for the instruction and edification of mind. Answer—In the negative to both parts.

"III. Whether especially the literal historical sense can be called in question with regard to the facts narrated in those chapters which touch the foundations of the Christian religion—as for example, among others, the creation of all things by God at the beginning of time; the special creation of man; the formation of the first woman from the first man; the unity of the human race; the original felicity of our first parents in a state of justice, integrity, and immortality; the precept given by God to man to try his obedience; the transgression of the Divine precept at the persuasion of the devil under the form of a serpent; the fall of our first parents from the primæval state of innocence; and the promise of a future Restorer? Answer—In the negative.

"IV. Whether in interpreting those parts of these chapters, which the Fathers and doctors have interpreted in divers ways without handing down anything as certain and defined, it is lawful, saving the judgment of the Church and preserving the analogy of faith, for everybody to follow and defend that opinion which he has prudently approved? Answer—In the affirmative.

"V. Whether the words and phrases all and single which occur in the above-mentioned chapters are always and necessarily to be taken in their proper sense, so that it is never lawful to depart from it even when the locutions themselves manifestly appear to be used improperly, either metaphorically or anthropomorphically, and when either reason prohibits us to hold the proper sense or necessity compels us to set it aside? Answer—In the negative.

"VI. Whether, presupposing the literal and historical sense, the allegorical and prophetic interpretation of some parts of the said chapters may, in the light of the example of the holy Fathers and of the Church herself, be wisely and usefully employed? Answer—In the affirmative.

"VII. Whether, since it was not the intention of the sacred author in writing the first chapter of Genesis to teach in a scientific manner the intimate constitution of visible things and the complete order of creation; but rather to give his people a popular notion, according to the common mode of expression of the time, adapted to the senses and intelligence of men, we must in the interpretation of them collectively and always look for the precision [*proprietas*] of scientific language? Answer—In the negative.

"VIII. Whether in the denomination and distinction of the days mentioned in the first chapter of Genesis the word *yom* (day) can be taken either in its proper sense as a natural day, or in an improper sense for a period of time, and whether free discussion on this point among exegetes is lawful? Answer—In the affirmative.

"On June 30, 1909, in an audience graciously accorded to both Consultor-Secretaries, his Holiness ordered the ratification and publication of the above answers.

"FULCRANUS VIGOUROUX, P.S.S.

"LAURENTIUS JANSSENS, O.S.B."

"Rome, June 30, 1909.

COLLAPSE OF THE AUSTRALIAN UNITY SCHEME.

THE scheme of the Archbishop of Melbourne for reunion with the Presbyterians has received a rude shock, says the Australia correspondent of the (London) *Church Times*. His Grace has done very much to forward the scheme in Australia, where it was not received with any enthusiasm, other Bishops and priests preferring to wait until the Lambeth Conference, where he again brought the matter forward with the enthusiasm

that has characterized his whole action on the subject, only to be met there with proposals for a further postponement, since, in the words of the Archbishop of Brisbane, this seems to be the age of preparation for reunion rather than for its actual consummation.

In the Victorian Presbyterian Assembly, held in May, a resolution was adopted which had been remitted by the Federal Assembly to the effect that Home Mission agents may celebrate the sacraments in country districts. In future any lay agent of the Home Mission may celebrate the sacraments, and no Churchman can, after such an unhistoric and unprecedented move, now entertain for a moment the question of reunion with the Presbyterians. To many Churchmen here, eager as we are for reunion, the scheme propounded by the Archbishop of Melbourne and apparently discussed at Lambeth, seemed visionary, and to aim rather at federation than reunion, and whilst it preserved for the future the historic Episcopate, made, comparatively speaking, but little importance of the priesthood, demanding consecration but not re-ordination.

We do not, in consequence, grieve very much at the abrupt termination of the question, and shall hope rather by prayer and consistent lives, based on the Catholic faith, to win back to her ancient mother, not Presbyterians only, but every sect of Christendom as well, and that without the sacrifice of a single principle. It does seem strange, however, that whilst, with apparently little necessity and less demand, Presbyterians have forsaken one of the essentials of Sacramental Grace, they should be so unwilling to forsake entirely secondary concerns in behalf of the reunion of Christendom, and should expect the Catholic Church to belittle episcopal orders for the sake of a federation that would depend from its inception on the good nature of the parties concerned.

CEREMONIAL AT AN EPISCOPAL CONSECRATION.

ECHOES of a day in remote antiquity (as it seems) when Bishops vested in cope and mitre at an Episcopal consecration were gravely said by a Doctor of Divinity, editor of an American Church paper, to have worn "Roman Catholic vestments," may be detected in reading the account of the recent consecration of the Bishop of Pretoria, South Africa, in the Church papers of that province and of England. The Bishop-elect was the Ven. Michael Furse. The Archbishop of Capetown and the Bishops of Mashonaland and Natal were the officiating Bishops. Each was vested in cope and mitre, the Archbishop's cope, says the *Church Times*, being "held by his two pages." A Greek Archimandrite from Johannesburg, and ministers of several sectarian bodies, had seats of dignity. Of the ceremonial we read:

"During the exhortation, when the Bible is presented with the words 'Give heed unto reading, exhortation and doctrine,' the Archbishop put into the new Bishop's hand the crozier or pastoral staff when he came to the words, 'Be to the flock of Christ a shepherd' (as is ordered in the Prayer Book of Edward VI.), and on his finger the Episcopal ring (the gift of the clergy). The consecration over, the Archbishop laid aside his cope and celebrated in the red chasuble belonging to the Cathedral. During the ablution 'Fight the Good Fight' (written by the Bishop's grandfather) was sung. After *Nunc Dimittis* the long procession reformed and went out in reverse order. The Archbishop walked with his primatial cross in one hand holding by the other hand the new Bishop—a moving sight, for these two are old friends and have worked together in the closest harmony out here for the last six years."

In the afternoon was the solemn function of the enthronement of the Bishop in his Cathedral. Quoting again from the *Church Times*:

"The clergy procession formed up in the chancel, and, with Archdeacon Roberts (the oldest priest of the diocese), the rector of Pretoria, and Prebendary Bellamy, in copes, went to meet the new Bishop, who was knocking at the western door, and brought him into the chancel, singing as they came, *Laetatus sum*. Then there was the solemn enthroning, the taking of the staff from the altar and placing it in the Bishop's hands, the Bishop's first sermon with its text, 'Brethren, pray for us,' the prayers and blessing, and all the while the sun was sinking and making strange effects of light on the rough, red-dy-grey walls of the new chancel—again a scene to be long remembered. After the *Te Deum* and the blessing, the congregation dispersed."

All of which, recalling an exceptionally objectionable outburst of passion after a somewhat similar function in America, goes to show that—men sometimes write unadvisedly with their pens. Also that the world moves.

DARWINISM: IN POLITICS AND IN RELIGION.

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

XI.—CHRISTIAN REVELATION.

THE possibility of eternal life has been denied on scientific grounds. Well, it is at least certain on scientific grounds that man has had an eternal past. According to Darwin, his physical structure, including the cells and tissues of his brain, has been the result of modification of germs extending in unbroken, organic continuity to the very beginnings of life, preserving their substantial identity throughout the series of transformations from ascidian-like larvae to man. Of these modifications man still bears the imprint in his physical structure and functions, but in addition thereto, the theory implies that a like continuity extended throughout aeons prior to the formation of the earth; that life was implicit in the elements from which the present cosmic order was evolved. A thrilling statement of this cosmic process was made by Walt Whitman:

"Immense have been the preparations for me,
Faithful and friendly the arms that have help'd me.
Cycles ferried my cradle, rowing and rowing like cheerful boatmen,
For room to me stars kept aside in their own rings,
They sent influences to look after what was to hold me.

"Before I was born out of my mother generations guided me;
My embryo has never been torpid, nothing could overlay it.
For it the nebula cohered to an orb,
The long, slow strata plied to rest it on,
Vast vegetables gave it sustenance,
Monstrous sauroids transported it in their mouths and deposited it with care.
All forces have been steadily employed to complete and delight me.
Now on this spot I stand with my robust soul."

Is it a reasonable conclusion that all these immense preparations led up to nothing but a brief span of existence as man, and that then the process ended in a hole in the ground? Is there a single fact that warrants belief in such a violent breach of a continuity hitherto unbroken throughout all time that thought can conceive; such an abrupt conclusion of a process that in the past has been of infinite duration? The only positive fact that science can offer is that in the natural world, thought and consciousness are associated with a certain definite physical structure, and since this is a transitory form, it is inferred that the individual personality is a transitory phenomenon. Such is Spencer's account of the source of his own agnostic attitude on this point: "The evidence seeming so strong that the relations of mind and nervous structure are such that cessation of the one accompanies dissolution of the other."

As to this, it should be observed that the material association does not in the least imply a relation essential to the existence of the force manifested in personality. No agnostic would infer, because a dynamo was dismantled and sent to the scrap-heap, that the force which it had manifested had ceased to be. So much will probably be admitted. Still, the rejoinder may be made that the eternal life under consideration implies not merely persistence of force, but continuity of personal identity; that while it may be said that science does reveal an eternal past, it has not been accompanied by any sense of continuity. If man has experienced many changes of form and faculty in attaining his present state of being, he was not and is not aware of it in his personal consciousness. So that all the argument amounts to is summed up by Omar Khayyam, when he says:

"And fear not lest existence, closing your
Account, should lose, or know the type no more;
The eternal Saki from that bowl has poured
Millions of bubbles like us, and will pour."

But this is not wholly true. That which pours into man's nature has a new and distinctive property—namely, personality. Even so rigid a materialist as Haeckel admits that "the real organ of mind is not yet developed in the lower animals." Man has made an ascent in the scale of being, implying the possibility of future ascent by confirming and augmenting this new and distinctive manifestation in the natural world proceeding from the supernatural world. To say that there is no scientific proof that this manifestation can continue in any other state and under any other conditions, says very little; indeed, says nothing whatever to the point. For the matter of that, there is no scientific proof of one's own existence; that is a condition precedent to all cognition. Science deals only with phenomena. One may be a phenomenon to others, but to one's self one is an experience.

We are not here concerned with phenomena, with appearances that change and vanish, but with the power that lies behind phenomena. Science does not deny the eternal nature of the power behind phenomena, and so far as the soul may be identified with that power it is withdrawn from the category of mortality. Browning in *Rabbi Ben Ezra* states the case exactly:

"All that is, at all
Lasts ever past recall;
Earth changes, but thy soul and God stand sure:
What entered into thee
That was, is, and shall be:
Time's wheel runs back or stops: Potter and clay endure."

The question then presents itself, Is there a means by which the soul can imbue its existence with the principle of eternal life? Christian revelation says there is, and it describes the process as one of the same order as that by which in the natural world man attained the preliminary stage of self-consciousness. Darwinism is explicit and emphatic on the point that man did not develop his psychic nature through self-sufficiency. It came to him gradually and incidentally through incorporation of the individual into the life of an organism—the community; and such incorporation still remains the necessary condition for developing the soul, or conscious personality. This process was not of man's invention; it entered the natural world from the supernatural world entirely without any conscious knowledge or effort on man's part. But in attaining consciousness, man reaches a mode of being whose further development requires his coöperation. Christianity holds that the career of Jesus Christ manifested in the natural world phenomena of such character that the most reasonable interpretation that can be put upon them is that they constitute an advent of supernatural means of continuing and advancing the evolution of humanity to the plane of everlasting life. This latest advent from the supernatural world confirms, supplements, and provides for the continuance of the process by which humanity came into being. The specific method is the same—incorporation in an organism of supernatural creation. What Jesus Christ did has been the chief occupation of literature ever since, but He Himself promulgated no literature. He had no science to propound; only an experience to undergo and to communicate. This experience was the union of divine nature and human nature triumphant over death. To communicate that experience He created an organism, and He also instituted definite means by which the individual soul may incorporate itself in that organism and partake of its life, which is His own nature. Primarily, the Church of Christ is not a system of opinion, nor a scheme of doctrine, nor an agency of ethical culture, nor a medium of social intercourse, nor a means of relief, nor a source of enjoyment. It may be incidentally all these, which are among the things which are added unto those who seek first the Kingdom of God and His righteousness; and yet they are always disappointing when sought expressly for individual advantage, or in any other mood than that of individual surrender. The essential nature of the Church of Christ is that of a divine organism, having both the supernatural and the natural world for its sphere of action, with a life that knows no bounds of time or space. It embraces in its membership some in this state of being and some in other states of being. It collects all its members in a common life, whose currents by means of certain channels designated by Jesus Christ Himself, inflow, impregnate, and inform individual lives in ways only in small part realizable in human consciousness, but which impart the principle of eternal life as the result of this incorporation of the individual life with the divine, the absolute, the permanent, the universal, the infinite. Thus, as St. Paul says: "The free gift of God is eternal life in Christ Jesus our Lord." But not, as before in the cosmic order, is the gift of higher being conferred without the need of intentional acceptance. Man has now his own part to sustain. The process of evolution has risen to a plane above orthogenesis and has assumed a theandric phase. Man must accept the gift to obtain its benefits.

The natural is only that infinitesimal section of the supernatural in which our sense perception operates. As man's powers of observation have improved and his thoughts have clarified, he has had an increasing apprehension of principles of order and systematic connection in events manifesting themselves even in that narrow field. But as he frames concepts of order and purpose, the more distressing become phenomena which he is unable thus to coöperate, and he is apt to be weak and illogical enough to impute to them qualities of moral dis-

order or inconsequence, although consideration of his own intellectual history should suggest to him that any indulgence of notions of supernatural caprice is a retrograde tendency of thought. Great crimes and overwhelming calamities are apt to have this effect, although the philosophy of evolution implies that death is no bane, but is a process that must have developed on the principle of advantage, and that however shocking may be appearances, reality is permanent, secure, and scatheless. But philosophy cannot repress the revolt of instincts of individual alarm at calamity, nor quite dispel the illusory suggestion of their sympathetic reactions, so that at times the world seems to be a place of evil and torment. We are so situated that there needs be much that is incomprehensible, and yet there is scientific basis for the belief that in general the world is a place in which happiness prevails and benefit is conferred. The world does not satisfy man's nature, because man has lost his animal innocency and has yet to be emancipated from his animal nature. His only escape from this theatre of conflict is either to lose greatly or to gain greatly. But as aeons elapsed in the attainment of personality, how dark the prospect for those who are incurring loss, retrograding in the scale of being!

We set out to inquire what Darwinism has to say about Christian revelation, and if the reasoning submitted be sound, then we must conclude that Darwinism is not only compatible with Christianity, but that it actually suggests the truth of Christianity as an ascending phase of the same process, perpetuated in the supernatural world, as Darwinism discerns in the natural world, and that, too, by the same specific means—the survival of the fittest, and the production of individual capacity by derivation from a higher life in which the individual is incorporated. It does not militate in the least against these conclusions that they are not such as have been reached by professed interpreters of Darwinism. Our examination has shown that these interpreters are in radical disagreement among themselves, and that they have substituted their own notions of Darwinism for what it really is. It has passed into a proverb that a little knowledge is a dangerous thing. The cure for agnosticism, sociology, and irreligion, is to drink deep of Darwinism.

[CONCLUDED NEXT WEEK.]

RITUALISM AMONG PROTESTANTS.

THE Reformation is being reformed, says the *Congregationalist*. The Puritan's antipathy to the use of symbolism in religion has spent itself, and little by little the bare meeting house with box-like pulpit is being transformed into a sanctuary with return of the symbols hallowed by the associations of ancient usage.

Entering Hyde Park Baptist church on a recent Sunday evening, I was struck by a cluster of lights whose purpose is both illumination and spiritual suggestion. The worshipper looking toward the pulpit is reminded that the messenger speaks for Him "who walks among golden candlesticks." More significant than this symbolism of the seven-branched lamp stand is the place of the communion table—not on the floor in front of the pulpit, but central in a chancel on the platform, reached by five steps extending across the entire width between a choir gallery on the one side and a baptistery opposite. A brass lectern of the eagle type, on the right and in front of the communion table, supports the Bible. In a corresponding position on the left of the table is the pulpit—a shelf on a brass pedestal. Against the rear wall of the chancel is a richly carved chair for the use of the minister on communion Sundays, with stalls for the deacons on either side.

Less distinctly ecclesiastical, but departing from Puritan tradition in somewhat the same way, is the arrangement of pulpit and communion table in the near-by University Congregational church. In the new house of worship in Wilmette, the chancel, with central communion table, is to displace the conventional pulpit platform, and the plan contemplated for the Wellington Avenue Church includes a semi-circular recess for the sacramental table, with the pulpit of the type and in a position common in cathedrals.

These architectural changes mark a new attitude, in our so-called non-liturgical churches, toward ecclesiastical art and the conduct of public worship. They register a certain stage in natural development away from what is provincial and sectarian into a temper of larger catholicity.

Department of Social Welfare

Edited by Clinton Rogers Woodruff

THE PITTSBURGH SURVEY.

SOME have asked, "Why so much Pittsburgh Survey in the Department of Social Welfare?" Chiefly because it is the biggest single sociological undertaking of the past decade; because it was so thoroughly done; because its conclusions are so carefully worked out that every social worker must give them careful and thoughtful heed, and because Churchmen have had so much to do with it.

The Chicago diocesan report on Social Service (which, by the way, can now be had in pamphlet form) is another subject to which the reader of this department may expect to have his attention directed from time to time because of its general usefulness and significance. There are some things so well done that every time one approaches the general subject one must needs think of them.

The following conclusions of the Pittsburgh Survey as voiced by Dr. E. T. Devine do not need defense. They do warrant the most careful study in the country at large as well as in Pittsburgh, for unfortunately they are not of exclusive local application:

1. An altogether incredible amount of over-work by everybody, reaching its extreme in the 12-hour shift for seven days in the week in the steel mills and the railway switch-yards.

2. Low wages for the great majority of the laborers employed by the mills, not lower than other large cities, but low compared with the prices—so low as to be inadequate to the maintenance of a normal American standard of living; wages adjusted to the single man in the lodging house, not to the responsible head of a family.

3. Still lower wages for women, who receive, for example, in one of the metal trades, in which the proportion of women is great enough to be menacing, one-half as much as unorganized men in the same shops and one-third as much as the men in the union.

4. An absentee capitalism, with bad effects strikingly analogous to those of absentee landlordism, of which Pittsburgh furnishes noteworthy examples.

5. A continuous flow of immigrants with low standards, attracted by a wage which is high by the standards of south-eastern Europe, and which yields a net pecuniary advantage because of abnormally low expenditures for food and shelter, and inadequate provision for the contingencies of sickness, accident, and death.

6. The destruction of family life, not in any imaginary or mystical sense, but by the demands of the day's work, and by the very demonstrable and material method of typhoid fever and industrial accidents; both preventable, but costing in single years in Pittsburgh considerably more than a thousand lives, and irretrievably shattering nearly as many homes.

7. Archaic social institutions, such as the aldermanic court, the ward school district, the family garbage disposal, and the unregenerate charitable institution, still surviving after the conditions to which they were adapted have disappeared.

8. The contrast, which does not become blurred by familiarity with detail, but on the contrary becomes more vivid as the outlines are filled in, between the prosperity on the one hand of the most prosperous of all the communities of our western civilization, with its vast natural resources, the generous fostering of government, the human energy, the technical development, the gigantic tonnage of the mines and mills, and the enormous capital of which the bank balances afford an indication; and, on the other hand, the neglect of life, of health, of physical vigor, even of the industrial efficiency of the individual.

Certainly no community before in America or Europe has ever had such a surplus, and never before has a great community applied what it had so meagerly to the rational purposes of human life. Not by gifts of libraries, galleries, technical schools, and parks, but by the cessation of toil one day in seven and sixteen hours in the twenty-four; by the increase of wages; by the sparing of lives; by the prevention of accidents, and by rais-

ing the standards of domestic life, should the surplus come back to the people of the community in which it is created.

Surely we have here enough for serious thought, and I cannot help asking the question, What is the duty of the Church in Pittsburgh? How many are the Churchmen realizing their obligations? The facts are before them. What are they going to do to remedy them? Or do they propose to fold their hands and say: "We are not in the steel business, let those who are solve these problems." They may not be in the steel business, but they are citizens of Pittsburgh; and that city is notably and directly interested in every pound of steel forged; in every man at work within its border. Are they going to permit their citizenship to be deteriorated; are they going to close their eyes to the second great commandment? Is a man loving his brother as himself if he allows him to drift hopelessly at the mercy of men whose first interest is dividends?

Please read these questions all over again and indulge in a little wholesome self examination!

RELIGION AND A SENSE OF CIVIC HONOR.

Bishop Nichols pertinently asks: "Would it not be a good idea for us to identify more closely than the public mind is wont to, religion with the true sense of civic honor?" At heart civic honor is neither more nor less than the honor of the citizenship. Size and stir and sound have little or nothing to do with it. Arts and crafts are only agencies of it. Reinforced concrete or any other "proof material" mean little to a new city unless civic honor reinforces the concrete manhood. Civic danger worked marvels—marvels of united action; marvels of subordinating all kinds of interests to public service; marvels of eliminating drink and crime; marvels of best citizenship to the fore everywhere. Civic honor, if once properly touched and tried, could work even greater and more permanent marvels. The question is, How can it really be touched? Now, why not give a fair and patient hearing to a religious, good old way of answering that question? This is not a sermon and we shall quote no texts, but we have a phrase, "Civic Conscience," which is significant. If there had not been a good deal of it in San Francisco the history since April 18th would have been far different. The earthquake did not put "civic conscience" here, it only asserted it. All along there has been a civic sense of the evil of graft greed, licentiousness, and contention. And such a sense of the badness of it all is evidence that a municipal conscience exists. In other words, we are carried right down to the contribution that religion makes to a community in its active conscience. The voice may be the voice of morality, but the principle is religious principle.

CONSERVATION.

Waste is one of the greatest enemies of prosperity. It enters into the affairs of the home and of the nation. Extravagance in the use of the gifts of nature produces undesirable results. A campaign of education is necessary to relieve the situation in order to insure individual happiness and national prosperity.

Poverty among the people means a loss of interest in educational and religious affairs and consequent human depravity. The man with something to give is always more willing to help the needy than the man who has nothing, and this serves to bring more forcibly to mind the fact that "It is more blessed to give than to receive."

Churchmen should be interested in conservation because it is an important factor in educational and moral advancement. The time for conserving our natural resources is now—when there is something to hold in place. In a few years the forests will have been cut away, the soil exhausted, and the mainstays of progression taken from the foundation of happiness. We must work for our children and those who may come after in order to hand down to posterity a clear title and a perfect abstract to the ownership of things material.

These statements are based on a recent circular of the Washington Conservation Commission and are well worth thoughtful attention.

THE MERIT SYSTEM IN BOSTON.

The merit system will be strongly established and entrenched in the higher city offices under the provisions of the proposed charter for Boston, which will be (in all reasonable likelihood) formally adopted in November. It requires that heads of departments and members of municipal boards, ex-

cluding the school committee and officers appointed by the governor, shall be appointed by the mayor, without regard to party affiliation, and must be experts in work devolving upon them, or persons specially fitted by education, training, or experience to fill the positions. In making appointments the mayor must sign a certificate to this effect. This certificate must be filed by the city clerk, and a certified copy forwarded to the Civil Service Commission, which shall make a careful and independent inquiry into the qualifications of the nominees under such rules as they may, with the consent of the governor and council, establish. If they conclude that he is a competent person, with the requisite qualifications, they shall file with the city clerk a certificate, signed by at least a majority of the commission, that they approve the appointment. If the commission does not within thirty days after the receipt of such notice file a certificate with the city clerk the appointment is void.

This is a new way to secure the appointment of expert heads of bureaus and departments. Its operation will be followed keenly.

THE WAR ON THE HOUSE FLY.

To further its carefully planned warfare against the house fly and to prevent the spread of disease by this pest, the Indiana State Board of Health has prepared a sample ordinance, which it is sending to all the cities and towns of the state with a request that it be placed on the municipal statute books and enforced to the letter. The main provisions declare it shall be unlawful for anyone to maintain any of the following conditions, all of which are declared to be fly-producing and disease-causing: Animal excretion in any quantity when not properly protected from flies, closets, vaults, cesspools; pits or like places not thus protected; garbage in any quantity not so protected; trash, litter, rags, or anything whatsoever in which flies may breed or multiply. The proposed measure makes it the duty of the chief of police and health officers to enforce the provisions of the measure.

THE SMALL BOY AND THE APPLE.

Here is the story of a small boy, a mother, and a barrel of apples, and a moral which does not have to be told in words:

The windows of an orphan asylum overlooked the back yard of the house where the boy, the barrel of apples, and the boy's mother lived. Now the apples that were in the barrel disappeared at a famous rate, and the mother, being a knowing woman, as a matter of course, made inquiry of her son. Yes, he had eaten the apples; but, "Mamma," he said, "I have to; the orphans want so many cores."

THE PRESBYTERIANS of New South Wales invited the Premier of the colony to address them on the relation of the labor movement to the Church. As Premier Fisher was at one time a laborer and is now at the head of the Labor party, his words had great interest. In connection with the recent great Broken Hill silver mine strike, when the men were reported to have lost over a quarter million of pounds in wages, the Premier declared that a judge of a high court laid it down as law that a living wage meant "sufficient to enable a man to keep himself, his wife and his family in a reasonable state of comfort for people living in a civilized community." Why does not the Church help more in making such a condition universal? Premier Fisher asked.

PRESIDENT WILLIAM DEWITT HYDE of Bowdoin is of the opinion that the best things in the world do not come to us ready-made. Truth must be searched for with patient toil. Beauty must be wrought out with painstaking devotion. Food and raiment must be wrested from the furrow and woven in the loom. And all our social and political institutions must be fought for on the field of battle, defended in the forum, and vindicated in the courts. Even our religious faiths must be thought out anew in the soul-conflicts of each generation, or they become mere forms of words, devoid of life and power.

THE INDIANA State Board of Health reports that in a single year that state lost 790 mothers between the ages of eighteen and forty-five and 425 fathers, through tuberculosis. These fathers and mothers left behind them 2,515 children under twelve years of age.

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 VICTORY OF GIDEON.

FOR THE TWELFTH SUNDAY AFTER TRINITY.

Catechism, IX: "Chiefly Learn." Text: Phil. 4:13.

Scripture: Judges 7:1-22.

OUR last lesson told of the call of Gideon. We learned of the chain of events which resulted in his sounding of the war trumpet throughout the four tribes in the central part of Palestine. His own tribe, Manasseh, with Asher, Zebulun, and Naphtali, rallied to his call. When the victory had been won, Ephraim complained because they had not been asked to join in the war also, but the tactful answer of Gideon appeased them (8:1-3).

As many as thirty-two thousand men answered the call of Gideon and the complaint of the Ephraimites shows that he might have mustered still more. But Gideon trusted not so much in the men who came at his call as in the promised help of the Lord. The enemy numbered 135,000, but this disparity of numbers might be offset by advantages of position, etc. The one thing in which Gideon trusted was the help of the Lord. He would do nothing without being sure and doubly sure of that. The assembling of the army had shown that his objection that he was of an unknown family did not hinder him in his appointed work. But as he did not trust in his men, neither did he trust in himself. He must know that God was with him. The story of the fleece and the dew is significant, and should be brought before your class, because it shows that this great leader had no confidence in himself or in his army except as fighting a war for God. We are beginning to understand in these days that no other war is at all justifiable. And it is the glory of our country that she has had no little share in bringing this fact to the attention of the world.

With his army mustered, and in camp, Gideon acted in accordance with the law, as well as the Divine direction, when he sent away all those who would go (Deut. 20:1-9). The cowards are no help to any army. In the hour of danger they would be the ones to precipitate a retreat, especially when, as in this case, two out of every three were of such a mind. This raises the interesting query, Would not our Christian army be a much stronger and more powerful one if we could send home all those who do not care enough about the commands of the Master to be obedient and brave? Ask your pupils how many of them would be in the chosen band if word came from the Captain of our army to send home all the shirkers.

Although two-thirds of the army melted away at this opportunity, there still remained an army of ten thousand men. Such an army might well win a victory against an opposing army of any size, and still claim the entire credit for the victory. It was God's intention to give these people deliverance in such a manner that they could not fail to recognize that the means visible were entirely inadequate to account for the result. When God is on our side, it needs no great army to win the victory. Those who oppose God are made cowards by their own consciences, and dare not stand as brave men would stand. God was ready to give the victory to His people who had prayed to Him for help, but He would have them know that it was He who was winning the fight. Accordingly, He ordered a still greater reduction of the army.

The test applied was not so arbitrary as it may seem at the first reading. The army was in the near presence of the enemy. Those who laid down their arms and threw themselves prostrate were putting themselves at a disadvantage in case of a surprise. Those who kept their arms in one hand, and scooped up water with the other, were watchful and alert, true soldiers. The band of three hundred men was a small one compared with the 135,000 of the enemy, but considering the fact that God was with them, and they knew it, they were the stronger army of the two.

The Midianites made the mistake of despising the enemy. This was one of the secondary causes which contributed to their defeat. They had set out no sentries, as shown by the visit of

Gideon and Phurah to their camp, and probably to the very tent of their leaders. They despised the Hebrews as much as they despised barley bread for human food. The dream of which the two spies heard shows that God was not only strengthening the arms and enlightening the minds of the Hebrews, but that He was weakening the strength of their adversaries. The uncertain dread aroused in the minds of the Midianites made the panic of the morrow much easier.

Notice that with torches in one hand, and trumpets in the other, the little army was advancing with no weapon drawn for fighting. They thus confessed their faith in God's promise of victory. The device of the pitchers to hide the glow of the torches was necessary that all might blaze forth at once. Nor was the kindling of a light except from another light an easy matter in those days.

The attack was made at about eleven o'clock at night. The Midianites, wakened from the deep sleep which comes in the early part of the night, were too dazed to realize what was happening. With the flaming torches flaring out on three sides of them, and the trumpet blasts seeming to resound from every side, they thought that a large army was upon them. They turned their swords and spears against their own comrades in the darkness, and were soon routed by reason of their own blundering. Thus God saved the Israelites by the help and faith of Gideon. He can and will bring as great victories over spiritual enemies and the powers of darkness to any little band of people who will trust Him as fully as they did.

Did you ever notice that the failure to succeed in God's work is not due to lack of numbers? One man or woman of faith counts for more than any number of half-hearted followers of the Master. In most places the success of the work depends upon the minority who are faithful, and the majority are often a burden to be borne by the few. Have a quiet talk with your pupils about the need of *quality* in God's army. It matters not how little or weak any person may be; the fact that they have faith and are faithful will cause them to be looked upon as real *helpers* in the great work which God is doing through His Church.

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.

SWEDISH ORDERS.

To the Editor of The Living Church:

IHAD not intended to write anything very definite on the Swedish question until my return; but I am moved to touch on Dr. Francis J. Hall's phrase, which he undoubtedly invented, that Swedish Orders are "incurably doubtful." There ought to be no such thing as "incurable doubt": it really can exist only in an incurable doubter. And I am bound to say that Dr. Hall bases his doubts on principles which have no such standing in our communion that we should pay much attention to them.

Briefly, the case against Swedish orders is that

- (a) It is doubtful whether the *form* has been sufficient.
- (b) It is doubtful whether the *intention* has been sufficient.
- (c) There have been irregular ordinations.

(a) As to the *form*, I have in my possession every ordinal the Swedish Church has used; that of 1571, that of 1686, that of 1809, that of 1881 and 1884, and the present one. None of these forms can be taken apart from the long preface to the ordinal of 1571, which describes the Bishop's office as proceeding from God the Holy Ghost, to have been received universally throughout the Church, to be of surpassing usefulness, and destined to continue to the end of the world. It fully describes the functions of the office, and provides for election, confirmation, and episcopal consecration in the manner immediately following this long preface. This preface continues to be the doctrine of the Church. It held good without any addition from Upsala Môte, 1593, until the new Church Law of 1686, when the Lutheran Book of Concord was adopted, with the Smalkald articles, as an *explanatory* addition to the other doctrinal statements of the Swedish Church, but not of *equal* authority.

From 1686 to 1724 these new formularies were symbolic

in a *secondary* sense. In 1724 their symbolic character was raised higher. They lost much of their binding force in 1771 or 1772, and were *wholly repealed* in 1809. Since 1894 they stand as a reference book.

If they had been adopted in Sweden when drawn up on the continent, it is probable that Sweden might have lost its episcopate. But they were of no force at all in Sweden until the reformed Episcopate had endured 155 years, and, so far as Sweden is concerned, state a purely hypothetical case, *which has there never arisen*.

(c) *Intention*. The Smalkald Articles alone, as a doctrine of orders, would be bad; but it is unfair to overlook the *Kyrko Ordning* of 1571, when speaking of them. That is Sweden's primary statement, which *no purely Lutheran body makes*.

All that the Smalkald Articles amount to is this: they undoubtedly constitute a danger that the Swedish Church *might* conceivably lose her orders, as Finland undoubtedly did. The last Finnish Bishop in Swedish orders died in 1884. When Archbishop Sundberg of Upsala offered to restore their succession, his offer was disregarded. Such a thing might conceivably happen in Sweden. But it never did happen.

(e) Irregular ordinations may be grouped into four classes:

1. Ordinations under Charles XII. on the continent of Europe, *solely and purely for the army*, by Chaplain Norberg. These ordinations would not be good in Sweden.

2. Ordinations by superintendents instead of Bishops. These absolutely stopped in 1772, and there never were any superintendents ordaining in the ancient Swedish dioceses. Lund and Gotland had belonged to Denmark. The irregularities in Lund stopped in 1687, and in Gotland in 1772. Besides, *some* superintendents had been consecrated, some never ordained any one, and this reduces these irregularities even in the extra-diocesan parts of Sweden.

3. Ordinations at home, contrary to the canon law. Only *three* cases have ever been alleged. Only *one* of these ordinations by the Dean of Upsala, *circum* 1792, has ever been proved.

I may add the oft repeated but groundless suspicion that Danes, Norwegians, and German Lutherans are free of positions in the Swedish Church, and the fear that the Augustana ordinations in this country are recognized.

No Danes or Norwegians are ever benefited in Sweden. I believe the German Lutheran pastor at Gotenburg is a member of the Diocesan Consistory, but so are several laymen, and I have known of one Finnish clergyman ordained in America holding a temporary appointment for mission work in Lapland. That is, however, a sporadic case. Our own priest Mellin holds a parish in Sweden now; I never heard of an Augustana man being benefited. Admission to preach might be accorded them, but any qualified student can always preach in Sweden.

I should, therefore, say that any priest ordained in Sweden by a Bishop of the Swedish Church has been ordained by a sufficient form, with precisely the same intention as we have, *i. e.* to make him a full minister of the word and sacraments, in the historic sense. His office is very fully described in their form in *terminis* St. Thomas must have admitted.

Of course such priest coming to us should sign the customary declaration required of all foreigners. But as to incurable doubts—there are none, unless the papers of the applicant show on their face that he was ordained *out* of Sweden, in Finland, for instance, *after* 1884, or that he was ordained in Upsala in 1792 (!) under the times of royal absolutism. In other words any past possible irregularities in Sweden were *cured* more than a century ago.

I venture therefore to differ with Dr. Hall about the "incurable doubts," as well as from his statement that English sources give a fair basis for determining the question. English sources are grotesquely unfair, and some of the translations I have seen are grossly inaccurate. In fact in no subject have I met so many untrue statements and unwarranted inferences as in some attacks on Swedish orders. The worst appears in the *Journal of the House of Bishops* of 1895. There is scarcely an accurate statement in the Report there recorded.

Sincerely yours, G. MOTT WILLIAMS.

To the Editor of *The Living Church*:

DR. HALL writes: "The Swedish Church has accepted Lutheran formularies, and is therefore presumably committed to their anti-Catholic teaching."

The formularies it has accepted are the Augsburg Confession, and Luther's Catechism. Wherein do these documents contain anti-Catholic teaching? WILLIAM C. POPE.

THE ARMENIAN CHURCH.

To the Editor of *The Living Church*:

AFTER reading the interesting article in your issue of August 7th, concerning the new Armenian Catholics, one is impressed with a feeling of thankfulness that the ancient Armenian Church—a Church which has ever preserved the great body of the Catholic Faith against most terrible odds—enjoys at least the blessing of a strong, heroic, and saintly primate.

As the orthodoxy of the Armenian Church is sometimes called in question, I hope in a future issue of THE LIVING CHURCH, to be able to show that the Armenian Church is thoroughly orthodox notwithstanding her failure to regard the Council of Chalcedon as truly general or ecumenical. I shall do this by giving extracts from the authorized catechism of that Church, a translation of which is in my possession.

But at present I would like to draw the attention of your readers to the present sad condition of the Armenian Church and people.

The following article signed "Catholic," which appeared in the English *Guardian* of July 17th, is so applicable to our American Church in its attitude towards the long-suffering Armenian (Gregorian) Church that I feel moved to ask you to permit me to reproduce it:

"The Eastern Churches in Turkey are now going through a time of intense stress and anxiety. The Gregorian Church is actually standing by the grave of a vast number of her murdered children, by a grave which seems yawning to swallow up the remnant that is left. Gregorians who understand English peruse the English papers with the hope of finding that our Church is showing some signs of sympathy with their own in this, her time of supreme agony. Easterns are especially susceptible to impressions made by outward symbols and forms. An open and solemn deputation from the English, Irish, and Scotch primates and diocesan Bishops to the Gregorian Church, offering their fraternal sympathy, and any gifts intrusted to them by their people, would, I am sure, be very essentially helpful and would be deeply noted by the present Turkish government, and would help to give it that moral support which it is essential that it should have if it is effectively to protect the Christians of the Empire.

"Judging by the secular newspapers the Gregorians might be led to think that the Church of England is more interested in theatrical representations of past history than in the present fearful actualities of the worst outrage upon Christianity that the world has ever witnessed. Further, might not the Bishops and clergy of sister Churches publicly urge their people to prayer for the members of a Church who have suffered and are liable at any moment to suffer again the worst wrongs that human beings can know? If the Bishops of the Anglican communion in the British Empire feel it right, for whatever reasons they may have, to withhold outward signs of sympathy with a sister Church in the throes of what threatens to be her death-agony, then might I suggest, through *The Guardian*, that all Churchmen, whether cleric or lay, who believe in Catholic unity should unite in private prayer for the Armenian Church and people? Might I, in this connection, suggest that they should use the beautiful prayer in the Service for the Visitation of the Sick called 'A Prayer for Persons Troubled in Mind or Conscience'? They will see that, with one or two very slight alterations, it wonderfully fits the sad case of the suffering Armenians. This prayer should be persisted in until the Gregorian portion of the Church of Christ has secured, what the Church at large enjoys, the right for her children to an existence free from the imminent danger of wholesale robbery, massacre, and rape."

The same issue of *The Guardian* contains the following brief editorial:

"The Church at home has many matters to engage its attention, but there is much force in the plea of our correspondent 'Catholic' that an imperative duty lies upon it at least to accord some public expression of sympathy to the Church in Armenia in its present distress. It is the plain truth that the inauguration of constitutional government in Turkey has so far rather aggravated than allayed the miseries of these unhappy people, and the statement put forth by the friends of Armenia, drawn up by an eye-witness of what has happened, is full of horrors. Wholesale massacre, individual murder, and the dishonoring of girls and women are common features of the situation, and, in addition to this, thousands of the adult survivors, crippled,

naked, and starving, are turned adrift and penniless, while orphaned children are present in hardly smaller numbers. Something can be done and is, we are glad to think, being done with money sent from England to alleviate the sufferings of these Armenian Christians; but much more is still due from us, especially in the way of public demonstrations of our indignation and sympathy."

Some details of this last massacre of more than 25,000 people have been given in several issues of the *London Graphic*. While it passes understanding how human beings could inflict such torments upon a defenceless people, perhaps the darkest side of the picture consists in the fact that the worst of the massacres took place after the warships of the various powers had arrived on the scene and no attempt was made to prevent the carnage. Though this inaction is probably the greatest instance of criminal cowardice that the world has ever known, the matter has been allowed to pass with scarcely any comment. It is good, however, to know that one brave Englishman with a small band of soldiers saved several hundred lives in Adana and prevented the massacre in another town; and this is a striking instance of what might have been done had not heroism and chivalry been so sadly lacking.

One is thankful, however, to be able to feel that the future for this ancient Church and people is not as hopeless as in the past. Sultan Abdul Hamid has been dethroned and his successor has assured the Armenians that such outrages will not be tolerated in time to come. While we trust and pray that this may be realized, let us not forget the unutterable misery of the present moment, which cannot quickly pass away.

May I venture to express the hope that many readers of THE LIVING CHURCH will adopt the suggestion of the correspondent whose words I have quoted, and remember their suffering brethren with their prayers and alms? And I presume that you, Mr. Editor, will gladly take care of and forward any gifts that may be sent to you on their behalf.

W. E. ENMAN.

THE DEACONESS IN CHURCH SERVICES.

To the Editor of The Living Church:

REFERRING to what has appeared upon this subject in your issues of June 5th, July 10th, 24th, and August 7th; whether one may approve or disapprove of the 1907 Richmond General Convention amendment to Canon 19, or interpret *men* to mean *mankind*, and thus include both sexes or only male adults; let me ask, What about St. Paul's "Let your women keep silent in the churches" (I Corinthians, 14: 34)?

I hope this may soon appear in print and it be understood. I am a Pennsylvania layman, strongly opposed to the last amendment to Canon 19, and in favor of its speedy repeal; and, of course, opposed to Deaconess Knight's action and Bishop R. L. Paddock's approval thereof.

WM. STANTON MACOMB.

256 S. 38th Street, W. Philadelphia, Pa.

To the Editor of The Living Church:

IN regard to the services held by the deaconesses in this missionary jurisdiction, I wish to remark that many of them were not held in our church buildings, but in Methodist meeting houses or schoolhouses.

In reading Morning Prayer and giving an instruction or address she has only done what any Bishop would tell a godly Churchwoman to do in her own house for the benefit of her family, if she were living in a place where there were neither church nor priest. In case of the deaconess there may have been a technical violation of the canon when she read service in a church, but under the circumstances, when it is remembered that only the Bishop and one priest have been at work in this vast field serving these scattered places, which are either new points or churches that have been closed for years, surely the maxim, *necessitas non habet legem*, applies.

I do not know what your correspondent means by "invading the province of the ministerial priesthood," for the deaconess has not administered any of the sacraments.

Possibly the raising of this discussion may be beneficial, but it seems to me that anyone knowing the conditions of this field and the strenuous efforts of the Bishop to meet its demands,

would deem it ungracious to be too critical and call public attention to a trivial, possible infraction of mere Church regulation.

UPTON H. GIBBS.

La Grande, Ore., August 9, 1909.

[This must, we think, be allowed to close the discussion; and with respects to our correspondent's query whether it was wise to raise the issue, we might say that before printing the original letter, a proof of it was mailed to the Bishop in question with a request for any statement that he deemed proper to make in order that we might determine whether the matter ought to be opened for general discussion. This is our practice in connection with criticisms of local work or alleged violation of law or proprieties anywhere, and it has frequently enabled us to protect persons who had been misunderstood or misrepresented, by avoiding publicity. In this case no reply was received from the Bishop. Of course, if any Missionary Bishop, not to say any other worker in the Church, deems a polite request for information to be unworthy of any reply, polite or otherwise, it is inevitable that his public actions will be criticised. We understand that the Bishop of Eastern Oregon is responsible for the actions of the deaconess in question, and that any criticism should be directed toward him and not toward the deaconess, who has simply obeyed her Bishop's instructions. The discussion of the subject is now at an end.—EDITOR L. C.]

LAY READERS AS PREACHERS.

To the Editor of The Living Church:

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.

THE above advertisement has been taken out of last week's LIVING CHURCH.

As one ordained many years ago under the rule of Bishop Whittingham, I read it with feelings of surprise at the changes which have taken place in these latter days, and in my judgment, for the worse.

Preaching was in other days considered the office of those who were ordained and authorized thereto. Lay readers were not allowed to preach their own sermons or to do more than read the sermons of others under direction of the priest having oversight of them.

What a change it is that a layman can advertise himself in one of our Church papers as an "excellent preacher," etc.! "How shall they preach except they be sent"?

Yours truly,

Newark, N. J.

J. S. MILLER.

THE SCOTTISH CHURCH.

To the Editor of The Living Church:

IN the signed article of July 10th, "Our Mother the Scottish Church," it is stated as a fact that "to this day a Scottish Bishop dare not consecrate a cemetery for the burial of the dead." But this is an error, as I remember assisting at two such consecrations by two successive Bishops of Brechin. One was the consecration of a cemetery in the city of Brechin on the invitation of the Provost and magistrates fully twenty years ago. There could never have been any call or scope for such a restriction. But your writer is right in estimating the motive force in the Scotch Reformation: it was not the desire for purity in doctrine but the greed of obtaining the Church's patrimony. And the Established Church will never relinquish her hold on this for union or anything else.

West Hartford, Conn.

JAMES GAMMACK, LL.D.

THE CLERGY OFF DUTY.

To the Editor of The Living Church:

I FEEL that I have a right to enter a complaint against a prevailing fad, which has nothing to justify it. I refer to the custom of many of the clergy appearing at summer resorts in disguise, or *incognito*, if that sounds any softer. To be plain, why do so many of our priests assume the dress of those whose pursuits are of civil life? I presume some would say, and in fact do say, that they are more comfortable in civilians' clothes and feel freer in them than when dressed as a priest.

As to being more comfortable in the one than in the other, I think it is absolute nonsense on the face of it; and by feeling freer in clothes that disguise one's calling, I would gently ask, "freer to do what?" I am well aware that, dressed as a priest, one is always in the public eye, and so must be conscious that any lack of dignity will either cause comment or create surprise.

But is there any reason why a priest should want to be undignified? Why should a priest want to be undignified? Moreover, I find that those who do follow this fad are always spotted before long. The stamp of the priest is on them and they cannot disguise this curious fact. The result is, extremely unfavorable criticism on the part of the Church laity, and more or less contempt on the part of outsiders. Both they and the Church suffer in consequence. On the other hand, worldly people who approve of this sort of thing and patronizingly congratulate such a priest on his broadmindedness, whether nominal Churchmen or not, never pretend to go to church and never give a cent for the support of the Gospel. But they never lose an opportunity of accusing the priest who dresses as one of being narrow and always parading his calling.

The worst of all this is that I have not found this fad confined to the Broad Church clergy by any means, and I have yet to see an old-fashioned Evangelical priest dressed as a civilian, be it said to their praise. And when a pronounced Catholic appears on the scene in turn-down collar, sunset-colored tie, and shrieking clothes, I am twitted because of my narrowness and conventionality.

I may add in passing that I fail to see, as a rule, these faddists at Mass on a week day, even though it be a feast such as the Transfiguration, for instance. And so I complain. "Is there not a cause?"

HARRY HOWE BOGERT.

Point Pleasant, N. J., August 14, 1909.

PRAYER BOOKS IN CELTIC LANGUAGES.

To the Editor of *The Living Church*:

PERMIT me to inform your correspondent, J. H. H., that the S. P. C. K. publishes the Book of Common Prayer in the three languages, Irish, Scotch, and Welsh, with and without the English, and sells the copies at very reasonable prices. If J. H. H. will write to "The Rev. the Secretaries of the S. P. C. K., Northumberland Avenue, London, W. C., England," stating what he wants and asking for a catalogue, they will send him one and he can make his own selection.

Sincerely yours,

Hamilton, Ont.

JOHN FLETCHER.

THE POSTURES OF THE PEOPLE IN WORSHIP.

To the Editor of *The Living Church*:

YOUR answer to F. H. D. in this week's issue, regarding the posture of the laity during the psalter, brings up the interesting question of the rubrics, or rather the lack of rubrics, in the Book of Common Prayer. There are no directions whatever, for the laity, concerning the recital of the psalms in the daily offices. Hence we must fall back upon the traditional custom, if we can ascertain what that custom was.

In the First Prayer Book of Edward VI., there are even fewer rubrics than in our present book. This was because the laity were Catholics and familiar with Catholic traditions, and it was evidently unnecessary to tell them what to do during the psalms and canticles. Furthermore they maintained the Catholic faith and practices throughout the turbulent reigns of Henry VIII, Edward VI, Mary, and no doubt in the early years of Elizabeth's reign. The same clergy conducted the services, whether in Latin or English, and the same people attended Mass each Sunday, and received the Catholic sacraments. The doctrines of the extreme reformers were slow in reaching the more remote country regions and the greater part of the laity remained Catholics in thought, word, and deed. A further evidence of this is in the religion of Shakespeare. Father Bowden labors hard to prove that Shakespeare was a typical Romanist; other writers try to prove that he was a Puritan, while Professor Dowden and a small coterie of modern writers try to convince us that he was a pioneer of modern advanced thought. The probable truth is that he was an English Catholic; born fifteen years after the Prayer Book was first put forth in English, and brought up in the country, he was accustomed to Catholic teaching and ceremonial from his childhood. As to the great mass of people, perhaps even in London, as Professor Egan points out, the scholastic theology of "Hamlet," was familiar to and accepted by the play-goers of his day. Unfortunately, these traditional customs were obscured during the Commonwealth, and in the following century were almost entirely forgotten. For this reason, the Anglican Church has

suffered much on account of the rubrical poverty of the Prayer Book.

Take one example. Fasting reception of the Blessed Sacrament has been the law of the Catholic Church throughout the ages. At the time of the Reformation no one would have dreamed of breaking this law; therefore the reformers saw no need of a rubric to that effect. The people were Catholics and followed the traditional customs. Another point which is often forgotten is, that the people in that day never broke their fast before noon, and so they would in any case receive the sacrament fasting. This practice continued at least a century later, as we learn incidentally from Pepys. But breakfast was eventually thrown back to an earlier hour, and because of the absence of rubrical authority, the restoration of the Catholic practice of fasting communion has become one of the most difficult problems that confront the Catholic priest to-day.

In comparison with this, the directions for the recitation of the daily offices are relatively unimportant. But in regard to saying the Psalter, it would be interesting to know how and when the custom of standing up originated. There is no rubrical authority for it. There is, in fact, not a single direction for the congregation in the offices of Matins or Evensong, from the rubric after the Lord's prayer, and before the *Gloria Patri*, when all are required to stand; until the recitation of the creed, when the congregation is again directed to stand. The people have no instructions as to their devotional postures for the psalter, the lessons, or the canticles. There is, of course, the rubric of common sense, founded upon Catholic tradition, which requires us to kneel for prayer, stand for praise, and sit for instruction. And it may be argued that the rubric after the Lord's prayer is authority for standing during the psalms; and if so, what about the lessons and canticles? Is there any authority or Catholic tradition which requires the people to stand during the Psalter? The daily offices of the Prayer Book were condensed from the monastic offices as we know, and it has been a monastic custom to sit during the rendering of the psalms, as we also know. This must have been the custom at the Reformation, and it would be interesting to know what the laity did, when the offices were first translated into English.

We sit during the Epistle at Mass (or kneel, as the case may be, as there is no rubrical direction), and we sit during the lessons at Matins and Evensong. Now the New Testament is as fully inspired as, and of much greater importance than, the Hebrew psalms. But we place the psalms on the same level as the Holy Gospel when it is read ceremonially in the Holy Eucharist. In this we follow the custom of our fathers, and he who sits during the psalms at a public service is generally looked upon as irreverent and lazy. If the psalms are read, as they usually are, priest alternating with people, verse after verse—for which, by the way, there is not a vestige of authority, liturgically—it is no doubt fitting and reverent for the congregation to stand. But if the psalms are *sung* antiphonally by a choir, and in accordance with the best ecclesiastical tradition, it is practical and proper, from a liturgical point of view, for the congregation to be seated, and to follow the words in the Prayer Book with reverent attention; and so far as the rubrics go, is it not just as correct as standing?

Sincerely Yours,

EDGAR MORRIS THOMPSON.

Stevens Point, Wis., August 14, 1909.

A PRIESTLY RELIGION.

THE Rev. T. P. FORSYTHE is quoted in the *British Congregationalist* as follows: We are often adjured to go the whole length of our Protestant principle by insisting that Christianity is a lay religion, not a priestly, and by adjusting the form of our Gospel to the lay mind. . . . New Testament Christianity is a priestly religion or it is nothing. It gathers about a priestly cross on earth and a Great High Priest eternal in the heavens. The greatest function of the Church in full communion with him is priestly. It is to confess, to sacrifice, to intercede for the whole human race in him. We have power and commandment to declare to the world, being penitent, the absolution and remission of its sins in Him. It is to stand thus, with the world's sins for a load, but the word of the atoning Cross for the lifting of it. That is apostolic Christianity. That is the Gospel. Evangelical Christianity is mediatorial both in faith and function.

"THERE ARE very few, God knoweth, that take part with Christ, for men will rather apply themselves after the world and have a merry life, than have trouble with Christ and His flock. But what reward they shall have it will appear in the end."—*Bishop Latimer*.

LITERARY

MODERN STATECRAFT.

The American State: A Series of Eight Volumes. Edited by W. W. Willoughby, Professor of Political Science at Johns Hopkins University. New York: The Century Co. \$1.25 net per volume. The several titles are as follows:

The American Constitutional System. An Introduction to the Series. By the Editor.

City Government in the United States. By Frank J. Goodnow, Professor of Administrative Law, Columbia University.

Party Organization. By Jesse Macy, Professor of Political Science, Iowa College.

American Legislatures and Legislative Methods. By Professor Paul R. Reinsch, University of Wisconsin.

The American Judiciary. By Simeon E. Baldwin, Associate Justice of the Supreme Court of Errors of Connecticut and Professor of Constitutional Law, Yale University.

Territories and Dependencies of the United States. By W. F. Willoughby, Treasurer of Porto Rico.

Local Government in Counties, Towns, and Villages. By Professor John A. Fairlie, University of Michigan.

The American Executive and Executive Methods. By President John H. Finley, College of the City of New York.

This is a thoroughly admirable series of books, well deserving a place on the shelves of the general reader who is desirous of having at hand a concise, scholarly account of the governmental agencies of the American state, federal, commonwealth, and local, their organization and administration.

The introductory volume of the series, by the editor, prepares the way by "disclosing the constitutional character of the American state (as he delights to call the whole congeries of governments which are to be found within the boundaries of the United States), explaining the status of its various territorial subdivisions, and indicating the extent of the powers of their several governments." Professor Willoughby's idea of the nature of the American state taken in its broadest sense is to be found in his chapter bearing that title. (page 33):

"Bearing in mind, then, this fact, and granting that the constitution at the time of its adoption created, and was intended to create, a confederacy, it may properly be argued that there soon came into being a national feeling which created a national sovereignty that was objectively realized both in explicit declaration and in fact. Adopting this reasoning it may be said that the circumstance that the constitution was so indefinitely worded that it could be construed as creating a national state without doing too much violence to the meaning of its terms, enabled the people, through Congress and the Supreme Court, to satisfy their desire for political unity without resort to open revolutionary means."

The great quantity of material bearing on the growth and development of our nation has been carefully studied and handled in a masterly manner. No small part of the value of the volume is due to the skill with which Dr. Willoughby weaves into his narrative the precise language of court decision and state papers.

City Government in the United States, by Dr. Goodnow, the Eaton Professor of Administrative Law and Municipal Science at Columbia, is the best single book of its size thus far published on this subject. Dr. Goodnow was exceptionally well qualified to do an effective piece of work by reason of his earlier works on *Municipal Home Rule and Municipal Problems* and by his splendid service on the National Municipal League's Committee on Municipal Programme (1897-1899). Simplicity of style, force of expression, grasp of the details, are the chief characteristics. As the author points out in his preface, he confined himself almost exclusively to American conditions, but includes enough of foreign municipal experience to give breadth to his discussion and make clear the relation of American development to the entire field of city government. I am inclined to adopt as my own the terse comment of Miss Mabel Hill of the Lowell High School (herself the author of a successful book on junior civics) that "it is the most serviceable and the most usable book of its kind yet given to the school world. The work, however, belongs to every reader, it so comprehensively sets forth the city situation."

The viewpoint of *Party Organization and Machinery* may be taken to be the statement that "the institutional political party furnishes the first clearly definable agency for coordinating and expressing the general will of the subjects (?) of a large and populous state in such a way as to provide a tolerable substitute for despotic government. Strange indeed would it be if this first device for the accomplishment of a task hitherto impossible should not abound in crudities and defects. A sense of imperfection must be associated with all political institutions in a progressive state."

A description of the present dual party system in the United States showing the relations of party machinery to the office-holders, national, state, and local, and to the voting constituencies and national and party organs, is presented in their special relations to executive and congressional leadership. Certain typical states are

selected to illustrate state party organizations. The effects upon party organization of recent primary election legislation and referendum and popular initiative are discussed, and an interesting chapter is devoted to recent party development in the South. The author is Professor Jesse Macy of Iowa College.

Inasmuch as legislative bodies in America, and for that matter the world over, are, as never before, the subject of popular and scientific, lay and professional criticism, it is but natural that Dr. Paul S. Reinsch's contribution on *American Legislatures and Legislative Methods* is more critical than the other volumes. The author justifies his method of treatment, however, on the ground that present political conditions warrant this shifting of emphasis. The chapter on "The Perversion of Legislative Action," in which Dr. Reinsch describes how legislative powers are used for petty partisan purposes, is excellent in spirit and conception, and on the whole trustworthy, although his illustrations are not always accurate. For instance, the Pennsylvania legislature has passed no act taking away from the judiciary the power to grant licences and lodging it in a state board of excise, although there are not wanting eminent and public-spirited citizens who think that such a course would relieve the judges of an unnecessary burden and temptation. Nor has the Pennsylvania legislature deprived the district attorney of the right to challenge jurors. It has merely abolished the right of the prosecuting attorney to stand jurors aside indefinitely (page 267).

Judge Baldwin's *American Judiciary* is one of the best of the series. It is a thoughtful description of the courts of the United States and the states, with abundant historical references. As a matter of fact, it has more of these than have any of the other volumes. This in a measure was necessary to the development of the theme, but it is also due to the difference in training of the authors. With the single exception of Judge Baldwin, all are academic men and approach the consideration of their respective subjects as such. Judge Baldwin is a lawyer and a jurist (being Associate Justice of the Supreme Court of Connecticut), and although he is the professor of law in Yale, he teaches as a lawyer, those who are training to be lawyers. This difference of viewpoint, however, does not militate against the value or the interest of the book.

The chapter on the "Judicial Power of Declaring What Has the Form of Law Not to be Law," although awkwardly phrased, is likely to be one of the most interesting to laymen. It points out that this great power has been worked out most effectually by the American judiciary through its mode of enforcing written constitutions. On the other hand, the principle of Roman law that custom can make law, so disuse can destroy, has never been adopted in the United States. No court, therefore, will pronounce a statute not to have the force of law on the ground that it is obsolete (page 121).

Dr. William F. Willoughby (a brother of the editor of the series) is amply qualified to write on the *Territories and Dependencies of the United States*. For a number of years he has been Treasurer of Porto Rico, an office the duties of which he has discharged with singular efficiency and credit. It is a pleasure to learn that his abilities are to be retained in the federal service as Assistant Director of the Census. While there has been a considerable development since this particular book was written (1905), in the main the general features which it describes are as true and timely today as they were then. The volume includes an account of the governments of the mainland territories (Arizona and New Mexico), Hawaii, Alaska, Porto Rico, the Philippines, Samoa, Guam, and the Canal strip. By far the greatest portion of the book is given to the treatment of local government and internal administration in the insular dependencies. Dr. Willoughby treats the subject not only from the viewpoint of the mother country, but, what is equally important, from the local standpoint and the working out of the multitude of details, upon which so much of the success of administration depends.

Local Government in Counties, Towns, and Villages deals with the local institutions of the country, except the cities, which are discussed in Dr. Goodnow's volume. The historical part, the first 33 pages, is reduced to the smallest terms, and the descriptive part is written along other than the time-honored lines of treatment. The county, which exists in every commonwealth, is treated as a class, with variations. It is interesting and significant to learn that the westward movement of the township has stopped, for the present at least, with the arid plains, and that the region beyond may be compared institutionally with the Southern cities. The author (Prof. John A. Fairlie of the University of Wisconsin—after September he will hail from the University of Illinois), while a resident of Michigan served as a useful member of the Michigan Constitutional convention. He is at his best in his fourth part, which is entitled "State Supervision," in which he discusses briefly, but clearly, the tendencies toward the state supervision over local authorities and direct state administration in many fields formerly left entirely to local control. Although these centralizing influences have been but slightly felt in this country in comparison with Europe, they form, nevertheless, a notable and suggestive departure from the earlier regime of local independence. The volume comes near to being the best of the group.

The concluding volume on *The American Executive and Execu-*

tive Methods is by President John H. Finley of the College of the City of New York and John F. Sanderson, Esq., of the Philadelphia Bar. It deals somewhat, to too great an extent, with the Federal executive, but this is to be expected, for the office of president is every day becoming greater and more powerful and that of governor less influential and powerful; and yet it is to be conceded that "the description of the functions of the American executive is in a sense the description of the powers of the American state. The executive is the government in action, after deliberation and decision."

The series is an admirable one. It deserves widespread use by those who are desirous of forming an intelligent opinion concerning current American governmental powers. There is little or no tendency to over statement; there is everywhere observable a desire to describe adequately and fully the varied governmental agencies of the country. The books are not to be regarded as comprehensive and complete reference books, but as handy discussions and description, but one may say that they are now without parallel as a set.

Philadelphia. CLINTON ROGERS WOODRUFF.

Pittsburgh Conference for Good City Government, 1908. Edited by Clinton Rogers Woodruff. Published by the National Municipal League.

One often feels bewildered in the effort to find out what progress is actually being made in the United States toward better city government. One reads in almost every weekly and monthly magazine of some forward step having been taken in this or that city. But it is difficult to classify and coordinate all these scattered details into coherent and useful knowledge.

The book before us should be welcomed by all who are in this plight. It gives a clear idea of what has been accomplished, not only in 1907-8, but in all the years since there has been a recognized problem of the city. It contains the proceedings of the fourteenth annual meeting of the National Municipal League, and the sixteenth National Conference for Good City Government, held at Pittsburgh, in conjunction with the American Civic Association, November 16-19, 1908. The proceedings themselves are not dry and formal, as the proceedings of conventions are wont to be; one can follow them with absorbing interest. The most valuable part of the book, however, is the appendix, which fills two-thirds of the volume and contains the papers read before the conference.

Of these papers the longest is that on "American Municipal Tendencies," by the Secretary of the National Municipal League, Mr. Clinton Rogers Woodruff. This paper gives a comprehensive view of the problem and the progress thus far made in its solution. Mr. Woodruff's conclusion is that his annual survey "presents grounds for reasonable encouragement. The municipal millenium is not at hand; but the developments which we find on every side are such as to justify the expectation that the cities of the country are rapidly freeing themselves from the opprobrium that they were the worst governed municipalities in the world."

Other papers deal with such subjects as Charter Tendencies in Recent Years, The Initiative, Referendum, and Recall, Public Service Commissions, Municipal Accounting, Civic Health, Relations of the Liquor Traffic to City Government, and The Function of Business Bodies in Improving Civic Conditions. The paper on this latter subject is by a prominent Churchman, Mr. H. D. W. English of Pittsburgh, and is most convincing. He shows the wide opportunities business men have to make their city better, if only they are far-sighted enough to put civic good above private gain. He proves that it would be not only their Christian duty but the best business policy. This same point of the business value of social reform is strongly made in the paper on "The Civic Responsibilities of Democracy in an Industrial District," by Mr. Paul U. Kellogg, who was the director of the famous Pittsburgh Survey. His noble, humane view of our less fortunate brethren as a tremendous potential asset in our industrial development, ought to spur to beneficent action the most selfish, mammon-serving tyrant.

At first one is inclined to feel that Mr. Woodruff and other social reformers of his type are too easy-going and optimistic; but one soon discovers it is all part of their method of social reform—the method followed by most of the men of the National Municipal League type. It is the method of improving things by appreciation; by believing there is good in other men; by assuming that most people really want good government, and that even the worst politicians have their good qualities to which appeal can be made. It is the opposite of the method of denunciation, the method of pessimism, which is the method many of the clergy are too prone to fall into, when they embark upon the troublesome sea of social reform. The method of optimism relies on the plain statement of the facts about municipal conditions, and the inevitable working of those facts upon the social conscience of the community. It calls attention to what has thus far been done for the improvement of city government; instead of denouncing the evils and the men responsible for them.

In the words of Mr. Woodruff (page 154), "the significant thought (in this new idea of municipal reform) is, that there is a growing desire to secure exact and definite information upon which to base indictments; which is bound to prove, in the long run, a far more effective method of bringing about real reform than an unlimited indulgence in indiscriminate abuse and vituperation."

Perhaps the danger in this method of civic reform is that new departures are likely to be taken up too eagerly, just because they are new. There seems, for example, to be a frequent desire to take up forthwith the commission plan of city government, direct primaries, the initiative, referendum, and recall, before they have been fairly tested in the places where they have been introduced. The way to secure better city government is not so much through new governmental and legislative devices, though they are sometimes necessary, as through greater vigilance on the part of all intelligent citizens. "Eternal vigilance is the price of liberty." Neither the direct primary nor any other device can secure good public officials so long as the "best" citizens allow their consciences to be chloroformed.

Nevertheless, there is grave question whether the whole basic idea of American municipal government does not need to be changed. This basic idea is that our cities are to be governed by temporary officials who need not be, and in the nature of the case cannot be, experts. This idea seems absurd. Nobody would advocate putting temporary, inexperienced officials in charge of a department store or any other large business enterprise. Yet we cling to the idea in our municipal administration on the ground that it is supposedly more democratic than to have permanent, expert officials.

This criticism of the present American idea of municipal government, and incidentally of the programme of the National Municipal League, is set forth convincingly in one of the most interesting of the papers in the volume before us, "Permanent Officials in Municipal Government," by Prof. A. Lawrence Lowell, the new president of Harvard. He maintains that municipal affairs should be administered, as in most European cities, by expert officials, with permanent tenure of office; though other men, elected at regular intervals by the people, should also have a share in the government, as they would reflect the general trend of public opinion.

To quote President Lowell (page 218): "The proper relation between these two classes of men is easily stated The current management, and for the most part the suggestion of improvements, ought to lie with the expert, but he ought to work under the constant supervision and control of unprofessional men representing the community at large. The expert ought to devote his whole time to the business, and receive a salary high enough to pay for the whole time of a man with the capacity required. The person who oversees him ought to be expected to give far less of his time. . . . Ordinarily he ought to do no more than a public-spirited citizen should be willing to do without compensation, for his duty is not to administer, but to supervise and direct the administration."

Every Churchman who hopes to exercise any influence in healthy municipal reform ought to read this book; and he ought to follow it up by reading some such magazine as *The Survey*, and thus keep informed about the progress made in various cities toward better government. This is essential for any effective leadership in civic reform.

It is of course not necessary for every citizen to know what reforms have been and are being made in every city; but it is necessary that every man who takes his citizenship seriously as a moral obligation, should keep himself informed as to conditions in his own city; and never fail at election time to cast his vote as a rational, Christian man.

SELDEN P. DELANY.

The American As He Is. By Nicholas Murray Butler, President of Columbia University. New York: The Macmillan Co. 1908. Price, \$1.00 net.

The three chapters of this book were delivered as lectures before the University of Copenhagen in September, 1908. They treat of *The American as a Political Type*, *The American Apart from his Government*, and *The American and the Intellectual Life*. In his preface the author makes this significant statement: "For a genuine understanding of the intellectual and moral temper of the people of the United States one must know thoroughly and well the writings and speeches of three Americans—Alexander Hamilton, Abraham Lincoln, and Ralph Waldo Emerson." It is evident that Dr. Butler has mastered his authorities; more than this, he has produced a treatise so illuminating and so closely packed with essential facts and logical deductions from them, that his little book deserves to be read and pondered by every thoughtful American. It is one of the best analyses ever written of our national life and character.

The Two Hague Conferences, and Their Contribution to International Law. By William I. Hull, Ph.D., Professor of History in Swarthmore College, etc. Published for the International School of Peace. Boston: Ginn & Company. 1908. Price, \$1.50.

The importance and far reaching consequences of the two Hague Conferences of 1899 and 1907 cannot be overestimated, and every student of international problems must have a thorough knowledge of these two gatherings and their conclusions and consequences. Professor Hull has long been identified with the cause of international justice and arbitration, and he spent the summer of 1907 at the Hague to study the second Conference during its sessions, and has carefully studied the documents of the first Conference. For those who desire concise and accurate information upon the origin, organization, personnel, programme, and results of these conferences, this book is indispensable.

TENNYSON AT FARRINGFORD.

BY JANE A. STEWART.

THE charming village of Freshwater, on the Isle of Wight, is distinguished as the home of the poet Tennyson for more than a half century. A long line of tourists and sightseers wend their way annually to visit this famous locality. And this year a keener interest, if possible, is felt in Farringford because of the celebration of the one hundredth anniversary of Tennyson, on August 6th.

Tennyson was in middle life (at the age of forty-four) when he went to Farringford to live. He had been married but three years to devoted Emily Sellwood, who had waited for him for a decade. With increasing income from his poems, he was now able to provide a home, and the sort of a home best suited to a poet.

In 1853, Freshwater and the Isle of Wight were not the Mecca for the crowds that they have since become. There were then the seclusion, solitude, and peace that the poet craved. The glorious breezy expanses overlooking the sea, the primrose dells beneath the cliffs, the woods and fields and country lanes invited the poet to reverie and profound meditation. As he himself described it:

"Far from noise and smoke of town
I watch the twilight falling brown
All round a careless-ordered garden,
Close to the ridge of a noble down.

"For groves of pine on either hand,
To break the blast of winter, stand;
And, further on, the hoary channel
Tumbles a billow on chalk and sand."

Behind the house there is a hill called "Mr. Tennyson's Down"; on the summit of which stands Farringford Beacon.

The name Farringford is ancient. The whole estate at one time formed part of a priory dedicated to the Virgin Mary, the Abbey of Lyra in Normandy. Many of the fields retain the old names "Prior's Field"; "Abraham's Mead," etc. The field in which stands the picturesque summer house in which Tennyson wrote many of his poems bears the name of "Maiden's Croft." An old legend exists that somewhere in the old priory grounds there is a subterranean and submarine passage to France, in which are vast treasures of gold guarded by a terrible griffin who never sleeps.

"The drive across the heart of the island from Newport to Freshwater was alone worth the journey from London," wrote Bayard Taylor in 1857. "The softly undulating hills, the deep green valleys, the blue waters of the Solent, and the purple glimpses of the New Forest beyond, formed a fit vestibule of landscape through which to approach a poet's house."

"At sunset, the golden green of the trees, the burning splendor of Blackgang Chine and St. Catherine's, and the red bank of the primeval view, contrasted with the blue of the sea (that is one view from the drawing-room), make altogether a miracle of beauty," declared Mrs. Tennyson. "We are glad that Farringford is ours."

When the poet and Mrs. Tennyson first saw Farringford it was from a row-boat in which they crossed the Solent on a still November evening, and "One dark heron flew over the sea, backed by a daffodil sky." Next day, seeing the wonderful view from the drawing-room window, they decided that they "must, if possible, have that view to live with." A fortnight later they were established, and settled down in a congenial country life, looking after their little farm and tending the poor and sick of the village, "Like a charmed palace with green walls without and speaking walls within," says Mrs. Thackeray Ritchie, the eldest daughter of Thackeray.

In encaustic tiles on the pavement of the entrance hall are the words: "*Y Gwir yn erbyn, y byd*" ("The truth against the world"). This is the sentiment which greeted the eyes of Prince Albert, consort of Queen Victoria, when he came to Farringford; of Garibaldi; of Sir Henry Taylor; of the Abyssinian Prince; of Queen Emma; of Longfellow; of Phillips Brooks; of Darwin; and a host of other great and good men and women. The interior of the house is charming; books are everywhere, as well as engravings, a few paintings, casts, and statuettes.

In this congenial environment Tennyson enjoyed life to the utmost, ranging over the downs in his ample cloak and slouched hat, an object of great interest to the country folk. That they had vague ideas as to his occupation is illustrated by the reply made by a Freshwater boy whom a lady asked whether he knew Mr. Tennyson.

"He makes poets for the Queen," said the boy.

"What do you mean?" asked the lady.

"I don't know what they means," said the boy, "but p'lice-man often sees him walking about a-making of 'em under the stars."

At Farringford Tennyson had great opportunity to continue the studies of nature for which he had always had a great fondness. On bright, starlight nights he would climb up to the flat roof of the house to carry on his favorite pursuit of studying the stars. In the early morning he repaired to the woods to listen to the song of the nightingale. No poet, not even Wordsworth or Bryant, has shown a more observant eye for the wonders of earth and air, which furnish countless similes for his poems. "Almost the first time I ever walked out with him," said a friend, "he told me to look and tell him if the field-lark did not come down sideways upon its wing."

Tennyson took long walks in all kinds of weather, a fact which was no doubt conducive to his longevity. Even when over 80 years of age he took his four-mile walk each day. He joined heartily in the sports of his two sons when they were little. The eldest, Hallam, who became his father's closest companion, records: "We raced up hill and down dale. . . . We sat together on a bank in one of our home fields, and father would read to us, or in cold weather would play football with us boys in an old chalk pit or build castles of flint on the top of the

"Beacon Cliff," and we all then cannonaded from a distance, or he would teach us to shoot with bow and arrow."

Tennyson was very social and hospitable. He made visits to numerous congenial friends on the island, although he had an aversion to dining out, and his hospitality was extended to friends of whom he was fond, and whom he sometimes entertained by readings from "Maud," "Enoch Arden," and other poems produced at Farringford. Sir Henry Taylor, a valued friend of Tennyson's, writes:

"Alfred came down to see me yesterday, and was very cordial in inviting me up to his garret. He really does look a very grand man. . . . He has all the charm of a little child as well as that of a great man, and that deep voice of his is very music to me."

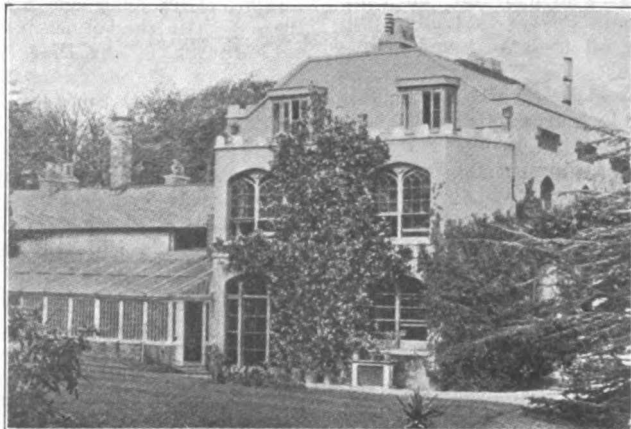
The increasing fame and the popularity of the resort brought swarms of curious tourists to the Isle of Wight, and forced Tennyson, in 1867, to seek a summer home elsewhere. He built a beautiful country seat in a most secluded spot, at Haslemere, Surrey, called Aldworth, a white stone Gothic house overlooking a magnificent view.

It was on the ride between Farringford and Aldworth that the beautiful poem, "Crossing the Bar," was written. Farringford was never given up. But the retreat at Aldworth, where not even the most curious could find entrance, was made necessary. Tennyson was even obliged to close the iron gates at Farringford park against the vandals who devastated the beautiful shrubs and trees for souvenirs to carry to distant homes. In June, 1892, just four months before his passing, he left Farringford for the last time.

In the quiet churchyard at Freshwater, where Lady Tennyson was laid to rest, is an inscription in loving memory of the great poet "whose happiest days were passed at Farringford," and upon it are these lines:

"Speak, living voice! with thee death is not death;
Thy life outlives the life of dust and breath."

THE FAITH which has no difficulties is scarcely worthy of the name of faith at all. It is the faith in the blue sky while all around are storm and ruin, that counts—the faith of the young bird in the sunny land to the south which it has never seen, but toward which it flies with the first signs of winter.—*New Guide*



FARRINGFORD, TENNYSON'S HOME AT FRESHWATER,
ISLE OF WIGHT.

HOW THE DEACONESS WON: A TRUE STORY.

BY MRS. J. D. H. BROWNE.

DEACONESS M— was going her rounds one day, looking up people who might be induced to connect themselves with a new mission about to be formed on the outskirts of a western city.

She had called at every cottage but one in the street which had been allotted to her, but this one seemed uninhabited—a poor, dismantled looking place standing within a broken fence, in a wilderness of weeds. The Deaconess had twice approached it and twice turned away. She went back to the neat little house she had just left and inquired.

"Oh, yes," the woman answered, "there are folks living there. I wish they'd move away, for the place is an eyesore."

"Can you tell me their name?"

"No, that I cannot. I wouldn't go there, if I were you."

The Deaconess thanked her, and walked back to the forbidding looking place. The little gate hung half off its hinges and there was a path between the weeds to the house door. Through the curtainless windows she caught sight of a woman's head. The Deaconess is a rather timid woman, and hesitated a moment before knocking. There was a scurry of feet and then the door was opened and a thin, colorless face, with angry eyes, looked out.

The Deaconess has eyes full of kindness, and she met the fierce look with one which has brought comfort to many people.

"Well," said the woman, "what do you want?"

"Will you let me come in?"

"No; what do you want with me?"

"There is a mission to be started near here, and I wanted to know whether you wouldn't like to connect yourself with it. You have children?"

"You needn't waste your time talking with me. I have no use for you Christian people" (this with a bitter sneer) "you are all frauds, anyway."

"Won't you let me in for a few moments?"

"Who is it, mom?" asked a shrill little voice, and a half-clad child forced itself in front of the woman, while a girl of about thirteen peeped over her shoulder.

"Why should I let you in? You'd want to talk religion, and I don't believe in it. The churches don't have no use for the poor, anyway. Come in, Billy," and she pulled the boy in roughly, and shut the door.

It had not been a very encouraging interview, but Billy had reached out a grimy hand and touched the Deaconess' dress, and she had clasped the little fingers for a moment and looked down into the childish eyes with a promise which the childish soul had understood. She knew well that mothers' hearts were most easily reached through their children, and so left with the hope that her next visit might be an improvement on the first.

Arrived at home that evening, the Deaconess looked through her little store of clothing—donations from friends interested in her work. Her experienced eye had taken Billy's measure, as well as that of his sister; for the little boy she selected a comfortable outfit, for the girl a pretty print dress, a hair ribbon, and a pair of shoes. Into the package she put a child's picture-book, a toy or two. There were probably other children.

She let a few days pass and then, taking a car to the point nearest her destination, again made her way to the cottage. It looked as desolate as before, but this time a sunburnt boy, hatless and shoeless, was visible, apparently trying to construct a shed of some sort in a corner of the weedy yard. Putting up a prayer for help, the Deaconess, her bundle in her arm, again knocked at the inhospitable door, and again the fierce-eyed woman opened it.

"Well," she said, with the faintest touch of a bitter smile, "you've come again? Didn't I tell you I didn't want no Christian woman 'round here? You go somewheres else and talk religion."

"I haven't come to talk religion," said the Deaconess, "I have brought something for the children. Won't you let me in this once? Why shouldn't you let me in? I'm a woman like yourself."

"Don't seem to me as I'd want to go where I wasn't wanted," the woman said, with a touch of grim amusement, and here Billy came to the rescue.

"Let her in, mom," he said, thrusting himself into the opening, "she's good—she's got sumfin for me." And the next moment the Deaconess found herself in a poor, squalid room,

bedroom and kitchen in one. The woman dusted off a chair and ungraciously pushed it towards the insistent visitor.

"You see I've got a fine house to have you come into," she said. "Maybe you wonder I ain't glad to see you."

"No," said the Deaconess, "I don't wonder. If I were in your place perhaps I should have done the same; but now I want to tell you, if you had a fine house and everything nice about you, I shouldn't have been at all anxious to come in. Can't you believe that I want to help you? I *can* help you, if you will let me."

The kind eyes, the simple speech, the evident sincerity, perhaps, too, the dress that seemed to make this person different from others—everything together broke down the barrier, and suddenly the woman covered her face and sobbed. Then the Deaconess knew that the Lord had opened the way for her.

There is such a narrow line oftentimes between success and failure, but now everything would be easy. Before she left that day she had heard the whole story. The husband was a hard-working man and things had gone all right till work failed during the financial depression. He was, alas! only one in thousands who had been thrown out of employment.

They began the down-hill road by selling off their furniture, piece by piece, for bread; then their little cottage, for which they had saved so long, went also, and they moved from one wretched place to another. One day the husband came home, after meeting an old friend who was going to Alaska, to try his luck—the man made up his mind to go with him. It seemed the only chance; he must take it. What was left from the sale of the cottage was divided. His share was barely enough to take him to Dawson. The rest his wife and children were to exist on till he could send them something—if things went well with him.

The little hoard was getting down, down. The children were too young to do anything; one was little more than a baby; the mother, ^{in the interest of} send us a contribution. Yes, it was all pitiful enough, but the most pitiful feature was the fact that this poor woman had been living without God in her life, without faith in God or in her fellow-beings.

The Deaconess did not "talk religion," but she was a living witness to it.

"See," she said, "I have brought Billy some clothes and this, I thought, might fit your little girl. It will be nice for school. If you could spare her through the holidays, I know a nice place where she might be very useful and could earn quite a little, taking care of a child. And was that your boy I saw in the yard? Why, if he had some garden tools he might make quite a useful garden here. I will see that he has them."

How trifling it all was, and yet what a new life it opened up to this despairing woman. How it softened the hardened heart and changed the expression of the worn face from sullen defiance to tearful hopefulness!

Billy and the baby were seated on the floor with the picture-book and the toys. The little girl was gazing with speechless comfort at the dress, the ribbon, the shoes, which were to make her feel that she was no longer a laughing-stock among her school-fellows. The boy was called in from his aimless work, to be told of the glowing prospect of garden tools and seeds. When the visitor left the woman kissed her hands and faltered out a hope that she would come again, soon.

"You would not have known the place in a month's time," the Deaconess said. "All the weeds had gone, the yard was spaded up and partly planted; the gate was mended; cheap, tidy blinds were at the windows. And among the scholars enrolled at the mission Sunday school were Alice and Jim and Billy Merton, and mother and children have begun to attend the mission services."

This little incident was told me very simply and unconsciously by my friend the Deaconess. Doubtless it was one of very many she might have told me. It impressed me very strongly with a sense of the value of a life devoted to good works. Such a life is an interpretation of God's love. It made me feel, too, that life can bring no purer or more perfect joy than the joy of service, which brings us into closest touch with Him who was among men "as one that serveth."

"HIS REVELATIONS are not reserved for those more definite acts of communion with Him, which we call prayer. The larger parts of life are illuminated by His Presence. When we realize that all our work for Him, then we shall learn to expect such visits of encouragement and guidance as some great employer of labor now and again pays to his work-people."—*Dr. G. S. Walpole.*

Church Calendar.



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

Personal Mention.

THE Rev. H. G. BUISCH, rector of Trinity Church, Middleport, N. Y., has accepted an appointment by the Bishop of Pittsburgh to the charge of St. Barnabas Church, Tarentum, and Trinity Church, Freeport, Pa., and will enter upon his new duties September 1st.

THE Rev. T. S. CHILDS, D.D., has announced his intention to resign Chevy Chase parish in the diocese of Washington.

THE Rev. LEFFERD M. A. HAUGHWOUT has accepted a call to the rectorship of Christ Church, Meadville, Pa., in the diocese of Pittsburgh, and will enter upon his duties October 1st.

THE permanent address of the Rev. W. H. MEADE, D.D., has been changed from Kingston, N. C., to 827 West Main Avenue, Knoxville, Tenn.

THE Rev. HERBERT I. OBERHOLTZER, (G. T. S., 1909,) will take charge of Calvary Church, Roslyn, Wash. (District of Spokane), about September 1st.

THE Rev. WELLES M. PARTRIDGE, rector of St. Michael's Church, Marblehead, Mass., has been granted a leave of absence, without stipend, from the first of next October till the following May. It was stated in these columns some time ago, but without his authority, that he had permanently given up his work in Michigan, and hopes to get his first real holiday for ten years.

ORDINATIONS.

PRIESTS.

HONOLULU.—In St. Andrew's Cathedral, on the Fourth Sunday after Trinity, by the Bishop of the district, assisted by eight priests, the Rev. SHIM YIN CHIN. The sermon was preached by the Rev. Kong Yin Tet of St. Peter's, Honolulu, who also acted as interpreter for the Bishop and presented the candidate. The new priest was educated in China, where he was formerly connected with the Lutheran denomination. He has spent ten years in Hawaii and was ordered deacon on May, 8, 1905, and assigned to St. John's (Chinese) mission at Kula, on the island of Maui, where he still labors.

DIED.

WARNER.—Entered into the rest of Paradise at Windham, Conn., on Monday, August 9, 1909, CORNELIA ESTELLE, daughter of the late James and Anne J. WARNER of Jersey City.
 "Grant her, O Lord, eternal rest, and let Light perpetual shine upon her."

MEMORIALS.

THE REV. WILLIAM REED HUNTINGTON. OBITUARY MINUTE ADOPTED BY THE COMMITTEE OF CLERGYMEN APPOINTED BY THE BISHOP OF NEW YORK.

The undersigned, a committee appointed by the Bishop of New York to draft a minute on the death of the Rev. WILLIAM REED HUNTINGTON, D.D., D.C.L., L.H.D., late rector of Grace Church, New York, cannot find words to express the thoughts and feelings which crowd for utterance. To his mourning family we offer our heartfelt sympathy; and there is a general sense of emptiness in the diocese of New York, and in our whole American Church, now that this great man is gone. For his was a personality singularly exuberant in natural gifts of intellect and spirit; and moreover, the grace of God abounded in him. He was great as a seer and prophet; as an organizer and administrator; as an ecclesiastical statesman; as a master of the English tongue, thinking incisively and speaking winged words, most powerful in parliamentary debate; as a pastor of troubled souls; as a friend of his fellows, faithful to the uttermost. He never shirked a burden which belonged to him, and he shared unselfishly the burdens of many others. His long career was marked by rare consistency. One always knew where to find him. Keenly alive to the weaknesses of men and the evils of the day, he was nevertheless no pessimist; rather he was persistently hopeful of men and things, and at three-score and ten he was still ready for vast enterprises, manifesting in manifold activities his unique resourcefulness.

In social intercourse his humor and alert in-

tellectually were sweetened by the gentleness of spirit which was never quite hidden beneath his mantle of natural reserve. He did not ask for sympathy, but was quick to extend it to all who opened to him a truly troubled heart. Sincere himself to the very core, he elicited sincerity from everyone with whom he had to do; and many who had felt in him something of the shrewd Puritan, bred in the nipping and the eager air of Eastern Massachusetts, found in Dr. Huntington, when sorrow fell upon them, a pastor of souls whose touch was like an angel's of mercy.

He would not wish us to dwell here on the achievements of his life, so uncommonly successful, so thorough in its service. But at least mention must be made of his work in the General Convention for the enrichment of the Prayer Book, and for its more flexible use; of his lifelong zeal for Church Unity; of his splendid part in the upbuilding of the New York Cathedral; and of the exhibition, in and through his great parish, of what the "institutional church" might be, when the proper man and the proper circumstances meet, and there is the strength of will not to let worship be overborne by clubs and classes.

It was a characteristic act of his when, at the period of life fixed in his mind beforehand, he tendered his resignation as rector of Grace Church. In his own lion-heart he did not feel superannuated; but if his vestry thought that his day was done, he was willing to retire. And when they signified their unwillingness to let him go, with the gladsome energy of interior conviction he buckled on his harness once again. Equally characteristic was his use of the fund which, at this juncture, was raised for him as a personal testimonial from admiring parishioners. A stranger to the situation and the man might have deemed it ungracious on his part to decline to use the income of that fund for himself, so long as he was able to continue at his post; but his friends recognized that it was simply the sternly conscientious Christian man—with a touch of the old Puritan in him coming out once more in the sweet guise of self-denial—refusing to divert to his personal comfort what he felt to be the largess of his people in his judgment, would be better devoted to God's poor. That one act of his, in its rigid charitableness, wrought more for the cause of Christ in this community than many larger bounties, more widely advertised.

In any account of him one trait cannot be passed over: his instinctive faculty for leading men. Real leadership is rare. Most men, it has been remarked, enjoy the luxury of being commandeered in thought and action. But every now and then a man appears who is born to lead. The man himself could not tell how he does it. He simply is. And somehow even if his associates at times mistrust his judgment, they find positive delight in following him notwithstanding. Who lives shall see the end of the matter; but this man feels sure beforehand, and never quails. He does not accomplish his effects by ingenuity or subtlety, or by the arts of petty diplomacy; but in broad, sudden ways he sees what he wants, and says what he means, and chooses from his followers the right for the right place, and goes ahead. You may not say that he possesses this or that single quality conspicuously; you may rather say that of some of those who cooperate with him as his deputies. But although the deputies may even seem to surpass the master in separate qualities of brain or of morale, nevertheless he dominates and guides, and in his presence dissent is seldom audible. Not that he has an overweening and disagreeable ambition to impress himself; but there is an aura of personality about the master which silences opposition and assures compliance and fealty. This is sometimes so even if the leader be not a supremely good man; but when genuine goodness is superadded to the rest, then the effect is beyond compare. And such was Dr. Huntington. What rendered him, as a leader, most difficult to withstand, was his intrepid righteousness. Those who opposed him were obliged to feel that their own views must be purged of much dross before they could compete with his. His strength was as the strength of ten, because his heart was pure. It was his uncommon personal integrity, his entire truthfulness, that fused in him what to many seemed to be the contradictory tendencies of his temperament, radical and conservative. On the one hand, he could not bear that men of the present should halt and stumble over the rubbish of the past; and this made him radical in the eyes of some. On the other hand, he had too keen a sense of the continuity and vital force of human history, and of ecclesiastical institutions, to be willing to break rashly with real traditions; so that he often surprised by his conservatism people who expected him to be radical. Yet both radicals and conservatives, when they were personally thrown with this great leader, ended by applying to him the saying of the prophet Micah: "He hath showed thee, O man, what is good."

He saw men and things always in the mirror of eternity, and therefore he was a man of prayer. From the pulpit of Grace Church he made his hearers feel that they were set apart awhile from the flowing of time, and were deal-

ing with the life that shall always be. We must find our minimum of faith not outside of us, but in us; not in the old learning or experience of others, nor in any science outside of us to-day, but within the heart of whatever science or experience we have made our own. He would shake religion from its wrappings for us.

New York will be a different place without him. We want these public souls—men who, as Carlyle says, know God otherwise than by hearsay and can tell us what divine work is actually to be done here and now in the streets of New York, and not of a different work which behooved to be done in old Judea—men of whom no infidel would ever think what Voltaire is reported to have said of the preacher Massillon: "It is in vain you try to preach to me, for you are not really my enemy." Dr. Huntington, like the rest of us, was overwhelmed by the awful mystery of life and death, of past and present and the world to come; yet in it all there was for him but one controlling question: What is the mind of Christ about it, and what the great, unresting, merciful Heart of the Universe? Dr. Huntington was sure that Jesus knows: that whoso hath seen Him hath seen the Father; and that by His life we have the light of the knowledge of the glory of God in the face of Jesus Christ. Therefore with the absorption of a tireless, effective man, as a disciple of Jesus, loving the work more than the rewards, he went about doing good; and his works do follow him. He might have been a Bishop; but he preferred to lead from lower down; and from his metropolitan parish his influence penetrated to the corners of our commonwealth, and far beyond. His vision was so vast of the possibilities of religion in our times that he could not but be unselfish; he would not keep for himself what was meant for mankind. For him human life, in Church and out of Church, is a perpetual education in living with God and loving God; and to be alive to beautiful things and do heroic deeds—to smile and suffer and forbear: to choose what is hard rather than what is easy, and what is pure rather than impure, here on earth for a little while—is to perform the first act of that everlasting drama which is eternal life with God. So, as he spoke to us and acted in our midst, we could see the *gloria certaminis* in his face; as when, in Tennyson's allegory of the Round Table, Sir Galahad answers to the protests of his king, who would withhold him from his arduous quest:

"But I, Sir Arthur, saw the Holy Grail.
 I saw the Holy Grail, and heard a cry—
 O Galahad, and O Galahad, follow me."

GEORGE WILLIAM DOUGLAS,
 WILLIAM T. MANNING,
 J. LEWIS PARKS,
 ERNEST M. STIRES,
 CORNELIUS B. SMITH.

REV. LOUIS NORMAN BOOTH.

In loving memory of LOUIS NORMAN BOOTH, priest, entered into rest August 19, 1907.
Sursum Corda.

ALICE GRIFFITHS WHITTEMORE.

At rest 29 July, 1909, ALICE GRIFFITHS WHITTEMORE. In calling His servant home, God has left us the memory of a life of singular strength and sweetness; a life in which love for the Church and the Faith, love for her home, patience and determination and fortitude, were exhibited in far more than ordinary measure. It was a rare character, understood only by those who knew her in the intimacy of friendship, that steadily developed here under the beneficent influences of that religion that, above all else, came first in this devout and loving soul. Beyond, where God has received His child, those heavenly virtues will grow in free and full expansion. May her place be with Him in peace, and her abode in holy Zion, through the mercies of Christ her Saviour!

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

There will be a Retreat for clergy at Holy Cross, West Park, N. Y., conducted by Father Hughson, O.H.C., beginning Monday evening, September 20th, and closing Friday morning, September 24th. There will be no charge and no collection for expenses. Offerings may be placed in the alms box. Further information will be furnished by the guest master at Holy Cross. It is important to make an early application in order to secure accommodation.

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.

EXPERIENCED teacher of French and German wanted. A woman. Address: PRINCIPAL ALL SAINTS' SCHOOL, Sioux Falls, South Dakota.

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.

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

POSITIONS WANTED.

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.

MARRIED priest desires large field either parish, missionary, or travel in any capacity. Best of credentials. R. C., care LIVING CHURCH, Milwaukee, Wis.

AN American priest desires to recommend personally to a missionary Bishop, a lay-reader of the Episcopal Church of Scotland who desires priest's orders. He has a good knowledge of the English Bible, slight knowledge only of Greek; earnest speaker; most self-sacrificing; very successful with men; experienced. Age a little over 40; no means. Highest testimonials from Scottish Bishop and priests. The man would do splendid work at home, but refused because not a 'varsity man or its equivalent. Address, before September 8th, Rev. H. RANSOME, care Girard Trust College, Philadelphia.

REGULAR duty as Mass priest, or as chaplain of an institution, or as private secretary and chaplain. Address: EASTBURNER, care of LIVING CHURCH, Milwaukee, Wis.

ALERGYMAN'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.

CHURCHWOMAN, having practical experience and Domestic Science training, wishes position as matron of institution, either hospital or boarding school. Excellent references. Address: E. M., care LIVING CHURCH, Milwaukee, Wis.

MIDDLE-AGED trained nurse, an Episcopalian, would like a position as house-mother and nurse in an Episcopalian Institution. NURSE, 1314 Asbury Avenue, Evanston, Ill.

PARISH AND CHURCH.

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

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.

CHOIR EXCHANGE.

ORGANISTS wanted for several Episcopal Church vacancies. \$500 to \$1,000. Write WEBSTER'S CHOIR EXCHANGE, 186 Fifth Avenue, New York.

UNLEAVENED BREAD.



ST. MARGARET'S CONVENT
17 LOUISBURG SQUARE, BOSTON, MASS.
ALTAR BREAD

Samples and Price List sent on application
ADDRESS, SISTER IN CHARGE ALTAR BREAD
COMMUNION BREADS and Scored Sheets.
Circular on application. Address Miss A. G. BLOOMER, Montrose, N. Y.

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

CHURCH EMBROIDERY.

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

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

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

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.

SHOPPING.

MRS. M. C. DRISLER, experienced general shopper. No charge. Bank references. 60 West Seventy-fifth Street, New York City.

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.

PRIEST'S WIFE desires to make infants' trousseaux. For all particulars, address K, care LIVING CHURCH, Milwaukee, Wis.

CHURCH SERVICES AT SUMMER RESORTS.

NEW HAMPSHIRE.

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

NEW JERSEY.

ATLANTIC CITY AND SUBURBS.

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

ASCENSION, Pacific and Kentucky Avenues. Rev. J. H. Townsend and Rev. Dr. H. M. 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, 6:45, 7:15, 7:45.

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

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

GOOD SHEPHERD, 20 N. Rhode Island Avenue. Rev. Paul F. Hoffman. 7:30, 10:30, 8:00; daily, 7:30 and 10:30.

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

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

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

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

NEW YORK.

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

APPEALS.

EPHPHATHA REMINDER AND APPEAL.

Again, the Church's "Voiceless Ministry," prosecuted in eight Mid-Western dioceses, appeals for offerings on next 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.

EPHPHATHA APPEAL.

Prayers and offerings for the Church Work among the Deaf in the dioceses of Chicago, Milwaukee, Fond du Lac, Minnesota, Quincy, Springfield, and Michigan City are desired on the Twelfth Sunday after Trinity, August 29, 1909. Rev. GEORGE FREDERICK FLICK, 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. McCLOURE, Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

Gifts for Missions are Trust Funds. They are carefully administered by

THE BOARD OF MISSIONS

as the authorized agent of the whole Church. Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter, was 6 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Send for it.

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

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

ACKNOWLEDGMENTS.

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

C. C. P., Illinois, \$5.00; T. H. B., Maine, \$100; E. A. A., Massachusetts, \$5; J. H. B., Pittsburgh, \$200; M. E. P., Massachusetts, \$1; F. L., New York, \$6; C. W. C., Vermont, \$3; Calvary Church, Germantown, \$10; T. C. W., Virginia, \$5; Rev. and Mrs. Wm. C. C., New York, \$27.50; "East Carolina Layman," \$10; "Retired Clergyman," \$5; "A Friend," Ohio, \$5; A. P. T., Massachusetts, \$3; L. S. R., New Hampshire, \$10; R. C. S., New York, \$10; St. James' Chapter Woman's Auxilliary, Virginia, \$10; G. L. B., New Jersey, \$5; W. F. H., Georgia, \$5; M. L. W., New York, \$3; P. M. B., Virginia, \$2.50; M. L. E., Georgia, \$5; Cash, \$2; L. F. M., Long Island, \$5; A. T. R., Massachusetts, \$50; J. H. R., Connecticut, \$5; D. B., Washington, \$10; R. M., Western New York, \$10; Bp. and Mrs. A. M., South Pennsylvania, \$100; D. T., Canada, \$100; K. B., Wisconsin,

\$1: F. A. D., Sallna, \$10; H. L. D., New York, \$10. Total, \$739.

ALFRED J. P. MCCLURE,
Treasurer, General Clergy Relief Fund.
Church House, Twelfth and Walnut
Streets, Philadelphia.

INFORMATION AND PURCHASING BUREAU.

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

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

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

THE LIVING CHURCH

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

NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).

Thos. Whitaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

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

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W. Woodward & Lothrop.

ELIZABETH, N. J.:

Franklin H. Spencer, 947B, Anna Street.

ROCHESTER:

Scranton, Wetmore & Co.

CHICAGO:

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

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

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

LONDON:

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

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

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.

BOOKS RECEIVED.

[All books noted under this head may be obtained of THE YOUNG CHURCHMAN CO., Milwaukee, Wis.]

THOMAS Y. CROWELL. New York.

Bethlehem to Olivet. By J. R. Miller, D.D., author of *Making the Most of Life, Silent Times, etc. The Life of Jesus Christ.* Illustrated by Modern Painters. Price \$1.50 net.

The Mind of Christ An Attempt to Answer the Question, What Did Jesus Believe? By T. Calvin McClelland, D.D., Minister of the Memorial Presbyterian Church of Brooklyn, N. Y. Price \$1.25.

The Young Man's Affairs. By Charles Reynolds Brown, author of *The Social Message of the Modern Pulpit, The Main Points, etc.* Price \$1.00 net.

RIVINGTONS. London.

The Church of the Apostles: Being an outline of the History of the Church of the Apostolic Age. By Lonsdale Ragg, B.D., Oxon. Prebendary of Buckden in Lincoln Cathedral, English Chaplain at Venice, Sometime Warden of the Bishop's Hostel, Lincoln.

E. P. DUTTON & COMPANY. New York.

The Score. By Lucas Malet (Mrs. Mary St. Leger Harrison). Price \$1.50.

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PAMPHLETS.

The Suffragette. By Robert A. Holland, S.T.D., D.C.L., Lecturer in the Philosophy of Religion in the University of the South. Reprinted from *The Sewanee Review* for July, 1909.

An Address. Delivered by the Ven. Archdeacon Robert Nelson Meade, Secretary of the Pittsburgh Sunday-School Institute, Pittsburgh, Pa., before the Church Sunday-School Institute of Syracuse, N. Y., at Trinity Church Parish House, March 2, 1909, and published by the Institute.

Symbolism. Manuals for the People. No. 2. Edited by the Rev. J. Attwood Stansfield, Editor *The Sign of the Cross.* The Anchor Press, Waterville, Conn.

The Abyssinian Church. By Archdeacon Dowling, D. D., Commissary for Eastern Church Intercourse within the Anglican Bishopric in Jerusalem. (Cope & Fenwick, London).

The Egyptian Church. By Archdeacon Dowling, Commissary for Eastern Church Intercourse within the Anglican Bishopric in Jerusalem. (Cope & Fenwick, London).

THE CHURCH AT WORK

LOSS BY DEATH TO THE CHURCH IN CANADA.

THE DEATH occurred on August 3d at Richmond, province of Quebec, Canada, of the Ven. HENRY ROE, Archdeacon of Quebec, one of the oldest and best known of the Dominion clergy, at the age of 80 years. He was born in 1829, and was graduated at Bishops' College, Lennoxville, as B. A. in 1850; M. A., 1867, and D. D. in 1870. He was ordained deacon in 1852, and priest in 1853, by Bishop Mountain of Quebec, and was successively rector of St. Matthew's, Quebec, and of St. Ann's, Richmond. He was called to the Chair of Divinity in Bishops' College, Lennoxville, in 1873, became dean of the faculty in 1878, and retired in 1899. Archdeacon Roe was the author of numerous works on Church questions. On July 4, 1902, he celebrated the fiftieth anniversary of his ordination, special jubilee services being held in St. Ann's Church, Richmond, by the Rt. Rev. Dr. A. Hunter Dunn, Bishop of Quebec. Two addresses, one from the corporation of Bishops' College, and another from the alumni of the same institution, were presented to the Archdeacon, who was also the recipient of numerous letters and telegrams

of congratulation from all parts of Canada and the United States.

The funeral took place August 6th, at St. Ann's Church, Richmond, where the service was conducted by Archbishop Hamilton of Ottawa, Bishop Dunn of Quebec, and Rural Dean Hepburn. Archdeacon Balfour and a number of the clergy were present. After the service, the remains were taken to Lennoxville for interment.

IN MEMORY OF BISHOP ATKINSON.

THE PROGRAMME of exercises held in connection with the laying of the cornerstone of the Church of the Holy Comforter (Bishop Atkinson Memorial Church), Charlotte, N. C., began with a banquet on Thursday, August 5th, the laying of the stone being arranged to take place the following day, the Feast of the Transfiguration and the 102d anniversary of the birth of Bishop Atkinson. The Bishops of East Carolina and of North Carolina were guests of honor. The banquet was given by the men of the Church of the Holy Comforter complimentary to those who had come to Charlotte to take part in the exercises on the next day. Speeches were

made by the Rev. G. W. Lay, the Rev. A. R. Berkeley, the Rt. Rev. Robert Strange, D.D., R. H. Peaseley, and Ernest Field.

Preceding the laying of the stone a service was held in the morning at Latta Hall, where the Church of the Holy Comforter is worshipping during the erection of the new edifice, at which an eloquent historical address was delivered by the Bishop of East Carolina on "The Growth of the Church in North Carolina." Then followed Morning Prayer and a celebration of the Holy Eucharist. In the afternoon the exercises preliminary to the laying of the cornerstone consisted of the reading of Holy Scripture and an enumeration of the articles deposited. Then followed the address of Bishop Cheshire, which was a touching tribute to Bishop Atkinson as a Churchman and a Bishop. Among the many incidents detailed, the following account of the course of Bishop Atkinson during the Civil War is of especial interest:

"Some time in 1861, after North Carolina had seceded, he received the canonical notice of the election of the Rev. William Bacon Stevens as Assistant Bishop of Pennsylvania. As the diocese of North Carolina had as yet taken no action towards changing its rela-

tions with the Church of the United States, he felt it to be his duty to signify to the Presiding Bishop his canonical consent to this election. In March, 1862, still before any action by this diocese, he was asked to take part in the consecration of his friend, the Rev. Richard H. Wilmer, as Bishop of Alabama. Dr. Wilmer could not be consecrated in accordance with the constitution and canons of the Church in the United States, and the proposed constitution of the Church in the Confederate States had not yet been ratified. Dr. Atkinson thought that the constitutionality and regularity of the transmission of the episcopal commission were of too much importance to be set aside merely to avoid a few months' delay. He therefore felt obliged to decline to take part in the consecration of a Bishop, which he regarded as unauthorized.

"These two cases, first his concurrence in the election and consecration of a northern

Bishop Cheshire expressed the conviction that to Bishop Atkinson, more than to any other man in the United States, was due the fact that the Church is to-day united and that there is no North and no South, as in the case of the denominations. Addresses were also made by the Bishop of East Carolina, the Rev. George W. Lay, rector of St. Mary's, Raleigh, and by the Ven. E. A. Osborne, Archdeacon of Charlotte Convocation. The many clergymen present represented practically the whole state. The Bishop of Asheville and several of his clergy were unable to be present on account of an ordination and the meeting of the Convocation of Valle Crucis.

DEATH OF REV. ALLAN PATTERSON.

THE REV. ALLAN PATTERSON, missionary in charge of St. Andrew's, Green Lake, and assistant to the Rev. Herbert H. Gowen,

than twenty years a church, built largely of the stones from the rugged hillsides, was erected. A few months ago the last dollar of indebtedness was paid and the title to the property was vested in the trustees of the diocese. On the Feast of the Transfiguration Bishop Parker consecrated St. Andrew's Church. He was assisted in the service by Mr. Sill and his son, the Rev. Father Sill of the Order of the Holy Cross, and the Rev. Messrs. Goodrich, Amor, and Dow. The offering was for diocesan missions. The altar and the furniture for the chancel were given by the people of St. Chrysostom's chapel three years ago as a thank-offering for the completion of forty years of Mr. Sill's ministry among the poor of New York's west side. Mr. Sill has always urged that St. Andrew's congregation, though small and varying greatly from one summer to another, should do its share in the work of the diocese and the Church at large. The offerings at the weekly celebrations of the Holy Communion have always been given to diocesan missions and one Sunday each summer is set apart for sermon or address upon, and an offering for, Church extension at home and abroad.



LAYING OF THE CORNERSTONE, BISHOP ATKINSON MEMORIAL CHURCH, CHARLOTTE, N. C.

Bishop, and then his refusal to approve or to participate in the consecration of a southern Bishop, gave occasion for much misconception and misrepresentation of his position and feelings, and were a cause of much pain and annoyance to him. They afford, however, another example of his high loyalty to his convictions, and of the calm confidence with which he followed the conclusions of his judgment.

"This embarrassing situation was ended, when on May 16, 1862, the convention of the diocese ratified the constitution of the Church in the Confederate States, and North Carolina took its place among the dioceses of the Church in the Confederate States of America.

"In the meeting at Columbia, S. C., in October, in the proposed constitution, the Rev. Richard Hines, an old North Carolina clergyman, then representing the diocese of Tennessee, moved to substitute the words 'Reformed Catholic' in place of the words 'Protestant Episcopal,' in the name of the Church, and Bishops Atkinson, Otey, and Green voted for the change. We may almost say that this was a North Carolina vote, as only one other vote besides these four was cast for it, and that by one who had been a clergyman of this diocese, though our own clergy and lay representatives at Columbia voted in the negative.

"During the continuance of the war Bishop Atkinson pursued diligently the round of his administrative and pastoral duties; visiting his parishes and missions, comforting the bereaved and afflicted, preaching in the camp to the soldiers, and after the death of the Rev. Dr. Drane, assuming the rectorship of St. James' Church, Wilmington, in addition to his other duties."

rector of Trinity parish, Seattle, Wash., passed away last month at the age of 35 years after an illness of only two days from appendicitis. He was ordained to the diaconate in 1908 and was looking forward to his ordination to the priesthood this autumn, having completed his examination. The Rev. Mr. Gowen pays tribute to his devout and useful life in the August number of the *Seattle Churchman*.

UNION SERVICE IN PLACE OF CHURCH SERVICE.

IN HONOR of certain "union services" on the lawn of the "Christian" Church, the Church of the Advent, Cincinnati (Rev. Samuel Tyler, rector), has been closed on several Sunday evenings in summer. Mr. Tyler preached at the first of those services, ministers of various other sorts preaching on succeeding occasions.

CHURCH CONSECRATED AT NEW LONDON, N. H.

TWENTY-FIVE years ago the Rev. Thomas H. Sill, vicar of St. Chrysostom's chapel, New York, began holding services during his summer holiday in a little cross-roads schoolhouse at New London, N. H., for the scattered country people and the few summer visitors. Returning year after year to the same place, he continued these freely given ministrations and began planning for the time when a simple church might be erected. A building fund was slowly accumulated from the offerings of the congregation on the nine or ten Sundays each summer when services were held. At last, after more

HISTORIC TREASURES LOST BY FIRE.

THE HOME of Mrs. Caroline B. Alexander, on the Castle Point estate at Hoboken, N. J., which was destroyed by fire a week ago, contained many treasures historic and artistic. Amongst other losses, is the original deed from Queen Anne to Governor Cartaret, first Colonial Governor of East Jersey (1665 to 1681), and from the Governor to the Bayard family. Another loss was that of a picture by Tonyea, representing a Dutch farm scene, the painting being over 400 years old. Valuable old laces that have been in the family for hundreds of years and many other family treasures were consumed. Mrs. Alexander is a member of Holy Innocents' Church; a generous friend of the poor and unfortunate; a sympathetic probation officer of Hudson county; a philanthropist widely known throughout the state. She is a sister of Col. E. A. Stevens and daughter of Commodore Stevens and Martha Bayard, his wife.

MEMORIAL TO BISHOP NICHOLSON COMPLETED.

TWO STAINED glass windows have just been installed in the sanctuary of All Saints' Cathedral, Milwaukee. They form part of the recent addition to the sanctuary erected last year as a memorial to the late Bishop Nicholson. The design harmonizes with the numerous other stained glass windows of the Cathedral. The window on the Gospel side contains figures of three English saints: St. Chad, St. Dunstan, and St. Augustine of Canterbury, with the words: "The Holy Church throughout all the world doth acknowledge Thee." "To the greater glory of God and in pious memory of Isaac Lea Nicholson, D.D., Fifth Bishop of Milwaukee, Dean and Benefactor of this Cathedral." The window on the Epistle side of the altar depicts Moses, Aaron, and David, with the inscription: "O ye servants of the Lord, bless ye the Lord!" Then follows a continuation of the memorial sentence on the other window: "This sanctuary was erected by his friends, A. D. MCMVIII. Make him to be numbered with Thy Saints: in glory everlasting." The work is an excellent testimonial to the skill and artistic perception of the makers, Messrs. Heaton, Butler & Bayne of London, England, who are represented in this country by Spaulding & Co., Chicago.

An illustration showing the now completed memorial sanctuary will shortly appear in these columns.

FUNERALS OF REV. H. L. MITCHELL AND REV. H. E. HOVEY.

THE BODY of the Rev. HERBERT L. MITCHELL, rector of St. Peter's Church, Plymouth, Conn., whose untimely death by drowning was recorded in these columns last week, was recovered a week after his death, by the captain of a fishing schooner, who found it floating in Fisher's Island Sound, less than a half mile from the place where he met his death. The funeral services were held at Trinity Church, Portland, Conn., on the afternoon of Thursday, August 12th, and were conducted by the Rev. Dr. Hart, assisted by the Rev. John H. de Vries, D.D., and the Rev. Messrs. Lilienthal, Jones, J. N. Lewis, and W. E. Hooker. The wardens and two of the vestry of St. Peter's served as pall bearers, also an old parishioner from Grace Church, Saybrook. The other clergy present were the Rev. Messrs. Percy Barnes, Joseph Hooper, W. P. Waterbury, J. F. Nichols, George B. Gilbert, and H. B. Vanderbogat. The burial was in the cemetery of the parish, adjoining the church. The body of Clarence Blakesley, the young organist, has not been recovered.

The clerk of St. Peter's has received a message of sympathy from a committee representing the Congregational society of the village.

THE FUNERAL of the Rev. HENRY EMERSON HOVEY was held in old St. John's, Portsmouth, N. H., of which he had been for twenty-six years rector, at noon on Tuesday, August 10th. At 8 o'clock Holy Communion had been celebrated for the family in the church. The Burial Office was said by Bishop Parker and the Rev. C. leV. Brine, rector of Christ Church, Portsmouth, and a large number of the clergy of the diocese and visiting clergy were present. The body was borne from the church by the crew of the Admiral's barge from the Navy Yard and the committal was said at the grave in the historic churchyard behind the church. The honorary pall bearers were the vestrymen of the Church.

FOR THE LITTLE ONES.

THE WORK of the Church City Mission in Boston through its several agencies has been immense this summer and the recipients of the many kindnesses are most grateful for help which has often come at a most crucial point. The summer has been an extremely hot one, which has made the work more urgent and imperative. At the Sailors' Haven in Charlestown, the hall is well filled morning and afternoon each day except Sunday, the youngsters being for the most part the children of the longshoremen, who live in the neighborhood. At St. Stephen's House there are three centers of work, the kindergarten on Decatur Street in the large Sunday school room, a playroom near by, and a gymnasium where a club of boys is in charge of a competent instructor. Emmanuel House at the South End is another center of activity. There is a kindergarten in the building, and a playroom with a gymnasium, which are well patronized. The Robert Gould Shaw House in Hammond Street, also in the South End, is for colored children, of whom there are many in the neighborhood. Kindergarten work is conducted on one floor and industrial work on another. At Grace Church in South Boston there is a kindergarten in the new parish house and a playroom in the basement. There also is a good work being done for the colored folk in Cambridge through the instrumentality of St. Bartholomew's Church, where the Rev. G. Alexander McGuire is doing much to improve the condition of the neighborhood. In addition to these daily rendezvous for children, there are regular excursions to Revere Beach in the care of five experienced leaders who take the children in parties of twenty.

The Mother's Rest at Revere Beach, al-

ready referred to, not only provides a pleasant vacation for tired mothers, but many children also get a vacation there, besides those who go down for a day's outing. The house has twenty-five bedrooms overlooking the ocean. St. Mary's House for Sailors is another place where there is much activity during the summer months, and provision is also made there for the comfort and happiness of children who, but for its ministrations, might be playing on the streets subject to the evil influences which are rampant in a city's large thoroughfares. The superintendent of the City Mission, the Rev. F. B. Allen, keeps constantly in touch with the various departments and he is a very busy man.

CHURCH WORK AMONG THE BLIND.

THE PHILADELPHIA Society for the Promotion of Church Work among the Blind, which was organized by Bishop Whitaker in 1903, now employs a visitor, Miss Rendell, a communicant of the Church and a graduate from the Pennsylvania School for the Blind, for the furtherance of the work. During the past year she has sought out and paid regular visits to seventy-seven blind persons who are members of the Church. The society has had embossed in raised type most of the Prayer Book, all of the Hymnal, and lately in separate form the Communion Service, and its latest effort is the printing in raised notes of the tunes of the Hymnal for the use of blind organists. Two of the Philadelphia parishes, St. Clement's and Holy Trinity Memorial chapel, have aided in a financial way by becoming life members.

BISHOP GIVES TWO DAUGHTERS TO MISSION WORK.

A SERVICE was held on Friday night, August 10th, at the Church of the Good Shepherd, Raleigh, N. C., which partook of the nature of a farewell to the Misses Elizabeth T. and Annie W. Cheshire, daughters of the Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina, who were scheduled to leave Raleigh on the following Sunday afternoon to take up work as missionaries in China. The service was one in which foreign missions and the devotion of the lives of two young women to the spreading of the gospel among the heathen was the central thought, the sermon, a most appropriate one, being preached by the Bishop Coadjutor of Southern Virginia. Bishop Cheshire took part in the service, his participation in it making it the more impressive. A large number of local and visiting clergy were present within the chancel.

The young women are graduates of St. Mary's School, Raleigh, and both have done missionary work in the state. Miss Elizabeth Cheshire will go to the district of Hankow, China, and will teach at St. Hilda's in charge of Bishop Roots. Miss Annie Cheshire will go to the district of Shanghai in charge of Bishop Graves.

ROMAN PRIEST CONFORMS.

THE REV. JOHN V. QUINN, formerly a priest of the Roman Catholic diocese of New York, has been secured as assistant to the rector of Ascension, Washington, D. C., during the summer months. Mr. Quinn's selection met with the hearty and unanimous consent of the vestry, he having been well reported of by all who had been associated with him in his former work.

This is the church that Bishop Satterlee had used as his Pro-Cathedral. Since the beginning of the rectorship of the Rev. J. Henning Nelms the parish has increased in material and spiritual efficiency. It has just paid its missionary apportionment in full, and in the last five years improvements costing \$5,000 have been made in the parish property.

DEATH OF REV. DR. HARDCASTLE.

THE Rev. EDWARD M. HARDCASTLE, M.D., died at his home in Easton, Md., at 1:30 o'clock on Sunday, August 15th. He was educated at St. John's College, Annapolis, Md., and at the University of Maryland, the latter conferring the M. D. degree upon him in 1899. He was ordered to the diaconate in 1895 and to the priesthood in 1899, by Bishop Adams. A year of his diaconate was spent in connection with Grace Church, New York. Leaving there he became assistant at St. James' Church, Philadelphia, in which city he later became vicar of Epiphany Chapel. The years 1902-3 were spent in connection with Epiphany mission, Denver, Colo.

ALBANY.

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

Lady Chapel Added to St. Barnabas', Troy.

A LADY CHAPEL has just been made in St. Barnabas' Church, Troy (the Rev. George A. Holbrook, rector), by removing the screen separating the north transept from the nave, and installing the old altar formerly in use in the parish, with its handsome vestments. The chapel will be used for early celebrations on week days.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Personal and Other Mention.

BISHOP AND MRS. NELSON are spending August at Bayley's Island, Maine.

FRIENDS of the Rev. Z. S. FARLAND of All Saints' Church, Atlanta, sympathize with him in the recent death of his mother, in Virginia.

THE Rev. TROY BEATTY, rector of Emmanuel Church, Athens, is spending August with his family at Beaufort, N. C.

THE Rev. S. A. WRAGG, rector of Trinity Church, Columbus, Ga., is spending the summer with his family in the Maine woods. Address, until October 1st, Pleasant Pond, Caratunk, Me.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Services at St. Paul's, Harrisburg—Sunday School Started at Newberry—Notes.

THE HOLY EUCHARIST is now celebrated at 7:30 and 10:30 every Sunday and at 7:45 a. m. on holy days at St. Paul's Church, Harrisburg (the Rev. John Mills Gilbert, rector). A daily Eucharist may be expected in the near future.

THE Rev. THOMAS BELL of All Saints' Church, Williamsport, has started a Sunday school at Newberry, a place near Williamsport. The first session was held on Sunday, July 25th. The attendance is increasing week by week.

THE Rev. ROBERT F. GIBSON and his family and the Rev. Thomas Bell and his family, both of Williamsport, are spending August at Cape May, N. J.

THE Rev. E. J. HAUGHTON of Christ Church, Danville, and his family are spending the month at Eaglesmere. During his absence services are being maintained in Christ Church by a local lay-reader, Benjamin Franklin Alderman.

DURING the vacation of the Rev. J. W. Livingston of St. Augustine's Church, Harrisburg, J. P. Braselman will conduct lay services.

ST. PAUL'S CHURCH, Manheim, is being supplied during the summer by David Fernsler of Harrisburg, a postulant of the diocese and a student at St. Stephen's College, Annandale.

KENTUCKY.

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

Progress on St. Luke's, Anchorage.

THE NEW building of St. Luke's Church, Anchorage, is rapidly approaching completion and the rector, the Rev. Richard L. McCready, has announced that the opening service will be held on Sunday, October 10th, just a year since the laying of the cornerstone. For some years past the congregation has had no church edifice of its own, and services have been held in private houses or in a chapel loaned through the courtesy of the Methodists. The new church is built entirely of Kentucky limestone and the architecture is Gothic. Among the Bishops expected to be present at the dedication beside Bishop Woodcock are the Bishops of West Virginia, Lexington, and Indianapolis.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Deaths of Miss Mary Rhinelander King and A. J. Cammeyer.

MISS MARY RHINELANDER, daughter of the late Governor John A. King, died at her home, King's Point, Great Neck, Long Island, Thursday, August 12th, aged 67 years. She was a woman of great benevolence. In October last she presented to All Saints' parish, Great Neck, a valuable plot of land and a substantial dwelling house at Middle Neck and Red Brook roads, which property is part of the church endowment toward current expenses. Recently she presented a handsome altar and rood-screen to All Saints' as a memorial to her parents. Miss King was one of the wealthiest women on Long Island, and was a generous supporter of diocesan work as well as that of Great Neck parish. The funeral was held at All Saints' Church on Saturday morning. Interment was made at Jamaica.

ALFRED J. CAMMEYER, a successful business man, died recently of apoplexy at his summer home at Sea Gate, Long Island. He was born in Brooklyn sixty-nine years ago. He was lavish in his gifts to charity. The funeral was held at the Church of the Holy Communion, Sixth Avenue and Twentieth Street, Manhattan, on last Monday morning; the interment was private.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Mission Church Dedicated in New Orleans

ST. MATTHIAS' MISSION of Grace Church, New Orleans, a modest little house of worship, at Baudin Street and Hagan Avenue, was dedicated recently with impressive ceremonies, addresses being made by Bishop Sessums, the Rev. Byron Holley, rector of St. George's Church, and Rev. A. R. Edbrooke, rector of Grace Church. The mission stands as a monument to the zeal and devotion of the young men of Grace parish, particularly the members of the Brotherhood of St. Andrew, and to the faithful co-operation of the women. The mission building was erected during the past three weeks. The mission was started several years ago in Grace Church, when the Rev. Mr. Holley was rector of Grace Church.

NORTH CAROLINA.

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

Death of C. M. Busbee — Inter-diocesan Paper Projected.

ONE OF THE most distinguished lawyers and business men of the state, Charles Manly Busbee, died early on Friday morning, August 7th, at his home in Raleigh. He was a devoted Churchman, one who was always present at an early Eucharist unless detained by sickness, an active member of the Brotherhood of St. Andrew, and a vestryman of

Christ Church, from which the funeral services were conducted on August 9th. Mr. Busbee served through the Civil War, and then took up the practice of law. He served his state in the senate and house of representatives, was for several years president of the North Carolina Bar association, and was postmaster of Raleigh during Cleveland's first administration, besides filling other positions of trust and responsibility. He is survived by his wife and nine children.

ON FRIDAY, August 6th, at a meeting at Charlotte of two committees representing the dioceses of North Carolina and East Carolina, it was decided to publish a Church paper to represent the two dioceses and to endeavor to get the jurisdiction of Asheville and the diocese of South Carolina to join in the same project. The idea is to have a larger paper published oftener to take the place of the smaller diocesan publications. The name chosen is *The Carolina Churchman*. It will make its first appearance in September with the Rev. Thomas Noe of Wilmington as editor in chief and the Rev. Wm. E. Cox of Wilmington as business manager.

OHIO.

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

Preparations for Twentieth Anniversary of the Bishop's Consecration—Personal.

PLANS ARE being matured for the celebration, on Tuesday, October 12th, of the twentieth anniversary of the consecration of the Rt. Rev. William Andrew Leonard, D.D., as Bishop of Ohio. On the day of the celebration there will be early celebrations of the Holy Communion in all the parishes of Cleveland, the Bishop being the celebrant at Trinity Cathedral. At 11 a. m. a jubilee service will be held at the cathedral, at which there will be present, vested and in the procession, the combined choirs of the city parishes and all the clergy of the diocese, together with visiting Bishops and clergy from other dioceses. The preacher will be the Bishop of Southern Ohio, who was a classmate of Bishop Leonard at the Berkeley Divinity School and was consecrated in the same year as the latter. At this service the great thank-offering will be presented and laid upon the altar of the Cathedral. This offering is towards the permanent endowment of the episcopate in the diocese. Arrangements for the anniversary service are in the hands of a committee, of which the Rev. Henry E. Cooke is the chairman.

DURING the month of September, in the absence of the rector, the Rev. Dr. Breed, who is abroad, the Rev. Wilson Waters, rector of All Saints' Church, Chelmsford, Mass., will be in charge of St. Paul's Church, Cleveland. His address will be 4108 Euclid Avenue.

PENNSYLVANIA.

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

A Memorial in Rockdale Churchyard—Improvement in Bishop Mackay-Smith's Health — Work of St. Stephen's Free Dispensary—Other News of Interest.

A RECEIVING vault is being placed in the churchyard of Calvary Church, Rockdale, as a memorial of the late Mrs. John B. Rhodes. The late Bishop Lee of Delaware was a former rector of this old parish; the incumbent is the Rev. J. F. Weinmann.

BISHOP MACKAY-SMITH and his family are sojourning at their summer home, Seal Harbor, Me. The Bishop's health has greatly improved and the rheumatism with which he was sorely afflicted during the winter and spring has entirely disappeared.

THE FREE dispensary for the treatment of poor consumptives living in their homes, which has been conducted in the parish house

of St. Stephen's Church on Tenth Street above Chestnut, Philadelphia, for some years, has been obliged to remove to the House of Mercy on Spruce Street near Fourth, while the church is undergoing repairs. An excellent work has been accomplished by the dispensary and there is a great need of a similar work in different portions of the city.

THE INTERIOR of All Saints' Church (formerly the Church of the Holy Spirit), Philadelphia, is being redecorated and a system of electric lighting installed. St. Matthias' Church at Thirteenth and Wallace Streets, is also undergoing improvements and alterations.

THE CLOSING exercises of the vacation Bible School held during the summer in the parish building of the Church of the Holy Apostles', Philadelphia, were held on Friday of last week in the gymnasium building. Seventy-five scholars were enrolled and the exhibition of their work and efficiency was most gratifying. This school and a similar one at the Memorial chapel of the Holy Communion, Twenty-seventh and Wharton Streets, were established by the late George C. Thomas and his plans were carried out by his widow.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Rectory to be Built for Christ Church Parish, Houston — St. Mary's, Houston, Plans \$15,000 Edifice.

THE CONTRACT has been let for a two-story rectory for the Clemens Memorial chapel, one of the missions of Christ Church, Houston. The contract will soon be let for an addition to the chapel building, which will furnish adequate room for the Sunday school and the kindergarten and primary. The Rev. T. J. Windham is minister in charge.

ST. MARY'S CHURCH, Houston (the Rev. G. W. R. Codman, rector), is planning to build a church to cost at least \$15,000. Three lots are already owned, on one of which there is a fine rectory, the ground floor of which is at present being used for services. The congregation consists almost entirely of wage-earners.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Sunday Night Lectures at Richmond — Departure of Rev. G. D. Christian for Alaska—Clerical Vacations.

ILLUSTRATED lectures are being given at the city auditorium, Richmond, on each Sunday night during July and August. The lectures are non-sectarian, but all the lectures since the first one have been delivered by the Rev. John H. Dickinson, rector of the Church of the Holy Comforter, Richmond, who has made such a profound impression on the immense gatherings, ranging from 2,500 to 4,000, that it is more than probable that the management of the lectures will try to prevail upon him to finish out the entire course.

THE REV. GUY DOUGLAS CHRISTIAN, who has been acting as priest in charge of Epiphany Church, Barton Heights, Richmond, left with his wife on the 12th instant to take up work at Nome, Alaska. Immediately after Evening Prayer on the 8th, the vestry and entire congregation of the church met

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in the Sunday school room, and the senior warden, Thomas C. Ruffin, presented to Mr. Christian a copy of the resolutions of appreciation of his services while at Epiphany, adopted by the vestry at a previous meeting.

THE BISHOP is spending his vacation at Orkney Springs, Va., where is also the Rev. J. J. Gravatt, D.D., rector of Holy Trinity, Richmond. Rev. Robert W. Forsyth, rector of St. Paul's, Richmond, is spending his vacation in Europe, and his place is being supplied by Rev. Wm. E. Evans, D.D., rector of the Church of the Advent, Birmingham, Ala. Rev. Wm. M. Clark, rector of St. James', Richmond, editor of the *Southern Churchman*, is also in Europe. Rev. James W. Morris, rector of Monumental Church, Richmond, is on his vacation, and the Rev. M. S. Eagle is acting as supply.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

City Notes.

MEMBERS of Trinity parish are rejoicing in the good news which has reached them regarding their rector's health. When Archdeacon Williams went away he was very much broken in health owing to strenuous work. It now appears that he will return to Washington to resume his duties a full month earlier than was first thought possible.

Beginning with the first Sunday in October the afternoon Sunday school of Trinity parish will be revived. There will be in connection with the school, and indeed the chief feature of each session, a choral evensong and catechizing in the church. The period of instruction will last but thirty minutes and the whole school will march to church headed by the juvenile choir.

During the rector's absence the Rev. C. W. Whitmore is in charge of Trinity parish.

PREPARATIONS for the great Laymen's Missionary Conference (interdenominational) to be held in Washington November 11-14, continue to go steadily forward. President Taft has accepted an invitation to address the opening meeting, and arrangements are now being made by the Churchman's League to give a reception to the men and boys of local churches, at which Ambassador Bryce has consented to deliver his famous address on Missions.

WESTERN COLORADO.

BENJAMIN BREWSTER, Miss. Bp.

Acceptable Gift to Archdeacon Lyon.

ARCHDEACON LYON, priest in charge of St. Luke's Church, Delta, has recently been presented, by Mrs. J. M. Armstrong of the Church of the Redeemer, Chicago, with several pieces of communion linen of superb workmanship, consisting of corporal, chalice veil, and pall, the work of Mrs. Armstrong's own hands. The Archdeacon has promised to his Delta congregation weekly Sunday services, commencing with the first Sunday in September. The Rev. Joseph Sheerin of Detroit, Mich., is acting as his assistant for several weeks and has been placed in temporary charge of Hotchkiss and Paonia.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Whereabouts of Rev. A. S. Peck.

IT WAS stated in these columns some time ago that the Rev. Arthur S. Peck would be in charge of St. John's Church, North Adams, during July and August. As a matter of fact, he is connected with St. Paul's Church in the Canal Zone, Isthmus of Panama.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Meeting of the Wheeling B. S. A.—Death of J. D. Du Bois.

THE SECOND quarterly meeting of the Wheeling Local Assembly, B.S.A., was held in St. Paul's Church, Martin's Ferry, Ohio, on August 4th. The speakers of the evening were T. C. Nicholson of Bellaire, whose subject was "The Brotherhood Man in the World," and the Rev. E. A. Powell, who spoke on "The Brotherhood Man in the Church." These subjects were also discussed by the delegates.

THE DEATH of Joseph Dorsey Du Bois took place on Monday, August 9th, after a short illness, at his home in Leatherwood Lane, Wheeling. Although 82 years of age, Mr. Du Bois was an active member and a regular attendant at St. Matthew's Church, having been for over forty years a vestryman, and twenty years senior warden of this parish. On many occasions he had served as delegate to the diocesan council and the session last June was the first he had missed in many years. He also represented the diocese as trustee of Kenyon College. The funeral was conducted by the Bishop Coadjutor, a warm personal friend, and the Rev. Jacob Brittingham, rector of St. Luke's, Wheeling.

CANADA.

Church Consolidation in Toronto—Notes.

Diocese of Toronto.

A COMMITTEE was appointed by the authorities of St. George's and St. Margaret's Churches, Toronto, on August 3d, to arrange for the union of both parishes.

Diocese of Montreal.

ON SEPTEMBER 15th, 16th, and 17th, the Bishop will attend an alumni meeting at the Montreal Diocesan Theological College, and will conduct the Quiet Day at the College September 16th. He will hold an ordination in Christ Church Cathedral, Montreal, on October 31st.

"BUNCOMBE"

It Doesn't Always Pay to be Skeptical

When a newspaper writer and proof reader that works nights can feed himself out of dyspepsia, which most all that class suffer with, it is worth while to know the kind of food used.

This man says:

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"One day I saw a package of Grape-Nuts at the restaurant and tried some with good, rich cream. The food took my fancy at once. After a few lunches at midnight I noted an improvement in my feelings, and was able to work with less fatigue.

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"I was nearly ready to give up night work and seek health in some other walk in life, but thanks to my change in diet I am now all right." "There's a Reason."

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A Summary of the Lecture by the Rt. Hon. AND Rt. Rev. ARTHUR FOLLY WINNINGTON-INGRAM, Lord Bishop of London, with Additional Notes and Illustrations delivered at the Richmond Auditorium, Va., October 4, 1907. Transcribed by SADLER PHILLIPS, author of *Fulham Palace*. With a preface by the BISHOP OF LONDON. Cloth, viii. + 228 pages. Price, \$2.00 net; by mail \$2.15.

This volume, expanded from the historical address by the Bishop of London in Richmond, includes reprints of many hitherto unpublished papers relating to American Colonial history drawn from the archives of Fulham Palace, and contains also eight illustrations. A request to the Bishop of London for the manuscript and the appended notes was presented by vote of the American House of Bishops "in council," and was tendered the Bishop of London by a special committee of Bishops appointed for the purpose.

That committee says, in its address to the Bishop of London: "This collection so carefully made from the Munitent Room at Fulham, we and our brethren consider is too valuable not to be placed within reach of Churchmen on this side of the Atlantic, that they may learn the principles which inspired our National Church, and of the fostering care extended to the infant foundation by successive Bishops of London." The volume is, therefore, one of first importance not only to Churchmen but to all Americans.

The several chapters include: Summary of the Historical Lecture; The King's Governor in the Colonies; The Bishop of London and his Ecclesiastical Jurisdiction in America; The Missionary; Letters Patent to the Bishop of London; West India Islands; Carolina, Georgia, and Maryland; Papers Quoted at Richmond. The original papers reprinted are of great historical value.

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MUSIC

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BY THE WILL of the late precentor of Worcester Cathedral, the Rev. H. H. Woodward, a fund is placed at the disposal of the authorities of the cathedral to be used in assisting deserving boys of the choir who are "Foundation choristers." No boy, however, is to receive more than £30 per annum, nor is any chorister to receive financial help for more than three years. The benefit of the fund is also restricted to choristers who maintain a high standard of scholarship in the Cathedral choir school. A considerable sum is also left to the eight lay-clerks of the Cathedral, to be equally divided between them. To the Choir Benevolent fund is left the copyright income derived from the sale of Mr. Woodward's musical compositions. The will gives abundant evidence of the testator's keen interest in ecclesiastical music, and his affection for the Cathedral singers, both men and boys.

In a paper recently read before the vocal department of the New York State Music Teachers' Association by Mr. David C. Taylor, author of *The Psychology of Singing*, special emphasis were laid upon the importance of teaching pupils pure voice delivery without calling too much attention to muscular action. Mr. Taylor believes in cultivating the ear to distinguish beautiful tone production. He claims that through this process muscular control will take care of itself. He says:

"An important feature of all vocal instruction is the correcting of faults of production. To locate the pupil's faults the teacher generally relies, more or less consciously, on the impressions of muscular tension imparted by the sound of the tones wrongly produced. This is eminently proper, and would be effective but for the mistaken idea that the pupil must be made to understand the mechanical nature of the fault, and that mechanical means are necessary for correcting the fault.

"Voice culture is entitled to be put on the same basis with instruction in any other art. Singing has its technique, just as painting has; but this technique is not acquired by attention to mechanical doctrines or muscular operations. In the study of painting the hand acquires skill by always obeying the commands of the eye. In exactly the same way the voice attains technical perfection by following always the guidance of the ear."

There is undoubtedly some truth in this, but we hardly agree with Mr. Taylor's theory that in all cases it is useless to explain the mechanical nature of faulty tone production; for example, the elimination of the break is facilitated in many pupils by showing them the muscular tension that takes place when a register is forced above its natural limit. As there are all sorts of vocal pupils with all sorts of defects, we do not readily comprehend how they can all be made amenable to the easy method thus described by Mr. Taylor:

"To train a voice for artistic singing is a much simpler process than is commonly believed. It requires only that the student be cultivated to be a good musician, that his ear be cultivated to hear the characteristics of a pure musical tone, that he learn to hear his own voice, and that in his lessons and daily practice he constantly strive to sing tones of musical truth and beautiful quality."

Dr. A. H. Messiter has compiled for the *New Music Review* the following table of publication relating to the great masters. It is

curious in showing the influence exerted by Beethoven and Wagner, and the extraordinary interest taken in the compositions of the latter:

	Biog- raphies.	Anal. of Comp.	Critical and Gen.	To- tals.
Haydn	42	9	9	60
Mendelssohn ..	42	15	8	65
Liszt	43	34	24	90
Bach	40	25	26	91
Handel	45	27	22	91
Rossini	55	12	27	94
Verdi	73	19	25	117
Mozart	99	41	60	200
Beethoven	123	59	57	239
Wagner	109	270	396	58

THE REV. A. M. AUCCOCK is quoted as follows in the (Rhode Island) *Diocesan Record*: New England Protestantism of the former type has made failure of her work in rural New England, where the field has been all her own. Her meeting houses are deserted. In Maine, always one of her strongholds, conditions in remote regions, both moral and religious, are unspeakable. Some parts of New Hampshire and even of our own rural Rhode Island are little better. Rural communities in England in a thousand years have not gone to religious decay as these have done in two hundred years. In little hamlets clustered around the parish church in the most remote corners of the island you will often see as genuine religious life as can be found anywhere. Evangelical freedom divorced from Catholic order does not seem to have the strength for perpetuity. We want the Episcopal Church to have a trial now that she is emerging from her past weakness and for the first time in this country is really fitted for the task. Let us loyally support her in accordance with the spirit of her own institutions and on her own lines of development before we hasten to tie her down to systems which in New England apparently have had their day and are now feeling the diminution of their ancient influence.

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"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. If they did, hardly a pound of it would be sold. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned.

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THE MAGAZINES

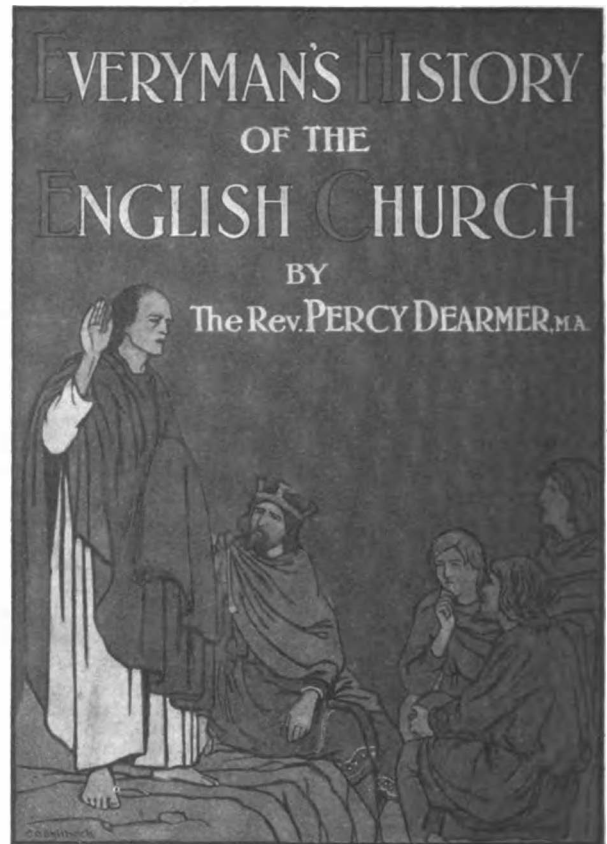
FEATURES of the August *Spirit of Missions* are "The American Church on the West Coast of Africa," by Edgar Allen Forbes, which describes the work being done by the Church in Liberia and which reveals the fact that the influence of Churchmen there is out of all proportion to their numbers; "Some Nevada Experiences"; "Liu Ching-An: A Prisoner, by E. L. Roots, an account of the sufferings for Christ of a teacher of Chinese Classics in the Wuchang Divinity School, who was arrested on the pretense of his being a revolutionist; "How a Mission Hospital Interfered with Sight-seeing in Tokyo," by An American Churchwoman; and "Beyond the Serpent Hill," descriptive of the work at St. Saviour's, Wuchang, by the Rev. Robert E. Wood. Many other articles equally interesting and instructive fill the pages of this issue, in which, as always, the "spirit of missions" is truly exemplified.

THE CURRENT number of the *Sevane Review* contains a tribute to the late Dr. Benjamin Lawton Wiggins, vice-chancellor of the University of the South, who was one of the founders of this excellent quarterly in 1889, and who for sixteen years, as the representative of that University, bore the responsibility of the publication up to the time of his death, which occurred on June 14th of this year. An interesting article from his pen on "Hellenic and Anglo-Saxon Ideals of Civilization and Citizenship" is published in this issue. Brightest of all discussions of the subject is a characteristic paper on "The Suffragette," by Robert Afton Holland. "Salvation by Natural Forces," by William F. Bryant; the first paper of "Translation: A Method for the Vital Study of Literature," by William Norman Guthrie; and "The Promotion of International Peace," by P. Orman Ray, are other titles.

A PAPER on "Charles Darwin," by August Welsmann, in the *Living Age* for August 15th, which was reprinted from the *Contemporary Review*, is an important survey and summary of the great naturalist's services to science, evoked by his centenary. The article on "British Art in Venice" will interest lovers and students of art. "The Reforms," which treats of the recent English policy in the administration of India, by H. S. Swinny, M.A., a reprint from the *Hindustan Review*, shows plainly that the native Indian regards the recent reforms as merely a first instalment of further concessions and privileges.

THERE is a story of a man who was walking down a dark street and met another man with a staff and a lantern. The striking thing, as the stranger noticed it, was that the man was feeling his way with his staff and apparently making no use of the light. When asked if he were not blind, the man replied that he was, but he knew the street well, and had no difficulty in making his way with his staff. "But," asked the stranger, "why do you carry a lantern?" "To keep other people without lanterns from stumbling over me," was the blind man's answer. To be able only to tell others where not to go is a small gift, but it is something. Not everyone can be a brilliant beacon in the world, but the humblest person can keep himself from being a stumbling block.—*Mary E. Watson.*

GOD WILL be responsible for our whole life if only and in all things we will believe that He who made our life is capable of making the best of it, and show ourselves ready to entrust it to His disposal, who will satisfy utterly the being which He has given us.—*Bishop of Birmingham.*



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