

The State Historical Society

# The Living Church

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MILWAUKEE, WISCONSIN.—AUGUST 28, 1909.

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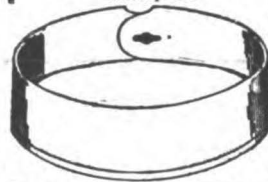
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*A Weekly Record of the News, the Work, and the Thought of the Church.*

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## PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS:	595
Ephphatha—The Man in the Pew—The Anxieties of Modernists.	
ANSWERS TO CORRESPONDENTS	597
BURIAL OF TYRRELL AROUSES DISCUSSION. London Letter. John G. Hall	598
THE DEBT OF HUGUENOTS TO THE ANGLICAN CHURCH. Rev. Arthur Lowndes, D.D.	599
THE AUTHOR OF THE DOXOLOGY. Pearl Howard Campbell	601
THE DEDICATIONS OF AMERICAN CHURCHES. Rev. Latta Griswold	602
NEW YORK NOTES	604
DARWINISM IN POLITICS AND IN RELIGION.—XII. Henry Jones Ford	604
A RIVER BAPTISM. Marie J. Bois	606
DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff, Editor	606
HELPS ON THE SUNDAY SCHOOL LESSON. Rev. E. E. Lofstrom	608
CORRESPONDENCE:	609
A Recantation (Rev. James B. Haslam)—Dr. Neale and the Bishop of Chichester (Rev. Canon Ross-Lewin)—Testing Thoughts by Common Sense (J. C. Hales, Rev. John Henry Hopkins, D.D.)—Swedish Orders (Rev. Dr. Francis J. Hall)—Criticism of <i>The Lamp</i> (Rev. Paul James Francis).	
LITERARY	611
THE WIDOW'S MITT. Albert Lathrop Lawrence	613
PERSONAL MENTION, ETC.	615
THE CHURCH AT WORK	617

THE TRUE LOVE of a wife, or child, of a kind friend, or of a gracious benefactor, when it really takes possession of a man, will make a wonderful change in his whole behavior. It will cause him to deny himself for the sake of pleasing and profiting those whom he loves: and when once that lesson is learned, there is no saying how greatly a person may improve in a very short time. So it is with a Christian person, if he will give himself up in earnest to the true love of God, when the Holy Spirit has begun to shed it abroad in his heart. It will make all the difference to him in all respects. It will give him faith, for he will set his heart on the things above, which are out of sight, and will order his ways with a view to them. It will give him courage: he will not mind dangers nor difficulties, so he can please Christ whom he loves. It will give him knowledge: when we love any one, it makes us quick and sharp in finding out what will please the beloved person. It will give him temperance; ordinary selfish pleasures will be nothing to him, because Christ, whom he loves, is not in them.—*Keble*.

## EPHPHATHA.

FOR THE TWELFTH SUNDAY AFTER TRINITY.

IN the collect for to-day we pray for spiritual blessings, beseeching that those sins which conscience has brought home to us may be forgiven, and that, for Christ's sake, "the good things which we are not worthy to ask for" may be given to us. That refers to spiritual graces, the fruits of penitence. The Epistle tells us of the wonderful glory that is found in the ministration of righteousness.

It would seem, then, that the Gospel should represent to us spiritual deafness and dumbness. We picture the afflicted man as he appears in the account given by St. Mark. He does not come of himself, but is brought by some friends. "They bring unto Him one that was deaf, and had an impediment in his speech." He looked about him, with perhaps a troubled expression. He could not hear what was being said by his friends; he did not realize to Whom he was being taken; but he gave himself up passively to their guidance. Doubtless he had tried so many remedies that he had no hope left of a cure. We learn from this the duty of intercession for others, especially in their spiritual needs. They can be brought to the Great Physician in prayer, whether they are willing or not, for their personal presence is not necessary.

Secondly, we notice that our Lord took him aside, away from the multitude, and then by His divine touch and the simple word "Ephphatha" gave to him the responsibility of hearing and speaking. But with the great gift came temptation. Previously he could not sin in speech, now he will often be tempted to be untruthful, to slander others, and to say unkind words. Often circumstances that have seemed hindrances to our success, either spiritual or material, have been protective hedges to keep us from falling into sin. Yet on the other hand, he had never been able to praise God vocally, or to hear the loving words of his friends. So, with the inevitable responsibility has also come a new and wonderful privilege: he can both speak and hear.

Our Lord called him aside, because when He would speak to His children it is usually in privacy; in the loneliness of sorrow or sickness. The still, small voice came not to the prophet in the fire or the earthquake; so apart, alone, He speaks words of comfort to the penitent soul whom He has cleansed and healed of its infirmity.

Another thing to be noticed is that he was healed by the touch of Christ. In order to touch us He must be very close to us, and the divine nearness is what the aspiring soul longs for. The humble woman was healed by merely touching the hem of His garment. In the Holy Eucharist He comes closer to the soul than the mere physical contact of the deaf man. It is a nearness, strange, mysterious, inexplicable to the uninitiated. It is a quickening of the soul, a union of the divine Essence with that personal ego which we call ourselves. It is the most tremendous mystery upon earth that our souls can be fed with His Body and Blood; and the heart, once realizing the high privilege, ever thirsts for its repetition, and gradually finds the claims of earth losing their hold over the will. In one of our Eucharistic hymns we say:

"I hunger. Lord, Thy Body give,  
To make my body whole;  
I thirst. The Blood by which I live,  
Pour on my thirsty soul."

How terrible is the warning by St. Paul: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." C. F. L.

## THE MAN IN THE PEW.

A FEW years back a favorite character in the political editorials was the Man in the Street, whose opinions on public matters were sagely exploited by the newspaper *quid nuncs* as of much importance. The Man in the Street seems to have begun life in London, and to have worked his way thence to New York and other American cities. He was supposed to represent the average citizen, who, although he has no special information on public matters, is always ready to express an opinion; whose opinion is at least worth listening to, and sometimes worth heeding. It was considered worth while for the rulers of affairs to keep informed as to how their doings were striking those whom Abraham Lincoln used to speak of as the "plain people."

So far as the Church is concerned, while it may be a matter of some curiosity as to what the Man in the Street thinks of her, it is not a matter of pressing importance. There is a man, however, whose opinions and thoughts are of vital importance to the Church and her leaders, and that is the Man in the Pew. Under this title we do not refer to the Man with a Grievance, or the Man who Knows How (who can tell the Bishop or the rector just how everything ought to be done, or ought not to be done), but just the plain, ordinary layman, who loves the Church, and who expects to live and die a Churchman; who talks very little, but who thinks a great deal. It is important that the parson and others should know how things impress this man; not because he is always right, for he is not; nor yet because he is always wrong, for he is not; but just because he is there, and has to be reckoned with.

First of all, the Man in the Pew (just like his brother in the street) is the subject of many popular delusions. Popular notions are for the most part popular errors. It has been said that the regrettable thing in this age of enlightenment is not that people generally know so many things, but that they know so many things that are not so. It is a great temptation for the Man with a Remedy, or the Man with a Fad, or the Man with an Axe to Grind, to persuade himself that the Man in the Pew is his kind of a man, and wants just what he himself wants. This is because the Man with a Remedy and his two brothers are so occupied in telling other people what they think that they have no time to find out what other people think.

Now the Man with the Pen (*i.e.*, the editor) does not know as much as people think he does, but he really does know some things that he does not put into print. In fact, a good editor is the one who knows what to leave out of the paper, rather than the one who knows what to put in. To judge of an editor's fitness, one should study the manuscripts which he rejects, the criticisms he does not make, the scandalous occurrences of which his pages remain silent, the mistakes of men concerning which he offers no criticism. The editor is the man above all others who knows the Man in the Pew and the Man in the Chancel equally well. He is a sort of ecclesiastical clearing house.

If there is any one thing that is popularly prognosticated in these days concerning the Man in the Pew, it is that he is intellectually a restless creature, one who is always hitching his auto to a star; one who abominates the Old and assimilates the New; one to whom old forms and old faiths are things effete; one to whom ecclesiasticism is a thing to loathe, and New Thought a thing to love. Quite the contrary, beloved. However awkward and undesirable it may be, the Man in the Pew is essentially a conservative. He loves to call himself an old-fashioned Prayer Book Churchman. Conservatism is his fetish, novelty is his aversion. So, those young parsons who are yearning to give him a new type of religion, whether imported from Italy or from Germany, are bound to learn soon or late that the Man in the Pew doesn't want it. He wants the old-fashioned religion of his fathers.

It is very sad for the young parson, fresh from the seminary, fairly bubbling over with the newness of it all, to run up hard against this very stiff thing—the Man in the Pew. The youthful cleric who has just discovered the Higher Criticism, for instance, feels sure that this is just what the Man in the Pew is waiting for and longing for. But it is not so. In an eastern convocation meeting, some years ago, one parson put in a mild plea for Jonah and the whale, whereupon a large-hearted, well-known Man in the Pew got up, with beaming face, and said: "Thank God they have left us Jonah!" And he continued, "I sometimes wonder what you parsons think we lay people want. We want the old Bible and the old religion." So if the young parson has anything to present that seems to be new, he must be willing to suffer for it; for the Man in the Pew (who is also the Man with the Pocket-book) is not

going to accept or submit until he is convinced that it is really a stronger and better presentation of the old. He remembers who it was that said: "No man having tasted old wine straightway desireth new, for he saith, The old is better"; or, it may also be translated "the old is good enough."

Now, however inconvenient it may be at times, conservatism is in itself a good thing. By this we do not mean that stupid stubbornness that never has changed and that glories in the assertion that it never will change; but that intelligent, albeit somewhat narrow, attitude of the man who is sure of what he already knows, but is not so sure of what you think you know. He holds to the past because he has proved the past. As for the new thing in Church teaching, or ritual, or social work, the burden of proof lies upon it. It is for the new thing to "make good" and prove its right of way. The "scribe instructed unto the kingdom of heaven bringeth forth out of his treasures things new and old." It is given to the young men to "see visions" of the future, while it is often the lot of old men to "dream dreams" of the past. Let us thank God that our young men do see visions. The man who starts into God's work without a vision of the "new heaven and the new earth" is the man without a call, the man whose lips the coal from the altar has never touched. The man who is in God's work for bread and butter might better go and work in the world, where there is more bread and butter.

To the young parson with his vision of Catholic truth, or Catholic worship, or social betterment, or higher learning, we would say, Don't give up your vision if you feel and know that it is God-sent; but do not hold it selfishly or arrogantly. If you feel and know it to be true, and know that it is God's good word to you, you must hold it and you must teach it. But hold it lovingly and teach it patiently. Paul planted and Apollos watered, but it was God alone who gave the increase. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." The Man in the Pew must be converted from the old to the new way of looking at things; but you cannot convert him with a club. He is a good sort, the old-fashioned Churchman. He has the grace of the sacraments in him, although it often works secretly. The most rapid method is not always the most thorough or the most lasting. Try converting him, not from without but from within. Let him see, not your intellectual superiority, but your spiritual reality. When he realizes what this newer light has done for you, he may be willing to let it do something for him. You must bring him in God's way, and in God's time, to realize that the new is not the uprooting but the outgrowth of the old; then he will accept it gladly, as bringing our blessed Lord nearer to him. Do not mind waiting. Do not mind being misunderstood. Do not mind suffering. Nay, do not mind failing. No one has a right to succeed who is not willing to fail.

When you have converted your Man in the Pew by this method he will stay converted; for he is converted clean through, from within out. The message of the Catholic revival has been received slowly. Nay, it has in many cases been built up in tears and blood. But it has won its way into the very life of the Church, because it is no new truth, but a part of the old, undying faith, "once delivered." So, too, these newer messages of intellectual enlightenment and social uplifting; if the young prophets are willing to teach them in God's own way (sowing them, if need be, in tears and blood) they, too, will be accepted, not as new and earth-born teachings, but as being developments of God's old, eternal, Catholic truth.

Be willing to fail. Be willing to be forgotten. The cause survives, God lives, His banner goes forward. The eternal city hath foundations; its builder and maker is God.

WE commented last week upon the pitiable condition in which Roman Catholics who are abreast of modern scholarship find themselves in view of the virulent crusade of the Pope and the Curia against Modernism. By grouping all modern thought together, and holding that all of it alike is contrary to the Catholic Faith, Rome is to-day making the lot of her faithful children a more difficult one than it has been for several centuries. To hold not only that nothing new has been learned since the philosophy of the middle ages was published, but also that nothing new in philosophy or religion can be learned without doing violence to the Catholic Faith, would be bad enough if it were merely declared in academic encyclicals; but when this indefensible position is also enforced by rigorous attacks upon men whose minds will not remain total

blanks at the papal behest, but who yet desire loyally to worship Almighty God and to receive the sacraments of the Church according to the only forms known to them, it is impossible for Catholic Christians outside the Roman communion to withhold expressions of sympathy.

And the outburst of fanaticism in the refusal of Catholic burial to Father Tyrrell, which is apparently traced to the Pope himself, followed by the discipline of Abbé Brémond, appears to be almost a last straw to many within that communion. Our London Letter, printed in this issue, gives some information concerning the bitter letters that are being written to the London *Times* and other periodicals on the subject. Some of these deserve more than passing mention. Thus, one who writes from Paris and who signs himself Robert Dell, says, in a letter to the *Times*:

"But the fact that the Roman Church had no place for George Tyrrell compels those of us who share his convictions and his hopes to ask ourselves whether that Church has any place for us. As I stood by his open grave in Storrington churchyard on Wednesday, I could not but feel that we too should be denied Roman Catholic sacraments, if we were as brave and as honest as he was. Have we the right to continue to avail ourselves of what was denied him without declaring as plainly and fearlessly as he did what we believe and to what we cannot submit? If, after such a declaration, we are allowed to remain in communion with the Pope, so much the better. If not, which of us would not choose to be in communion with George Tyrrell and with all that is best and noblest in humanity rather than with Pius X. and the spies, informers, and professors of mendacity by whose agency he governs his 'docile flock of sheep'?

"There is food for reflection also for the English people in these events. The old unreasoning hatred of Rome has given place in England to an equally unreasoning sentimentalism, which believes, or affects to believe, that the spirit of Rome has changed, that the Roman Church is now content to share equal rights and liberties with other religious bodies, that the Papacy has ceased to be an obstacle to progress and a menace to liberty. These recent events should remind those who live in such illusions that the Roman Church is what it has been for centuries, a narrow and intolerant sect, acquiescing in religious liberty and equality only when and where it is not strong enough to demand privilege, refraining from physical persecution only because it has not the power to use it, but persecuting as ruthlessly as ever by all the means that are still in its power. The practical conclusion is not that we should persecute the Roman Church, but that the facts about its history and its present action should be made as widely known as possible, that every legitimate means should be used to combat its influence in politics, in the press, and in the schools of the nation.

"Papal vindictiveness extends even to Father Tyrrell's friends. We have now the Abbé Brémond prohibited from saying Mass, and for what? For the crime of saying a few prayers, without any ceremonial and without even the assumption of any ecclesiastical vestment or habit, over the grave of a friend. We may not even pray without the permission of Pius X. To this pitch has papal despotism come, thanks in large measure to our own cowardice (I speak of those Catholics who regard the development of papal despotism with dismay) and our acquiescence in every succeeding outrage of the authorities.

"In France, moreover, Father Tyrrell is being pursued beyond the grave by a campaign of mendacity in the Roman Catholic press. The *Croix* stated on the 24th inst., among other fictions, that Father Tyrrell said on his deathbed, '*Vous ne me ferez pas enterrer comme un chien.*' From what source in England did this outrageous lie start to cross the Channel?

"If the English people are not so sodden with amusement and frivolity—as I hope and believe that they are not—as to be indifferent to great issues, these events will open their eyes and stir their hearts to indignation; and July 21, 1909, will be a black day in the history of the Roman Church in England."

Perhaps Anglicans can do nothing more in this serious emergency, this real crisis, in the history of the Roman communion, than give that passive sympathy which, undoubtedly, all of us feel. We cannot enter upon a campaign of proselytizing and we will not. Yet if Anglicans quietly and loyally live the Catholic life, and the Anglican Churches more and more live up to their true Catholic character, these Churches will become refuges to many Roman Catholics to whom conditions in their own communion prove absolutely intolerable. The Church has required reformation before, as the Council of Trent admitted. It is difficult to see how true reform in the Roman communion could be secured without reducing the papacy to its ancient limits, or in isolating it by a refusal of the European Churches to recognize its authority; but of that we must leave thoughtful Romans themselves to judge.

Perhaps the divine Spirit permitted the breach in Western Christendom in order that a place of refuge should be ready,

when Roman intolerance should at length force Roman Catholics to choose between continuing Roman or continuing Catholics.

### ANSWERS TO CORRESPONDENTS.

B. J.—We have no information on the subject.

BARSABAS.—(1) As to the query whether a Pro-Cathedral could have two Deans, we should say that it could—if speedy disruption were desired. We can hardly think that such a condition could actually be created.—(2) "Dean-emeritus" would be a possible title; but why not Dean and Sub-Dean?

A. C. C.—The Forged Decretals were a collection of canon law establishing the papal claims, which, making their appearance in the ninth century, purported to date from early Christian centuries, and were universally accepted till the fifteenth century. Their authenticity was then questioned, and the forgeries were subsequently proven. Their spurious character is now everywhere recognized.

ST. JOHN'S.—(1) A lay reader, officiating at any service, should receive the alms basin, present it quietly before the altar, elevating it very slightly, and then place it on the credence. There is no authority for holding that a lay reader may not enter the sanctuary, but he will have few occasions to do so.—(2) A priest, celebrating Holy Communion in the sick room, should wear the customary vestments unless the suddenness of the call should make that impracticable.

P. R. F.—The report that G. K. Chesterton had perverted to Rome was afterward denied as being without foundation.

C. S.—(1) (2) We are investigating the facts, having at present no knowledge of the matter beyond what has been printed.—(3) The quotation is from *New Testament Churchmanship*, by the late Bishop Satterlee.

P. B.—(1) *Pax*, the quarterly magazine of the English Benedictine community, may be obtained for about 65 cts a year by addressing The Rev. the Father Abbot, The Abbey, Isle of Caldey, South Wales. The *Guardian* is published at 5 Burslem St., Strand, London W. C.—(2) Information as to the rule of the Friars Minor of St. Francis may be obtained from St. Paul's Friary, Graymoor, Garrison, N. Y.—(3) The Benedictine community in the American Church is very small.—(4) A ciborium is a metal box designed to hold the consecrated, and sometimes the unconsecrated, wafers for Holy Communion.—(5) We never had heard of "seven points" until we observed the expression in a recent advertisement.

### DANGER IN "CHILDREN'S EUCHARISTS."

THE LONDON *Church Times* objects to Children's Eucharists "on Sundays at least, as encouraging two errors, either of which is fatal to progress in Church life. The first error is that the children's worship is something apart from the general parochial worship. If the child is encouraged to think this, he will leave worship altogether when he leaves school. The proper place of the children is in church with their parents at the chief Eucharist each Sunday, but if we provide special children's services, especially children's Masses, we encourage the second error, that of thinking that the parents can shift the responsibility of training the children in public worship to someone else. The Sunday school system has done infinite harm in relieving parents of their responsibility in religious training already, and we hope that under the apparent advantage of getting children to hear Mass every Sunday, we shall not perpetuate the mischief. The child's place on Sunday is at Mass, but the school authorities should not encourage the absence of the parents by accepting, without a protest, the responsibility of taking the child to church."

A CHRISTIAN who is not really in heart and will a missionary is not a Christian at all. Missionary effort is not a specialty of a few Christians, though, like every other part of Christian life, it has its special organs. It is an essential, never to be forgotten, part of all true Christian living, and thinking, and praying. The missionary obligation of the Church depends, no doubt, chiefly on the command of Christ. "Go ye and make disciples of all the nations." But it is made intelligible when we realize that Christianity is really a catholic religion, and that only in proportion as its catholicity becomes a reality is its true power and richness exhibited. Each new race which is introduced into the Church not only itself receives the blessings of our religion, but reacts upon it to bring out new and unsuspected aspects and beauties of its truth and influence. It has been so when Greeks, and Latins, and Teutons, and Kelts, and Slavs have each in turn been brought into the growing circle of believers. How impoverished was the exhibition of Christianity which the Jewish Christians were capable of giving by themselves! How much of the treasures of wisdom and power which lie hid in Christ awaited the Greek intellect, and the Roman spirit of government, and the Teutonic individuality, and the temper and character of the Kelt and the Slav, before they could leap into light! And can we doubt that now again not only would Indians, and Japanese, and Africans, and Chinamen be the better for Christianity, but that Christianity would be unspeakably also the richer for their adhesion—for the gifts which the subtlety of India and the grace of Japan, and the silent patience of China are capable of bringing into the city of God? Come then, O breath of the divine Spirit, and breathe upon the dead bones of the Christian Churches that forget that they are evangelists of the nations, that they may live and stand upon their feet, an exceeding great army, an army with banners.—*Bishop Gore.*

## BURIAL OF TYRRELL AROUSES DISCUSSION

### English Roman Catholics Condemn the Intolerance of Their Authorities

#### BISHOP OF WINCHESTER ON THE SWEDISH COMMISSION

##### London Authorities Propose to Destroy Whitgift Hospital

##### OTHER ENGLISH CHURCH NOTES

The Living Church News Bureau  
London, August 10, 1909

THE case of the late Father George Tyrrell—i. e., the refusal on the part of local Roman authority to grant his body burial according to the rites of the Church of Rome—is attracting a good deal of public attention in the columns of the *Times* newspaper. And it is a fact of much significance that the bulk of adverse criticism is from among Romans themselves. The case against local Roman authority is put in a convincing manner. Father Tyrrell appears to have received absolution twice; once from a Roman priest in Southwark, and again from the Abbé Brémond. He received Extreme Unction from the Roman prior at Storrington. As a Roman priest points out, the reception of these two sacraments “carries with it the right to burial.” But the ordinary law was violated by the Roman Bishop stationed at Southwark. And the prohibition of religious burial was followed by the punishment of the Abbé Brémond for attending unofficially at the grave of Father Tyrrell. Another Roman correspondent writes: “Reverence for authority is one thing. Approval of authority when it outrages, I will not say Christian charity, but the ordinary decent feelings of humanity, is another. Such reverence partakes of the nature of fetish worship.” And speaking of Father Tyrrell being “deliberately cast out,” the same correspondent refers as follows to the kindly reception of his body by the English Church, and to the attitude of Rome towards Holy Church in England: “For, though Father Tyrrell dead, is the guest of a Church for which in his lifetime he felt sincere affection and reverence, yet I cannot forget that, in the eyes of those who rejected him, that Church ought not to exist; that the refusal of [Roman] Catholic burial was tantamount to a refusal of all kind of Christian burial whatever.”

##### “A MURILLO FOR ST. PAUL’S.”

Under the foregoing heading some controversial correspondence has taken place in the *Times* between “a correspondent” of that journal and Mr. Doig, a Bond Street picture dealer, respecting the originality of the picture of “Christ Healing the Paralytic” as “a Murillo,” which was exhibited in this country a few years ago and which we are now again hearing a good deal about. The interest of the controversy, as far as Church people and the general public are concerned, lies in the fact that a number of London clergy, including prominently Canon McCormick, rector of St. James’, Piccadilly, have recently formed a provisional committee for the purpose of acquiring by subscription the picture for presentation to St. Paul’s. Mr. Doig claims for his picture that it was one which was in the chapel of the Convent of St. Augustine at Seville and painted by Murillo himself. And Sir Edward Poynter, R.A., has written a letter pronouncing the picture to be the genuine work of the famous master of Spanish religious painting. The assailant of the picture concludes his last attack in the *Times* by saying that “it is impossible to expect the public to subscribe towards the purchase of an entirely unauthenticated and unrecorded picture which is claimed to be the work of Murillo.” The price asked for the picture is £3,500.

##### THE SWEDISH COMMISSION.

The Bishop of Winchester, in his monthly letter to the clergy of his diocese, says:

“In September it will be necessary for me to make a journey to Sweden, the reason for which I should like you to know. At the Lambeth Conference 1908 a very friendly letter from the Archbishop of Upsala was communicated to the Archbishops and Bishops of the Anglican Communion. The Archbishop of Canterbury has appointed a small committee for the promotion of cordial relations with the Scandinavian Churches and has asked me to act as chairman. Members of this committee, including the Bishop of Salisbury and the Bishop of Marquette, will have the privilege in September of meeting the Archbishop of Upsala and the other Swedish dignitaries in conference. I need not point out the importance of any such direct attempt to strengthen the cause of harmony between Christian communions. The existence of a large Swedish population in the United

States has already given rise to various difficult problems, and the attendance of an American Bishop at our conference contributes to the importance of the occasion.”

##### WHITGIFT HOSPITAL TO BE DESTROYED.

The Croydon Borough Council (one of the municipal bodies of Greater London) is now the gazing stock of the whole country. Ostensibly to effect a certain street improvement scheme, the council have decided to destroy the most beautiful and historic building in the town, and indeed the sole remaining unruined architectural treasure of old Archi-episcopal Croydon—the almshouse building of the foundation officially known as the Hospital of the Holy Trinity, but popularly called the Whitgift Hospital, founded and endowed and built by John Whitgift, Archbishop of Canterbury, in 1596. The proposed demolition has raised a local question practically to the position and importance of a national one. There is almost universally a strongly hostile public opinion against the proposal. It is hailed by the Croydon council in the name of Progress, but it is regarded in its true character by the country at large as a most outrageous piece of Vandalism. The governors of the Whitgift Foundation have forwarded a petition of protest to the Croydon Council, and the Archbishop of Canterbury has also raised his voice for the preservation of the Hospital. There are special reasons in this case, writes a correspondent of the *Manchester Guardian*, why the Council should hold its hand. To give one: “For 300 years Archbishop Whitgift’s bounty has supported forty poor men and women who otherwise would have been on the Croydon rates.” To save the hospital, he adds, the widening would have to swerve to the right instead of the left, “but [here indulging in an effective bit of sarcasm] it would mean the destruction of an almost tolerable example of the late nineteenth century public house.” The chairman of the governors of the Whitgift Foundation states that the scheme of demolition would be opposed when the Council sought compulsory powers from Parliament. The *Liverpool Daily Post* asks, “What would Chicago not be prepared to give for a Whitgift Hospital?”

##### DEPRIVATION OF A PRIEST.

In the case of “The Bishop of Oxford v. Henly” in Sir Lewis Dibdin’s Court, a further hearing has resulted, as was to be expected, in Sir Lewis Dibdin going through the form of passing sentence of deprivation upon the vicar of St. Mary’s, Wolverton. This seems to me to be a proceeding nothing short of gross profanation. But the prosecution of Mr. Henly will have had one sole redeeming feature if it should serve, as it certainly ought to, to put Catholic Churchmen more than ever before on their mettle against the usurped authority of Sir Lewis Dibdin’s court in matters spiritual. Whatever may be the alleged offence of a priest, he ought never to be haled by his Bishop before such a court. As to the case in question, there can, I think, be but little doubt, *pace* the *Church Times*, that the real “offence” in the eyes of both the Bishop of Oxford and Sir Lewis Dibdin was primarily not the service of “Benediction,” but Reservation itself. That, however, as a laudable custom of the whole Catholic Church from primitive times, is perfectly lawful in the English Church.

##### VARIOUS NOTES.

According to an announcement in the *Times* about a fortnight ago, Lord Halifax had promised to attend the opening of a new Roman school at Pickering, Yorkshire, on August 7th, and to deliver an address. The *Times* of Saturday, however, announced that it was requested to state that Viscount Halifax would not take part in the opening of this school that day, as previously announced.

A telegram received in London last evening from Riffle Alp (Switzerland) states that the condition of the Dean of Norwich (Dr. Lefroy), who is lying seriously ill there, is most grave.

J. G. HALL.

IF WE FEEL, as surely almost every one of us must feel, that we are but beginners and babes in Christ; requiring, as the Apostle speaks afterwards, to be fed with milk and not with meat, we may well indeed be humbled and ashamed that we so long continue in that imperfect state, when, for the time, perhaps, we ought to be teachers. Well may it humble and shame, but it must not discourage us. If we are sorry to be but children in understanding, let us strive at least to be children, i. e., inexperienced in malice and mischief; and He will help us, by degrees, to a more manly way of understanding things also.—*Keble*.

## THE DEBT OF THE HUGUENOTS TO THE ANGLICAN CHURCH.

BEING THE SUBSTANCE OF AN HISTORICAL ADDRESS DELIVERED BY THE REV. ARTHUR LOWNDES, D.D., AT THE TWO-HUNDRETH ANNIVERSARY OF TRINITY CHURCH, NEW ROCHELLE, N. Y., TRINITY SUNDAY, 1909.

"O foolish Galatians, have ye suffered so many things in vain?" (Gal. 3:4).

**A**FTER paying a warm tribute to French thought and French civilization, he proceeded in substance as follows:

Protestantism in France never went to the extremes it did in either Germany or Holland. German Protestantism could have had an Episcopal succession, but it did not care for it; but France, owing to the thoroughness of the persecution, could not; yet French Protestants declared that if they could only get godly Bishops, that is, not like the profligate and cruel creatures that they had had imposed upon them, they would gladly have accepted them. French Protestantism has, curiously enough, been very conservative. I attribute the seriousness of French Protestantism mainly to the long continuance of English thought and influence in Picardy. No province in the whole of France has produced so many sympathizers with Wycliffe, and the Picards have the honor of being found on the books of the Inquisition alongside of the Wycliffeites and Waldenses. The Picards were noted for their firm piety and burning enthusiasm, allied to a strong, logical trend of mind. The Religious Reformation which they had favored for centuries was what we should nowadays call on the line of Anglican thought. They accepted implicitly all the articles of the Apostles' Creed, were Sacramentarians, and never desired a break in the continuity of the Episcopate nor to be ministered to by any other clergy than priests; but with all this, they were strongly anti-clerical.

The original plan for the French Reformation was drawn up by Lefevre, in 1534, and was not far removed from the Anglican one. Briefly summed up, it may be said to be as follows:

- I. The Christian world should be united under one spiritual head.
  1. It was to be a public Communion.
  2. Priest not to elevate the Host.
  3. The Host not to be adored.
  4. Communion under both kinds.
  5. No commemoration of the Virgin or Saints.
  6. Ordinary bread to be used.
  7. After communicating himself, the priest was to distribute the remainder to the people.

It must be remembered that the Confession of Faith first published by the French Reformers was the one set forth by the Church of England. Anyone who takes the trouble to compare the Confession of Faith and the Thirty-nine Articles will immediately be struck by the influence of English thought on the French Reformers. The Confession set forth by the pastors was signed and ratified by the National Synod of 1571. . . .

The friendliness of England to the persecuted Huguenots is proved by the attitude of Elizabeth when she received the awful news of the massacre of St. Bartholomew's day. While Philip of Spain laughed aloud with joy, and Rome was illuminated as for a festival in honor of the event, the Queen of England put on mourning, and ordered her court to do likewise. Had Elizabeth been a small-minded woman she would have refused the *aegis* of her protection to Frenchmen, owing to the support which France gave to Mary, Queen of Scots. With her natural shrewdness, she gave as her official reason for the countenance and support she afforded to the French immigrants, the fact that they were "men of knowledge in sundry handicrafts," and were very skilful, and that they would carry on "the making of says, bays, and other cloth, which has not been used to be made in this our realme of Englonde."

But no student of Elizabeth's character can fail to acknowledge that she was a master of statecraft. Her dominant reason for encouraging the French immigration was that the immigrants belonged to the French Reformed religion, and that by encouraging them she was thwarting the policy of the Roman Curia. It was for this reason, and not for the minor one that some of them were skilled and industrious workers in their various crafts, that she and her great minister, Cecil, gave the generous orders that opened the hearts and purses of Englishmen to the Huguenot refugees. I know of no other in-

stance in all history where a nation and government gave such generous and sympathetic welcome to fellow-Christians as England did to the Huguenots under Elizabeth.

The conservative character of the French Reformed religion appealed to Englishmen of all classes. The universities were thrown open to French scholars, students, and ministers of that reformed religion, and all over the country official countenance and aid was given for the establishment of churches for the Huguenots. The crypt at Canterbury Cathedral had already for some years been assigned to the religious exiles. A portion of it is still, at the present day, set apart for their descendants, and the visitor can hear the psalms sung to the old Huguenot tunes and listen to the worship in the French language in that crypt, while in the choir above the Anglican High Celebration is being sung. In the very heart of London, in Threadneedle Street, and also in Cannon Street, were places of worship assigned to them. From the registers of French Protestant churches preserved at Somerset House, twenty-eight churches were organized in London, up to the year 1711, and eight in the country. . . .

Let no man in these days think that it was merely because they were opposed to Romanism that they were so welcome. The mystics of Spain and Holland, the Protestants of Germany and Sweden were not so welcome, nor were the Presbyterians or Covenanters of Scotland ever welcome in England. Calvin himself was not a *persona grata*, either to Elizabeth or to her subjects. While it is true that we must admit that the rigid system of predestination as usually associated with Calvinism had its origin not with Calvin, but with Beza, yet Calvin's teaching found but little favor in England.

The attitude of the English divines to the Huguenots was different. They looked upon them as men who had been subjected to the fiercest persecution ever known in religious history, and that from the hands of their common foe. This is clear from the fact that though the dissenters from Rome, in Spain and Holland, had also suffered grievously, they did not receive the same warm welcome. The English looked upon the Huguenots as being guided by a conservative spirit of reform. They were free from the extravagances of the Anabaptists or the Pietists. Their outlook was not as sombre as the Scottish Reformers, nor as ascetic as the Spanish. The English divines hoped that the Huguenots would either in time obtain a valid Gallican episcopate or else conform to the Anglican Church. The thoroughness of the persecution prevented the success of a Reformation in France, but the merging of the Huguenots into Anglicanism did really occur in process of time. It is an interesting study to mark the names of Huguenot refugees in the councils of Church and state, both in England and in America.

It has been asserted by some that the Church of England recognized the Huguenot orders. I have never been able to find the slightest trace of any pronouncement that could be construed in favor of such an idea. In Germany and Holland their orders were recognized, but not so in England, which made the courtesy of their reception in that country all the more remarkable. . . .

When Pius V. excommunicated Queen Elizabeth, he went out of his way to make the unjust accusation that she had adopted and observed "impious mysteries and institutes according to the rule of Calvin and had ordered her subjects likewise to keep them." The same Pope also accused her of having afforded "an asylum and refuge to the most dangerous sort of people." This last accusation brought forth the indignant protest from Jewell: "Thus he speaketh of the poor exiles from Flanders and France, and other countries, who either lost or left behind them all they had, goods, lands, and houses, not for adultery, or theft, or treason, but for the profession of the Gospel. It pleased God here to cast them on land, the Queen of her gracious pity hath granted them harbor. Is it become so heinous a thing to show mercy?" . . . .

That the attitude of the English divines toward the French Church was very different to that which they held towards other Protestants is also proved by the appeal which Joseph Bingham made to the Presbyterians and other Nonconformists in England. In his treatise entitled *The French Church's Apology for the Church of England*, he makes the plea that since the English Nonconformists admitted that the Huguenots were among the best of the Reformed churches, they ought not to object either to the doctrine or rites. He argues that taking the declaration of the French Synod: "It does appear that the measures of reformation in the Church of Eng-

land are the same as the French Church did take, or would have taken if she could; that our Articles and Homilies contain no other doctrines but what is publicly taught in the Articles and Homilies of the French Church, and that the objections against our liturgy and rubrics will hold as well against the liturgy and public offices that are used among them. . . . I say, if all this, or but the greatest part of it, could be made to appear, I was willing to persuade myself that the sober and peaceable Nonconformists might be brought to entertain a better notion of the English Church, for the sake of its agreement with the Reformed Church of France."

Bingham goes on to prove very clearly that the same persons who in England objected to the Church of England, would, of necessity, have objected to the Reformed Church of France. The fact is, that the best of the French Reformed allowed the Articles of the Church of England to be subscribed upon the ground that every national Church had the right to prescribe for itself in things indifferent, and declared that it was unlawful for the French Reformed "to make a separation from the Church of England, notwithstanding some different customs here, which are not found in the French Churches."

We are further to remember that the early French Reformers desired and sought for an episcopate. That they desired Bishops after the model of English ones, or to be more frank, what they asked for was the same kind of an episcopate as America has. They asked that the clergy should have a voice in the election or appointment of Bishops, and in no way be state officers. When Richelieu was approached by the French Reformers with the request that the state would permit them to have such an episcopate, he very pointedly and shrewdly replied: "If you had that order, you would be too much like a Church."

Here are, also, the strong words of Calvin when alluding, as I believe, to the English episcopate: "Give us such an hierarchy in which Bishops preside, who are subject to Christ, and Him alone, as their Head, and then I will own no curse too bad for him that shall not pay the utmost respect and obedience to such an hierarchy as that."

It would be tedious to give a long list of authorities among the French Reformed who considered a separation from the Church of England as an act of schism, let this one suffice: De L'Angle, minister of the French Church at Charenton, writes to the Bishop of London in 1680, saying, "Since the Church of England is a true Church of our Lord, since her worship and doctrines are pure, and have nothing in them contrary to the Word of God; and since that when the Reformation was there received it was received together with episcopacy, and with the establishment of the liturgy and ceremonies, which are there in use at this day, it is without doubt the duty of all the Reformed in your realm to keep themselves inseparably united to the Church; and those that do not this, upon pretence that they desire more simplicity in their ceremonies, and less inequality among the ministers, do certainly commit a very great sin." . . .

The refugee pastors were actually helped in 1686 from the Royal Bounty, and in the year 1687 fifteen French churches were built with the aid of money drawn from this charitable fund; three in London, and twelve in provincial towns. Sir Jonathan Trelawney, Bishop of Bristol, obtained in 1686 the privilege for the Huguenots to use Gaunt's chapel. This French congregation, like that of Plymouth, afterwards conformed to the Church of England.

In 1681, on July 28th, a royal proclamation was issued, directing his Majesty's officers, both civil and military, to afford all the aid in their power to the French Protestant refugees, and it appointed the Archbishop of Canterbury and the Bishop of London to receive all the requests and petitions of these distressed people. Again, in 1686, on March 29th, so we learn from Evelyn, who noted it in his diary, "A Brief was read in all churches for receiving the French Protestants."

These two acts are all the more remarkable when we remember that the sovereign was half English and half French, and in the pay of the French king. The Brief was actually held up for some time, owing to the very persistent remonstrances of the French ambassador, but the force of public opinion was too strong and it had to be issued. . . .

. . . The Bishop of London in 1682 sent Peter Daillé to labor among the French settlers of New England, but their observance of Christmas Day and their use of the modest liturgical form of worship of the French Reformed Church did not meet with the approval of the Boston Puritans, and the selectmen refused them the permission to build a church of their own

until 1715, when they erected a small brick building. Queen Anne sent the French Church a Bible for pulpit use.

As the Huguenots gradually became more and more attached to the Anglican Church, making its interests their own, the natural result was the abandonment of a separate French service. Peter Faneuil, the donor of Faneuil House, had attached himself to Trinity Church, Boston, while his father, Benjamin, leaving Massachusetts, had settled in New York, becoming a member of Trinity Church, and lies buried in Trinity churchyard.

So evenly were the French and Dutch matched in point of influence in New York that by 1656 all government and town proclamations were issued in French and Dutch, and the French services were held in the Fort chapel.

I may remind you in connection with the New York Huguenots, that Mr. Pieret, the French minister, lies buried in Trinity churchyard, and that the catechist attached to Trinity parish was Elias Neau, the Huguenot. He who rendered such good service to the Church in teaching the negro slaves, tells us in one of his letters to the secretary of the S. P. G. this pathetic story: "I had learnt in my dungeon part of the English liturgy by heart, by means of a Bible that I had there and to which there was a Prayer Book annexed. I did my devotions therein night and morning in my solitude. Thus I beseech you and the whole illustrious society to believe that I have a very great affection for the Common Prayer."

Another instance of the influence of the "Silent Missionary," as Bishop Hobart called the Prayer Book, is of the consolation which the French derived from Anglican theology. . . .

In the South the Huguenots were treated by the Church with the same cordial respect. In our list of parishes in South Carolina we have the one of St. Thomas and St. Denis, a reminder of the affiliation of the Huguenots with our Church. The origin of the parish of St. Denis is that since few of the French who settled within the limits of the parish of St. Thomas knew English, a distinct parish was erected and called St. Denis. Their first minister was the Rev. John Le Pierre, and in 1708 the church edifice was made the chapel of ease to the parish church. In Virginia, by the King's orders, the refugees were taken under the special protection of the governor, and public subscription taken to relieve their destitute condition. In 1687 the Archbishop of Canterbury sent over Stephen Fouace, who afterwards became rector of the church near Williamsburg, and in 1689 there came James Boisseau. In King William parish, Powhatan county, we have the oddly named church of "Manakin," with the post office of "Huguenot." This reminds us of the Manakin settlement and of the French church there organized. Services were held there in the name of the original organization until 1857. . . .

It is not for me to dilate on the beginnings of this parish, nor of the assistance rendered to the Huguenots by Anglican Churchmen. All this has been treated by other writers.

The Huguenots who founded this place and church were, so it has always been believed, transported in one of the British men-of-war and landed on Davenport's Neck at a place since called Bonnefoy's Point. In the year 1709 the Huguenots of New Rochelle conformed to the Anglican Church with the exception of only two persons. These two seceded in direct opposition, as we have seen, to the will of the founders of the French Reformed religion. "They proscribed the Church of England in her doctrine, discipline, ordinances, usages, rites, and ceremonies, as popish, rotten, and unscriptural." The present Presbyterian church in New Rochelle is the progeny of these seceders.

Land was furnished free in Massachusetts to the French settlers at the close of the seventeenth century, and Daniel Bondet, afterwards the second rector of this church, was minister to the French congregation at New Oxford. The intolerance of the Massachusetts Puritans made many of the leading Huguenots establish themselves in Rhode Island, where, in the bosom of the American Church they found peace and freedom. The most prominent of these Huguenots, Gabriel Bernon, may be taken as a type of these men. He was instrumental in founding Trinity Church, Newport, St. Paul's, Kingston, and St. John's, Providence, and at the age of eighty-one went to England to plead with the Bishop of London for the establishment of a clergyman in Providence. His daughter Esther married Adam Powell, and her eldest daughter Elizabeth became the second wife of Samuel Seabury of New London, the father of the Bishop.

Samuel Seabury has peculiar claims on your veneration



to-day. Not only was he the first Anglican Bishop consecrated for work outside the British Isles, but he was consecrated by the Scottish Bishops in Scotland, the old ally, before the days of Puritanism, of France. He was indeed the first Bishop since Apostolic times who fulfilled the Huguenot ideal, consecrated to the pastoral office, independent of the state, and owing no allegiance to the state beyond that of any simple citizen, absolutely non-Erastian, freer, absolutely freer, than the New England Puritans, from all state trammels. It is remarkable that the Seaburys had, prior to the intermarriage with the Huguenot Bernon, been staunchest Puritans, and I do not think that it is unfair to attribute the conversion of the Bishop's father to Anglicanism to the gentle piety and sound Churchmanship of his second wife. The Bishop's mother died when he was an infant scarce two years old, and therefore the whole of his training was under the second wife, of Huguenot parentage.

William Jones Seabury comes to you this morning as the great-grandson of the first Bishop in America. Apart from his own personal claims to your respect and consideration as a loyal and learned son of the American Church, it is eminently fitting that he should, on this, the supreme day of your festival, be the celebrant of the Holy Mysteries invoking the Illapse of the Holy Spirit according to that form of consecration for which the American Church is indebted to his great-grandfather. . . .

The Anglican Church, wherever the Huguenots went, gave them a loving welcome. She treated them as fellow-Christians suffering from the cruelties of a common foe; she forced neither rites nor dogma upon them; with tender motherly solicitude she cared for them. Under her shelter the Huguenot found peace of soul and of mind, and so was at rest. The Anglican Church was their ark of refuge, whether in England or in the West Indies, in Colonial America or in these United States.

What, then, does the relationship of the Huguenot to Anglicanism teach us this Trinity Sunday morning? Surely this one, of unostentations devotion to that pure and reformed Church of which, by God's infinite mercy, we are members.

That, in that great day, when from every clime and every nation, every kindred and every tongue, Christ shall gather together His elect, we may be found among that multitude which no man can number who stand before the throne of the Triune God, chanting the mystic hymn of adoration, "Holy, Holy, Holy, Lord God Almighty!"

And so again the words of the ancient collect compiled by English divines, praying for the aid of God to French Christians, may be said in supplication to our Heavenly Father:

"O Most mighty Lord God, the Governor of all creatures, soften the hearts of all those who exalt themselves against Thy Holy Word, and grant that we for all Thy past mercies may, with one consonant heart and voice, thankfully render to Thee all laud and praise, and constantly magnify Thy Glorious Name, who with Thy Son, our Saviour Jesus Christ, art one eternal, almighty, and most merciful God."

## THE AUTHOR OF THE DOXOLOGY.

By PEARL HOWARD CAMPBELL.

ONCE upon a time a traveller paused on the threshold of a bare, unpretentious little church in the far western country, and lured by the music, passed into the dimly lighted interior. The faces of the worshippers were strange and unfamiliar. Their straight black hair, their high cheek bones, and, above all, a certain peculiarity of dress, told him that he had stumbled upon a congregation of Apache Indians. The sermon that followed was in an unknown tongue, but presently the younger preacher seated himself at the tiny organ, struck a few familiar notes, and the whole company, men, women, and little children, burst forth in the familiar, "Praise God from whom all blessings flow," in which the traveller joined.

Years passed by, and again at eventide he paused beside a picturesque chapel, this time in far-away Japan. Past him there swept many a quaintly garbed figure, now a mother carrying a babe, now a coolie, now a jinrikasha man; now the silken robes of a noble touched the cotton garments of a peasant. The traveller followed them through the open door, listened to prayer and sermon, of which he understood not a word, until the congregation, rising, lifted up their voices in the sweet, "Praise God, from whom all blessings flow."

Indian, Japanese, and American, they were all merged into Christians as they sang. So I think I am not far wide of the truth when I call the Doxology the universal hymn. Familiar

as it is to us, often as we sing it, very few of us know anything more of the author than the brief line beneath it in the hymnal, "Bp. Thos. Ken, 1637-1711."

Yet between those two uninteresting dates lies the life story of a man who, according to the historian, Macaulay, "approached as near as human infirmity permits to the ideal perfection of Christian virtue."

He was born in 1637, at Little Berkhamstead, and was graduated from New College, Oxford. His step-sister, Anne, was the wife of Izaak Walton, the gentle fisherman, a connection which brought Ken, from his boyhood days, under the influence of this gentle and devout man.

Ken possessed, among other talents, a wonderfully clear, sweet voice, and the most characteristic reminiscence of his university life is the mention made by Anthony Wood, that in the musical gatherings of the time "Thomas Ken of New College, a junior, would sometimes be among us and sing his part."

When he was 25 years old he was ordained, and some years later was made prebendary of the Cathedral at Winchester and chaplain to the Bishop. It was during this time that he wrote the morning hymn, which begins with "Awake, my soul, and with the sun," and closes with the Doxology which formerly read:

"Praise God from whom all blessings flow;  
Praise Him all creatures here below;  
Praise Him above, ye angelic host;  
Praise Father, Son, and Holy Ghost."

Some years afterward he received an appointment as chaplain to the Princess Mary, wife of William of Orange, and went to live at the Hague. The quiet scholar in his black gown, the brilliant preacher who could stir the hearts of his hearers, were alike out of place among that brilliant court. The clear eyes were quick to detect the shams and hypocrisies and he was not slow in denouncing them. So he was recalled and came back to Winchester.

During his stay here, King Charles came a-visiting with all that motley court of his, and coveted Ken's residence as an abode for his favorite, Nell Gwynne. Ken stoutly refused to submit to this arrangement and she was obliged to find other lodgings. Strange to say, Charles was not enraged, and when there was a vacancy in the see of Bath, he asked:

"Where is the good little man who refused I his chambers to poor Nell? He and no other shall have this place."

By and by, when his wasted and mis-spent life drew to a close and King Charles lay dying in his royal palace, he sent for Ken, and his wise and faithful ministrations to this most unkingly of kings won the admiration of everyone.

Thomas Ken had suffered many a buffet because he had stood firm for principle, and when in 1688 James II. re-issued his Declaration of Indulgence, Ken was one of the seven Bishops who refused to publish it and was imprisoned in the Tower.

When he was finally acquitted and released, it was to face new troubles. He had sworn allegiance to James II., and though Parliament had forced the king to abdicate the throne which he had so poorly adorned, Ken still thought it wrong for him to take the oath to the new king, William of Orange, and was again deprived of his bishopric.

"There is nothing left to me but my lute, my Greek Testament, and a sorry old horse," he said sadly.

He found asylum with his friend of college days, Lord Weymouth, at Longleat in Somersetshire. So much to his liking was the quiet life here that he refused to leave it when his diocese was again offered him. He loved music and used to sing his hymns, of which there are a great number, to his own music on the lute or spinet.

According to his wish, he was buried at sunrise, within the chancel of the church, and his own hymn was sung:

"Awake, my soul, and with the sun,  
Thy daily stage of duty run";

with its triumphant close, the Doxology, which will live in the hearts of men, though the life of its gentle author be forgotten.

GOD REQUIRES you to come, meekly and humbly, renouncing all claims of your own: not pretending to be anything but yourself, but resting all your hope altogether upon your being one of Christ's holy household; a member of His divine Body, deriving grace and merit from Him. By the very act of coming to the Holy Communion you renounce, before God and man, that proud, unchristian notion of standing alone, being independent. You profess yourself to stand in continual need of all the means and instruments of grace; the prayers, the intercession, the good example of your brethren; all the helps which the Son of God has so graciously provided in His Church and household.—*Selected.*

## THE DEDICATIONS OF AMERICAN CHURCHES.

BY THE REV. LATTA GRISWOLD.

CONSIDERING the greater number of dedications of American churches, they are remarkable for the lack of originality displayed in their selection. Below is printed a list of the most popular dedications, including all those that occur over one hundred times. Subsidiary titles, such as "by-the-Sea," "in-the-Mountains," and the like, which occur in a few cases, are omitted; likewise such explanatory titles as "the Apostle" or "the Deacon," which are rare:

St. John	561
St. Paul	507
Trinity	480
Christ	474
Grace	346
St. James	278
St. Andrew	243
St. Luke	229
St. Mark	226
St. Mary	194
All Saints	181
St. Peter	173
St. Stephen	156
Good Shepherd	145
Emmanuel (Immanuel)	133
St. Thomas	112

A second list may be formed of all those occurring over 25 times and under 100 times:

Ascension	97
St. Philip	92
Calvary	91
Holy Trinity	89
St. Matthew	87
St. George	79
Epiphany	70
Redeemer	61
Our Saviour	47
St. Alban	47
Holy Cross	48
Zion	44
Holy Innocents	38
Messiah	35
Advent	34
St. Augustine	32
St. Clement	32
St. Anne (or Ann)	32
Transfiguration	30
Holy Comforter	30
St. Margaret	27
St. David	27
St. Barnabas	26
St. Timothy	25
St. Bartholomew	25
Holy Communion	26
Incarnation	25

The following list includes all the dedications of American churches arranged in natural divisions. Churches which have only local territorial names, as, for example, many churches in the Virginias, or which bear the names of donors, are omitted from this classification. Unimportant sub-titles, "by-the-Sea," etc., are not considered:

### I.—DEDICATIONS TO THE BLESSED TRINITY.

Trinity	480
Holy Trinity	89
	569

### II.—DEDICATIONS TO GOD THE FATHER.

Our Father	2
Gloria Dei	2
Divine Love	1
	5

### III.—DEDICATIONS TO OUR LORD.

Christ	474
Good Shepherd	145
Emmanuel	133
Redeemer	61
Our Redeemer	4
Our Blessed Redeemer	1
Our Saviour	47
Holy Saviour	2
The Saviour	9
S. Saviour	6
San Salvatore	1
Our Merciful Saviour	14
The Merciful Saviour	3
Messiah	35
Jesus	1
Mediator	11
Advocate	2
Intercessor	1
Prince of Peace	5
Good Samaritan	6

### IV.—DEDICATIONS TO GOD THE HOLY GHOST.

Holy Comforter	30
Comforter	2
Divine Comforter	1
Holy Spirit	23
Inspirer	1
Holy Fellowship	1
	58

### V.—DEDICATIONS IN HONOR OF OUR LORD'S LIFE AND ACTS.

Grace	346
Grace-Emmanuel	1
Ascension	97
Transfiguration	30
Epiphany	70
Advent	34
Holy Advent	1
Nativity	22
Holy Nativity	6
Redemption	3
Ephphatha	2
Incarnation	25
Regeneration	1
Resurrection	9
Annunciation	11
Precious Blood	1
Atonement	17
Intercession	3
Crucifixion	1
Covenant	2
Reconciliation	1
	683

### VI.—DEDICATIONS IN HONOR OF THE HOLY CROSS.

Holy Cross	48
St. Croix	1
Holyrood	1
The Cross	7
	57

### VII.—DEDICATIONS IN HONOR OF THE BLESSED SACRAMENT.

Holy Communion	26
Blessed Sacrament	1
Holy Sacrament	1
S. Sacrament	1
Inestimable Gift	1
Corpus Christi	1
	32

### VIII.—DEDICATIONS IN HONOR OF SACRED SITES.

Calvary	91
Mt. Calvary	6
Zion	44
Mt. Zion	1
Bethesda	1
Gethsemane	10
Bethany	3
Mt. Olivet	1
Bethel	1
Gallilee	1
	159

### IX.—DEDICATIONS IN HONOR OF THE BLESSED VIRGIN MARY.

St. Mary	183
St. Mary the Virg'n	10
	193

### X.—DEDICATIONS IN HONOR OF APOSTLES AND EVANGELISTS.

Holy Apostles	12
Evangelists	2
Holy Evangelists	1
St. John	561
St. John the Evangelist	17
St. John the Divine	6
Beloved Disciple	2
St. Paul	507
St. Andrew	243
St. Peter	170
SS. Peter and Paul	2
St. James	278
St. Thomas	112
St. Matthew	87
St. Barnabas	26
St. Bartholomew	26
St. Matthias	25
St. Simon	7
St. James the Less	5
St. Jude	20
St. Nathaniel	2
St. Thaddeus	1
St. Titus	3
St. Mark	226
St. Luke	229
Beloved Physician	1
St. Stephen	156
St. Philip	92
St. Timothy	25
St. John the Baptist	30

XI.—DEDICATIONS TO OTHER NEW TESTAMENT SAINTS.

St. Joseph .....	10
St. Anne (or Ann) .....	32
St. Simeon .....	6
St. Simon the Cyrenian .....	2
St. Phebe .....	1
Holy Innocents .....	38
St. Mary Anne (?) .....	1
St. Elizabeth .....	8
St. Mary Magdalene .....	1
Centurion .....	1
St. Cornelius .....	4
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	88

XII.—DEDICATIONS IN HONOR OF THE HOLY ANGELS.

All Angels .....	7
Holy Angels .....	1
Angels .....	1
Guardian Angels .....	1
St. Michael and All Angels .....	14
St. Michael .....	39
St. Gabriel .....	12
St. Uriel .....	1
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	76

XIII.—DEDICATIONS TO THE SAINTS.

All Saints .....	181
All Hallows .....	4
All Souls .....	9
St. George .....	79
St. Alban .....	47
St. Augustine .....	33
St. Clement .....	33
St. Margaret .....	27
St. David .....	27
St. Agnes .....	14
St. Cyprian .....	10
St. Martin .....	18
St. Anna .....	6
St. Ambrose .....	5
St. Ansgarius .....	5
St. Edmund .....	5
St. Ignatius .....	4
St. Chrysostom .....	3
St. John Chrysostom .....	2
St. Monica .....	3
St. Katharine (Catharine) .....	4
St. Columba .....	3
St. Columb .....	1
St. Athanasius .....	3
St. Laurence .....	2
St. Helen .....	3
St. Hilda .....	2
St. Siegfried (Sigfrid) .....	2
St. Wilfrid .....	2
St. Bernard .....	2
And one each to—	
St. Giles .....	St. Edward
SS. Eustace and Hubert .....	St. Edward the Martyr
St. Francis .....	SS. Thomas and Denis
St. Christopher .....	St. Asaph
St. Ambrose .....	St. Julla
St. Antipas .....	St. Frances
St. Agatha .....	St. Chad
St. Olaf .....	St. Aidan
St. Perpetua .....	St. Cornella
St. Austin .....	St. Sylvanus
St. Lydia .....	St. Priscilla
St. Boniface .....	St. Augusta
St. Polycarp .....	St. Bede
SS. Augustine and Martin .....	
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Total .....	578

XIV.—DEDICATIONS NOT INCLUDED IN ABOVE GROUPS.

Peace .....	1
Rest .....	1
Heavenly Rest .....	10
Faith .....	2
Holy Faith .....	4
All Faith .....	2
St. Faith .....	1
Hope .....	5
Ease .....	1
Zion and St. Timothy .....	1
House of Prayer .....	5
St. Jude and the Nativity .....	1
Grace and Trinity .....	1
St. Luke and the Epiphany .....	1
Epiphany and St. Luke .....	1
Holy Cross and St. George .....	1
SS. Andrew and John .....	1
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	39

SUMMARY.

The Blessed Trinity .....	569
God the Father .....	5
Our Lord .....	963
God the Holy Ghost .....	58
Our Lord's Life and Acts .....	683
Holy Cross .....	57

Blessed Sacrament .....	32
Sacred Sites .....	159
Blessed Virgin Mary .....	193
Apostles and Evangelists .....	2,894
New Testament Saints .....	88
Holy Angels .....	76
Other Saints .....	578
Miscellaneous Dedications .....	39

Churches included in classification, 6,394.

Parishes and missions registered in *The Living Church Annual*, 7,991.

This leaves a remainder of 1,597 churches not included in above classification. But among these are all churches in foreign lands, and all churches having titles not coming under above heads. Of these 104 are undedicated and 54 bear the names of their donors.

It may be interesting to compare the dedications of Roman Catholic churches. For this purpose is appended a list of the dedications in New York City alone:

St. Patrick (3)	St. John the Evangelist
St. Agnes	St. John Nepomucene
All Saints	St. John the Martyr
St. Aloysius	St. Joseph (4)
St. Alphonsus	St. Leo
St. Ambrose	St. Lucy
St. Andrew	St. Malachy
St. Ann	St. Mary
Annunciation	St. Mary Magdalene
St. Anthony of Padua	St. Matthew
Ascension	St. Michael
Assumption	St. Monica
St. Benedict the Moor	Most Holy Redeemer
St. Bernard	Most Precious Blood
Blessed Sacrament	Nativity
St. Boniface	St. Nicholas
St. Brigid	Our Lady of Good Counsel
St. Catherine of Genoa	Our Lady of Guadalupe
St. Catherine of Siena	Our Lady of Loretto
St. Cecilia	Our Lady of Lourdes
St. Charles Borromeo	Our Lady of Mt. Carmel
St. Clare	Our Lady of Perpetual Help
St. Columba	Our Lady of Pompell
St. Elizabeth	Our Lady of Angels
St. Elizabeth of Hungary	Our Lady of the Rosary
Epiphany	Our Lady of the Scapular of Mt. Carmel
St. Francis of Assisi	Our Lady of Sorrows
St. Francis de Sales	St. Paul (2)
St. Francis Xavier	St. Peter
St. Gabriel	St. Raphael
St. George	St. Rose
Guardian Angels	St. Rose of Lima
Holy Cross	Sacred Heart of Jesus
Holy Innocents	St. Stanislaus
Holy Name of Jesus	St. Stephen
Holy Rosary	St. Stephen of Hungary
Holy Trinity	St. Teresa
St. Ignatius	St. Thomas
Immaculate Conception	Transfiguration
St. James	St. Veronica
St. Jean Baptiste	St. Vincent Ferrler
St. Joachim	St. Vincent de Paul

In 1891 a pamphlet was printed at the Riverside Press, Cambridge, bearing the following imprint: "*On the Dedications of American Churches: An Enquiry into the Naming of Churches in the United States, Some Account of English Dedications, and Suggestions for Future Dedications in the American Church.*" Compiled by Two Laymen of the Diocese of Rhode Island" (D. Berkeley Updike and the late Harold Brown). The figures in this publication are considerably out of date, but it is particularly interesting for its list of English dedications, and for a great variety of ecclesiological information.

The following dedications seem to have been dropped in the past twenty years: Bread of Life, Holy Child Jesus, Santiago, Holy Martyrs, Holy Sepulchre, Cross and Crown, Reconciliation, and Reformation (happily, we may think).

In the list of English dedications occur the names of hundreds of local saints, of whom the American has probably never heard. Double dedications are much more common across the water.

The Two Laymen suggest the following English dedications for American churches, which are as yet unappropriated: St. Benedict, St. Boniface, St. Cecilia, St. Denys, St. Dunstan, St. Fabian, St. Giles, St. Gregory, St. Hilary, St. Hugh, St. Jerome, St. Lambert, St. Lucian, St. Nicholas, SS. Philip and James, SS. Simon and Jude, St. Richard, St. Silvester, St. Swithun, St. Valentine, St. Vincent, Invention of the Holy Cross, Nativity of Blessed Virgin Mary, Visitation of the Blessed Virgin Mary.

Certainly one would like to repeat their protest against the

meaningless iteration of Grace, Trinity, Christ Church, St. John's, and St. Paul's; against the inappropriate paraphrases of the Divine Name; and such stupid dedications as those of sacred sites of old—Zion, Bethel, and the like. The name of a church must so often be used familiarly and with inevitable irreverence that it seems this might be borne in mind when are bestowed upon churches such inappropriate names as Good Shepherd, Incarnation, Precious Blood, Holy Comforter, Jesus, or many others which are only too common.

### NEW YORK NOTES.

THE Rev. George A. Strong, rector of Christ Church, Broadway, and Secretary of the Missionary Council for the Second Department, has issued notice that the annual meeting will be held at Utica, N. Y., beginning on Tuesday, October 28th. Fuller information as to the place and hour of the business sessions, conferences, and public services will appear as soon as arrangements are perfected.

#### WEEK-DAY MUSIC IN TRINITY PARISH.

A hymn-singing service, such as was described in these columns last Lent, is held in St. Paul's chapel, Broadway and Fulton Street, every Tuesday for business people at five minutes past noon and lasts about one hour. The weekly organ recitals in old Trinity on Wednesday afternoon now begin at half-past three and occupy one hour. An appreciative and reverent gathering of down-town and suburban people is invariably attracted to these special occasions in St. Paul's and Trinity Churches.

#### DEATH OF A NOTED MUSICIAN.

Mr. Richard Hoffman, widely and favorably known as a composer and pianist, died suddenly on Tuesday, August 17th, of heart disease at his summer home in Mount Kisco, N. Y., in his seventy-ninth year. He was born in Manchester, England, and came to this country when he was sixteen years old. He accompanied the noted cantatrice Jenny Lind when she sang in the great auditorium in Castle Garden, and in her tour of the United States in 1850, having been engaged for that purpose by the famous P. T. Barnum. Mr. Hoffman made his first appearance on November 16, 1847, at a concert in the Broadway Tabernacle. Since 1854 he had been an honorary member of the Philharmonic Society, and frequently played in its concerts. In 1897 this society gave him a golden jubilee. He composed many well-known songs and made many operatic adaptations. The funeral was held in the Church of the Heavenly Rest, Fifth Avenue and Forty-fifth Street, on Friday afternoon; the interment was made in Woodlawn Cemetery. Mr. Hoffman is survived by his widow, who was a Miss Fidelia Lamson, and three children: Mrs. William K. Draper, Miss Malvina C. Hoffman, and Charles L. Hoffman.

### AN ACROSTIC.

In Memory of W. R. H.—"Man of God" for fellow-men.

Willing to do the will of God,  
In season, out of season;  
Loathing to tread as others trod,  
Lacking a higher reason;  
Intent, not best but "better" deeds\*—  
All home-like flowers in place of weeds—  
Might minister to human needs.

Reserved, yet prompt at duty's call;  
Earnest, while calmly musing,  
Each rightful claim he would forestall,  
Deepening life in the using.

His was a fame most meekly borne,  
Unsought, ungrasped, unheeded:  
Nothing in others could be scorn  
This fellow-man, who needed  
In time of stress no other sign,  
No call to win his heartfelt care,  
Greatest in love and most benign  
Toward sorest need, for he would share  
Of time or thought or treasure  
No less than fullest measure.

Brooklyn, N. Y.

J. HERVEY APPLETON.

\* Dr. H. modestly took the pseudonym *meliorist*, as seeking what is at least "better."

THE MORE I learn, the more my confidence in the general good sense and honest intentions of mankind increases. . . . I take great comfort in God. I think He is considerably amused with us sometimes, but He likes us, on the whole, and would not let us get at the match-box so carelessly as He does unless He knew that the frame of His Universe was fireproof.—James Russell Lowell.

## DARWINISM: IN POLITICS AND IN RELIGION.

BY HENRY JONES FORD,

Professor of Politics, Princeton University.

### XII.—CHRISTIAN BELIEF AND WORSHIP.

THE Church of Christ in its phenomenal order and in its historical development, like the physical basis of our psychic nature, has been evolved from antecedent structure, and it conforms to the order of the natural world in so much of its growth as lies in the natural world. Its rites, its ceremonies, its system, its literature, all exhibit the operation of the law of evolution. It has preserved everything of social value in preliminary dispensations, especially in its principal festivals and sacraments. Its chief sacrament—the vital principle of its existence, the center of all its thought and worship—includes the ideas of sacrifice and propitiation that accompanied the origin of the religious faculty and have remained in permanent association with it. The higher criticism—which is the most ancient form of criticism, abounding in the early centuries of the Christian era—has been increasingly active of late years concerning these accessories, and by a strange dialectic has produced the impression in some provincial circles that so far as the Church is a natural growth, Christianity is untrue. This remarkable instance of a logical *non sequitur* is usually coupled with the assumption that so far as Christianity claims to be supernatural it is again untrue, for no evidence can be adduced to render the supernatural credible. Criticism of this order fastens upon questions of historical evidence, thus missing the essence of the situation.

As regards the character of literature adopted by Christianity or inspired by Christianity, the Catholic creeds make no affirmation. Neither the Apostles' creed nor the Nicene creed so much as mentions the Bible. The Bible is no more the Christian religion than the flower is the plant, dearly as all Christians love its beauty and its fragrance, and greatly as they experience its healing power. But make what allowance you will for legendary embellishment or transitional ethics, there is still left a content of religious experience whose inspired character is manifest and whose inspiring quality the troubled heart always feels. The Catholic creeds stoutly affirm certain supernatural occurrences, the historical record of which is contained in the Bible, but the case is distorted from its true logical order when the question of historicity is put foremost. Just as with the symbols of scientific truth, so too with the symbols of religious truth, they are primarily conceived as an expression of realities that abide in consciousness under the verifications of experience. The supreme test of their truth is not that the symbols are complete in actual fact, but that they represent permanent modes of consciousness. Even science must at times resort to the logically absurd and the mathematically impossible to find symbols of truth transcending human comprehension. A good instance of this is the designation of space as that which has its centre everywhere and its circumference nowhere. Historical elements are inseparable from the truth of Christianity, but primarily it authenticates itself by its presence and its power—characteristics demonstrable by experience but not altogether susceptible of demonstration by mere historical testimony.

But how about those supernatural occurrences that the Catholic creeds affirm? Well, by their own terms they belong chiefly to the supernatural world and require spiritual vision for discernment of their quality. The case as it presents itself in the natural world and is exhibited historically amounts to this: Certain events happened concerning which the opinion prevailed, among those witnessing them or having access to direct testimony, that they were supernatural in their character. This opinion has been propagated by tradition and by literature, with some account of the historical grounds on which it rests. Viewing the record simply as an historical document and judging it like any other historical document, the evidence might not suffice to establish the traditional hypothesis against a more probable hypothesis. But when the matter is sifted, no more probable hypothesis can be found. If, with a school of criticism now hushed but one which once made a great noise, we resolve Jesus Christ into a sun myth and His miracles into poetized accounts of solar achievement, how then shall we account for Christianity? We put down one problem only to raise a greater. Or, take an hypothesis still much in vogue among those whose minds linger in the Spencerian period of liberal thought. According to it Jesus Christ was a man of rare spiritual genius, about whose historic personality myths have accumulated until

its actual lineaments can hardly be discerned; but at any rate His legend became a nexus to which an age predisposed to the miraculous attached a religious system compounded of many elements, the chief ingredient being sacraments derived from the Greek mysteries, and the chief constructive agency, Greek philosophy. How does this hypothesis account for Christianity? It will not stand analysis either in its terms or in its content. It is characteristic of a certain type of mind that when it has found some label for thought, it takes that for an explanation, and rests complacently satisfied with tabloid culture. Mythology is one of these ignorant labels. The operation of the mythopoic faculty is a process of causation of profound psychological importance, and to characterize certain concepts as myths does not in the least dismiss them from rational consideration.

But passing by the shallow and obscurantist nature of the statement, and taking the hypothesis on its own terms, it is impossible to make it agree with established historical facts. All reputable critics agree that St. Paul was an historic personage and that the principal writings attributed to him are authentic. He was evidently a man of exceptionally hard, strong nature, not likely to be anybody's fool. Far from being disposed to accept Christianity, his original attitude towards it was one of energetic contempt and opposition. But something happened to him that transformed his heart and mind and made him an agency of world transformation. What was it? The hypothesis fails wholly to explain. What was it that made a personality manifested in a petty province of Asia Minor, the nexus of a religious system in the Roman empire? What was it that disposed the age to a system-building movement which in the natural world, against tremendous opposition, reared the vast institutional fabric of Christianity? As the supernatural enters the natural world, it of course conforms to the natural order, which is simply a perceptible phase of supernatural order. As an historical movement, we can trace in the rise of Christianity various tributary streams of influence. But what first traced the channel to which those streams tended? When we candidly and impartially consider the naive and unconcerted accounts given in the Gospels, we must conclude that at least something of a very striking and unusual character happened. The disciples of Jesus Christ evidently misapprehended His character and His purpose. The crucifixion was a prostrating disappointment. They were irresolute and confounded; their association was broken up and its members scattered. Something happened that worked a stupendous change. Instead of uncertainty, there was glowing faith; instead of irresolution, there was intense energy of purpose. It is historically manifest that in some way an inexhaustible reservoir of force was suddenly opened. A transforming influence appears in the natural world and has never since ceased to operate there. As for the part played by Greek philosophy, it is quite abnormal for philosophy to embody itself in personality; its tendency is to depersonalize its concepts and refine them into abstractions. What was it that projected an overpowering personality upon the consideration of Greek philosophy? Whence came the light? What supplied the leaven? It was the Incarnation of the Word, the Son of God, say the Catholic creeds. Even on bare historic grounds that is by far the most reasonable hypothesis that can be offered. We admit that it announces a mystery, but it is a mystery that sustains the supreme test of reality, in that it persists in consciousness and is verifiable in actual experience.

It is a mark of mere intellectual obtuseness to hold that the supernatural is impossible. That position is rarely if ever now taken by those who use their reason. The argument chiefly employed is that no testimony is strong enough to exclude the possibility that those who professed to receive a supernatural revelation made a mistake. This is the gist of Hume's famous argument against miracles: "That no testimony is sufficient to establish a miracle, unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavors to establish." This is nothing more than the appeal to common sense; it makes ordinary experience the standard of probability. This is a safe rule for ordinary guidance, but it will not do for philosophical use. Cases are conceivable in which the testimony is of such a kind that its falsehood would be more miraculous than the fact which it attests. Such cases are not confined to periods too ancient to admit of verification of the evidence. For instance, there were certain mysterious powers manifested by Emmanuel Swedenborg attested by a strong concurrence of testimony. Several instances were investigated by the contemporary philosopher Kant, and were accepted by him as showing Swedenborg's possession of gifts transcending the ordinary limitations of the natural world. There

is no scientific ground for the opinion that the natural world is exactly the same for all of us, or that it is impossible that, in exceptional states, or under exceptional conditions, there may be an exaltation of percipency transcending the usual limitations of the senses. In view of the fact that our senses have been organized in our nature upon the principle of advantage, such states and such conditions are abnormal and hence are dangerous. That they do exist is now believed by eminent psychologists, and they have become the subject of systematic investigation that has accumulated a mass of evidence not to be pooh-pooed away. At the same time, phenomenal manifestation of communication between intelligences in different states of being involves logical difficulties that make the possibility more interesting than important. Experimentation in this field imposes strains upon our nervous organization that are both dangerous and unnecessary. The means of spiritual communion with the supernatural world provided by the Church are such as are fitted to the nature of the soul and they satisfy all its needs.

As a principle of common sense for every day guidance in the affairs of this world, Hume's rule is to be commended. But there it ends. It relates to our animal nature and its sensory limitations. It does not relate to our spiritual nature, nor does it impugn the capacity of our spiritual nature, when appropriately energized, for communion with the supernatural world. When the argument from common sense is pushed beyond its proper sphere, and in its name demand is made for the rejection of all supernatural authority, those who accede to that demand are really involved in immensely greater logical difficulties than those which they seek to avoid. They are landed in a denial of adequate causation; they must hold that the part must contain more than the whole; that illusion can furnish a base solid enough for massive and permanent institutions; that the unreal, the non-existent, may persist in consciousness and be verifiable in personal experience. Thus they reach a degree of superstition and an extreme of credulity beyond what the most mythic form of Christian belief requires.

Science has had to resort to a doctrine of immanence to account even for material phenomena. Action at a distance across empty space is inconceivable; matter cannot act when it is not. Hence the conclusion has been reached that "every atom of matter has an universal, though nearly infinitesimal, prevalence and extends everywhere." That is to say, in the bread and wine which the Church employs in its continual theophany there is present the universal Power which thrills all the infinite abyss of space, so that all earthly atoms vibrate in unison with the atoms of the remotest stars. The rite of consecration exhibits material symbols of this immanence, which it converts into the means of a spiritual manifestation—the Real Presence of Jesus Christ, who instituted that sacrament as the pledge of His presence and as the means of incorporating our human nature with His divine nature.

Either this is true or it is not true. No half-way opinion is possible, although some pseudo-thinkers in their sluggish, shallow, inaccurate processes of revery seem to think that there is. A liberal theologian has put himself on record to the effect that Christian religion is supposable without Christian dogma, so that it will matter little by what name its adherents call themselves, "Christians, Jews, Ethical Culturists, Humanitarians, Free-thinkers, Agnostics, or Atheists." As a logical conclusion from this proposition it is further declared that "a man may accept Christianity both as an ethnic and as a religion, and yet remain out of sympathy with the Christian Church and apart from its communion."<sup>2</sup> The logic of this is that the root and the stalk are unimportant so long as we can get the flower; that the means do not matter if we can attain the end. When was any end attained save through the proper means? To neglect the means is to fail in attaining the end. Religion without dogma is a contradiction in terms. It is like talking of vertebrate beings without a spine, system without order, content without form—things separable in thought but not in reality, for in essence they are one and the same thing, absolutely inseparable the one from the other. That such a doctrine as that mentioned is possible fifty years after Darwin wrote is a striking example of the persistence of obscurantism.

The issue can neither be dodged nor hidden by any one who thinks things to the bottom. Acceptance of Christianity

<sup>1</sup> *The Ether of Space*. By Sir Oliver Lodge. *Contemporary Review*, June 1908.

<sup>2</sup> *How May Christianity be Defended To-day*. By Professor A. C. McGiffert. *Hibbert Journal*, October, 1908.

involves belief in the supernatural. If the supernatural does not exist, then the Christian Church has no right to exist. Unless it embodies supernatural authority no church can live. The logic of St. Paul on this point is irrefragable; there is no getting away from it:

"But if there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable."

St. Paul was not a man who hedged. In the face of what he put on record, no sort of theological sneak game is possible. Let us be honest with ourselves, and believe or disbelieve. But let us consider on which side is the greater credulity. When the faithful kneel before the altar to commune with their Saviour according to the terms of His appointment, they believe that something happens; that they are incorporated in His nature so that He dwells in them, and they in Him. Those who deny and reject must believe that nothing happens; that the religious faculty in man is without counterpart, parallel, or result in the unseen world; that the universe, which must at least be credited with as much capacity for kindness and affection as it has communicated to man, is utterly inert, unconscious and irresponsive to man's honest efforts towards communion. The mind must be deeply drugged with sophistry before it can be so credulous as that. The faithful have the inestimable advantage that with them the reasonable probability is confirmed by personal experience. In all ages they have experienced the truth of the sacred precept, "Draw nigh to God, and He will draw nigh unto you." They need no scientific testimony to assure them of the presence of the Comforter, for they experience in their own minds and hearts the seven gifts and the twelve fruits of the Holy Ghost.

"Is this a dream?

Nay but the lack of it the dream,  
And falling it life's lore and wealth a dream,  
And all the world a dream!"

[The note "Concluded next week" was inadvertently appended to last week's chapter in this series. One more chapter is to follow that here printed, and the series will therefore be concluded next week.—EDITOR L. C.]

### A RIVER BAPTISM.

BY MARIE J. BOIS.

TO some of my readers this may be a well known subject, but to me it was a novel and most interesting experience. This baptism took place under the clear Southern sky, in the blue waters of the St. John's river. Having heard it was to be on Sunday afternoon, my friends asked me whether I would like to go. I gladly seized the opportunity of learning something more of the religious ways of the colored race.

Not knowing the exact time of the baptism, we inquired of some men who were passing by our house; they answered that the "candidate" was coming very soon, so we walked to the river and waited. A slight feeling of uneasiness came over me in hearing the talk of some of the "white folks" who were there as spectators. Was it to be really so funny; so comical in its shouting and clapping of hands? Would it seem sacrilegious? I am thankful to say it was not.

The little group of negroes on the shore started singing "Nearer, My God, to Thee," in a singularly harmonious way, as side by side the minister and the lay reader walked into the water, wading in as far as the waist. Then, facing the congregation, the minister in a clear and powerful voice made a beautiful prayer, at the end of which the "candidate" was dipped backward and emerged dripping, but beamingly happy, while the congregation in more triumphant strains took up the singing of the last strophe of the familiar hymn. There was no shouting, no clapping of hands, and, strange though the scene was, the earnestness of it all touched me deeply.

As I watched these men of simple faith standing in the river, how could I help but think of that wondrous day when the Saviour of the world stood in the Jordan with John the Baptist; of that indescribable moment when the Holy Ghost descended upon Him and the voice of the Father was heard saying, "This is My beloved Son in whom I am well pleased; hear ye Him."

## Department of Social Welfare

Edited by Clinton Rogers Woodruff

### THE STRATEGIC VALUE OF THE CITY.

WHETHER our national life is great or mean; whether our social virtues are mature or stunted; whether our sons are moral or vicious; whether religion is possible or impossible, depends upon the city" declared a recent writer whose name I do not happen to have retained. "What Christianity waits for also as its . . . justification to the world is the founding of a city which shall in a visible reality be a city of God. People do not dispute that religion is in the church. What is wanted is to let them see it in the city. One Christian city, one city in any part of the earth whose citizens, from the greatest to the humblest, lived in the spirit of Christ, where religion has overflowed the churches and passed into the streets, inundating every house and workshop and permeating the whole social and commercial life—one Christian city would seal the redemption of the world."

This may sound fantastic, and exaggerated, but why would it not be a good plan to try the experiment to see if the claim is true? Certainly no one would be the worse, and the world would certainly be much better.

Here is the way one not a Churchman puts the social question:

"There is in the universe to-day no problem concerning the welfare of the race which would not disappear like the sun-kissed dew, if men who affirm a belief in God's fatherhood did but carry into their daily lives the conviction—which inevitably follows—that all men are brothers. Things and the desire to possess them—wealth and the misery which attends its acquisition—serve but to cloud the clear vision of the beauty and order of a life of service. The martyrs to the faith of the perpetual penny are no fewer, and no less zealous, than those who went to the stake for great cause; but the righteousness of their principles makes their sanction widely different, for these have not lied, nor deceived, nor used any man after the manner of the modern martyr, who denies his mammon and lies about his income and enslaves any whom necessity places in his power."

This shows what is expected of those who preach and believe in the Fatherhood of God as a part of their religion.

How many of us can successfully bear the scrutiny of non-Christians?

### THINKING WORKMEN.

MOST workingmen think more deeply than they are given credit for. That's why they are so silent. This is the opinion of "An American Mechanic," who has published a series of *Letters from a Workingman*. He declares what recent events have corroborated, that not many silver-tongued orators can fool them. "It is comical to watch the stolid faces of some of our boys as they listen to the spell-binders sent out by the political parties, who are occasionally given permission to address them in the shop yard at the noon hour. With pipes gripped between their teeth, they will listen, forgetting to puff, until the pipes go out; then, after the meeting, they will give a grunt, clean out their pipes by sharply rapping them on their left heels, and that's all there is to it. Sometimes, in order to hide their emotion, they will swear like troopers—or like workingmen, perhaps—or else they will speak more gruffly than ever. But it is all a sham. They don't really mean it. They are afraid that they will be found guilty of sentimentality, and that is a weakness of which they will not be convicted."

Clergymen in addressing bodies of laboring men or in preaching on the subject of labor, would do well to bear this fact in mind. They have trained auditors before them who know both by actual experience and a long course of listening what are the real conditions, and they soon learn to know their real friends. What they often lack is the long view, the perspective, and it should be the aim of the priest in dealing with this problem to supply this view. A part of the historic succession, a member of the Body of Christ, the priest is particularly qualified to speak of the relation of the individual case to the whole problem and to the community.

### THE RESPONSIBILITY OF THE EDUCATED CLASSES.

HERE is a fine sentiment from Professor William James

which is certainly worth the thoughtful consideration of Churchmen:

"It is true that so far as wealth gives time for ideal ends and exercise of ideal energies, wealth is better than poverty and ought to be chosen. But wealth does this in only a portion of the actual cases. Elsewhere the desire to gain wealth and the fear to lose it are our chief breeders of cowardice and propagators of corruption. There are thousands of conjunctures in which a wealth-bound man must be a slave, whilst a man for whom poverty has no terrors becomes a freeman. Think of the strength which personal indifference to poverty would give us if we were devoted to unpopular causes. We need no longer hold our tongues for fear to vote the revolutionary or reformatory ticket. Our stocks might fall, our hopes of promotion vanish, our salaries stop, our club doors close in our faces; yet, while we lived, we would imperturbably bear witness to the spirit, and our example would help to set free our generation. The cause would need its funds, but we, its servants, would be potent in proportion as we personally were contented with our poverty.

"I recommend this matter to your serious pondering, for it is certain that the prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers."

We glorify, and very properly, the martyrs of the past, without realizing that the call for martyrdom is as strong to-day as it ever was in the past, and that we can best glorify those of a former age by following in their footsteps in the present.

THE LONDON SCHOOL FOR IMBECILES.

London has a training school three miles south of Dartford for its imbeciles. It accommodates in all about 2,000 patients, of whom at present some 400 are children classed as "unimprovable." The other 1,600 are deemed "improvable" in a greater or less degree, and their ages range from three years upwards, both youth and adult being provided for. There is complete separation of the patients under sixteen from those above that age, and also of the sexes, save as regards young children.

The "unimprovable" are cared for with a tenderness that one would fain believe introduces some ray of light into the darkness of their lot. The other 1,600 are carefully trained and in a considerable measure redeemed to a life of usefulness. Half a dozen years ago there was little, if anything, to differentiate the asylum from others of its kind. To-day, thanks to the intelligent policy of the Asylum Board and its expert advisers, it stands in the very first rank of mental hospitals. Within the period stated the asylum has been converted from a mere shelter, where the imbecile waste of the metropolis, being set to no intelligent labour, dragged out an existence of aimless monotony, to a veritable hive of industry, where the workers acquire in no small degree that interest in life which is one of the chief blessings conferred by well-directed work.

ARE WE DETERIORATING?

Are we as a race advancing or deteriorating? Prof. Francis Galton's reply to Lord Halsbury's address at a recent luncheon to Lieutenant Shackleton, who has just been in the Antarctic region, would seem to indicate that he for one thought so. He said:

"Exceptional performances do not contradict the supposition in question. It is not that deterioration is so general that men of remarkably fine physique have ceased to exist—for they do, thank God—but that the bulk of the community is deteriorating, which it is, judging from results of inquiries into the teeth, hearing, eyesight, and malformation of children in board schools, and from the apparently continuous increase of insanity and feeble-mindedness. Again, the popularity of athletic sports proves little, for it is one thing to acclaim successful athletes, which any mob of weaklings can do, as at a cricket match; it is quite another thing to be an athlete oneself."

It seems, however, as the *Springfield Republican* justly points out, that Prof. Galton gives no weight whatever to the popularity of outdoor sports in Great Britain as indicating the existence of a sounder physical life than is revealed by the other tests which he mentions; nor so far as we can see does he take into consideration the fact that all the things he

enumerates are now made a matter of record, whereas formerly they were concealed behind the walls of the home.

BUSINESS MEN AND SOCIALISM.

That the captains of industry are preparing for socialism far more intelligently and aggressively to-day than are the avowed advocates of the theory, is the opinion of John Moody, editor of *Moody's Magazine*. Talking to a prominent member of congress a short time ago, who owes his seat to the favor of certain business interests, Mr. Moody referred to the profit-sharing plan now being developed among the employees of the United States Steel corporation.

"It is a splendid thing," said the congressman; "it makes every man a partner in the business, induces him to save money and put it into the concern. Once in, he adds to it from year to year, and as time goes on and his fund increases he will think less and less of joining a strike, of clamoring for more and more wages, or of regarding his employer as a robber who is crushing him down. He will be content with his condition and will become a better producer. It is the solution of the labor problem, and a step toward a sane socialism, such as we may see the modern world welcome before many more decades have gone by."

That this congressman got his cue for adopting this point of view from his business benefactors, there is no doubt. Five years ago the same man was as bitter an opponent of profit-sharing schemes as he well could be, declares Mr. Moody in *The Public*.

PUBLIC SENTIMENT VS. RELIGIOUS SENTIMENT.

Bishop Nichols has been a great factor in the material as well as the civic and spiritual rehabilitation of San Francisco. In a recent article he uttered these wise words, which may well be pondered by every city worker:

"If a sturdy public sentiment alone can put many phases of city life into trim, what is to make and muster that public sentiment, but a downright rehabilitation of religious principle itself? You may knock at the door of any department you may please of modern city administration to rectify abuses, but it can, after all, only touch them on the surface. Unless there is a public spirit to appeal to, such department is practically powerless. And a true public spirit of reformation, if followed to the last resort, leads directly to the standards and safeguards of religion. Even if the individual reformer has no obvious connection with religion, he may have inherited that very strain of intensity of reform from some grandfather with puritanic severity of religion. And the dour aggressiveness of some old Covenanter may lurk in the blood of a modern foe of misdoing. Be this as it may, there is no hope for the civilization of Christ, minus the religion of Christ. There is nothing but dismal failure ahead for a city that rehabilitates itself without religion. San Francisco with no *San* will degenerate with real—as it sometimes does on the lips of misguided tourists who wish to be particularly familiar with colloquial—infamy into "Frisco."

THE CITY, A CENTER OF HEALING.

The following is paraphrased from *The Ministry of Reconciliation*, by Dr. Aked. The words of limitation which I feel constrained to include are placed in parentheses:

Religion is not (only) a thing of the stars, but (also) of the streets. The Gospel for the day (should be largely) a Gospel of Social Service; the Gospel of the Golden Rule and the Sermon on the Mount; the Gospel of Him who was rich and for our sake became poor; the Gospel whose supreme expression is Calvary and the Cross. It will not suffice that we should dream noble deeds, but do them, and that all day long; nor yet that we should look for a heaven in the future for ourselves if we have not, at least, tried to make a heaven in the present for our fellows. The sin of doing nothing is the deadliest of the seven deadly sins. We are here to save men. Men cannot be saved alone. The saved man must (help) save men. The city must be saved. The state must be saved. The nation must be saved. We are here to claim the world of politics as Christ's world, cleanse political life of its self-seeking, its practical atheism and corruption, and change our human society into a kingdom of God. Politics for Israel, says Isaiah of Jerusalem: it is to make the city a centre of teaching and healing until all the nations say, "Come ye and let us walk in the light of the Lord."

CONSERVATION.

Conservation covers a broad field calling for vigorous workers in every department. It includes Irrigation, Mining, Good Roads, Forestry, Transportation, Public Health and

Morals, and all the fundamental principles of practical home-building. It commands, according to the Washington Conservation Commission, the attention of students in schools and churches, and civic and commercial organizations. Every avenue of legitimate human endeavor in which the good of all the people is considered comes under the head of Conservation. It means the working out of problems wherein the ways and means of obtaining the greatest good to the greatest number are presented for immediate action. How best to conserve the natural resources for the benefit of the present and future generations is worthy of careful investigation at the hands of every public-spirited citizen.

#### THE STANDARDS OF LIVING.

According to Prof. Henry R. Seager of Columbia, in his outline of a programme of social legislation, the principal contingencies which threaten standards of living already acquired are: (1) industrial accidents; (2) illness; (3) invalidity and old age; (4) premature death; (5) unemployment. These contingencies are not in practice adequately provided against by wage-earners themselves. In consequence the losses they entail, in the absence of any social provision against them, fall with crushing force on the families which suffer from them, and only too often reduce such families from a position of independence and self-respect to one of humiliating and efficiency-destroying social dependency.

#### THE GANG SPIRIT.

The modern social worker recognizes the "gang spirit," as it is generally called, as a sociological factor that must be taken into consideration. If it is not, it will develop into an anti-social force. As Dr. Luther H. Gulick, head of the Playground Association, declared at the Denver meeting of the Natural Education Association:

"There is peril ahead for any city which does not recognize the gang spirit in children and take proper steps, through the establishment of suitable playgrounds, to develop it along lines that will give the boys the right idea of teamwork and prepare them for the business of municipal government."

#### DEAN SUMNER'S NEW WORK.

Dean Sumner's friends anticipate for him a successful term as a member of Chicago's School Board. His work at the Cathedral, on the Diocesan Committee on Social Service, and in connection with the Chicago City Club abundantly fit him for effective and progressive work. Clergymen are peculiarly fitted for good work along educational lines if they keep in mind that we are living in a country where the State and Church are fortunately separated. Dean Sumner can be depended upon not to forget that important fact.

#### \$156,500,000 A YEAR.

One hundred and fifty-six million five hundred thousand dollars is the amount of New York's annual budget for current expenses. The next mayor will have the direction of the disbursement of this sum. It will be interesting to see what sort of a man will be chosen for this stupendous task. God grant that the people of New York may have the wisdom to choose the right sort of man to act as the steward of this enormous sum.

"THE CALL TO CITIZENSHIP," President Butler's striking address at Denver before the National Education Association, has been printed in pamphlet form and can be had on application to him at Columbia University, New York.

THE KENSINGTON (England) Borough Council has decided to grant to its workmen with at least five years' service the right of appeal to a Committee of the Council against dismissal or reduction in wages.

WORCESTER, MASS., is declared by its present splendid mayor, James Logan, to be the largest city in the world governed under "no license."

STATE REGULATION of public utilities was advocated in a recent address by Frank A. Vanderlip, president of the National City Bank, one of the great banking institutions of the world.

## 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

### SAMSON THE NAZARITE.

FOR THE THIRTEENTH SUNDAY AFTER TRINITY.

Catechism X: Duty Towards God. Text: Ps. 46:1.  
Scripture: Judges 16:18-31.

THE scene now shifts from the northern to the southern part of Palestine. The oppressions and deliverances during the times of the Judges involved as a rule only a part of the country at one time. Those already studied were in the northern half of the country. Just before the establishment of the kingdom, the tribes which had settled in the south were sorely troubled by the oppression of the Ammonites on the one hand, and the Philistines on the other. These seem to have begun about the same time, but the first deliverance was from the Ammonite oppression, which involved the tribes of Ephraim, Benjamin, and Judah, by Jephthah, the ninth judge. The Philistine oppression, involving all the southern tribes, lasted a long time, and was not really ended until David was king of Israel, and the Philistines were not finally subdued until the reign of Hezekiah (II Kings 18:8).

The Philistines were located in a strip of country with five principal cities, which had been assigned to the tribes of Dan and Judah. But no conquest of them was made, and they rather assumed the ascendancy and the tribes nearest them were in the end content to attempt no deliverance (Judges 15:12). The presence of the Philistines was more than tolerated. The Israelites paid them for sharpening their tools (I Sam. 13:20), and such intercourse shows that the Philistines' claim to the territory they occupied was not disputed. The Philistines finally "had rule over" Israel, and Israel acknowledged it. Indeed the tribe of Dan was forced by them to move inland (Judges 17 and 18). Still later, the Philistines' raids involved all parts of the country, and the need of an organized union was felt so keenly that the formation of the monarchy suggested itself naturally enough.

The toleration of the Philistines in the land which had been given to Israel showed a lack of faith in their Divine King, which was not slow in bringing its punishment. They began to imitate the worship of the Philistines, and at the same time their troubles began. Once more they cried unto the Lord in their trouble, but it was not a very sincere cry. They gave no indication of having such faith in God's power to deliver that they were willing to help answer their prayer. It was at this time that Samson was sent as a judge, to "begin to deliver Israel out of the hand of the Philistines."

The tribes were neither ready for, nor worthy of, complete deliverance. The story of Samson is not the record of an organized attempt to throw off the Philistine yoke. All that he does, he does alone. His acts are the acts of a single hero, the Lord's champion. In him the Lord seems to be giving His people an example or acted parable of what He would do for them if they would but trust Him. The story of Samson can best be understood thus. *The story of Samson is an acted pledge of what God would do with Israel.* Hosea teaches us that the Lord may use such a method to teach His people, as he believed that his own life story was a parable of God's love for His sinning people (Hosea 3). Here we have Israel in sad need of deliverance by the use of strength. God is abundantly able to save them if they will but furnish the required obedience. Samson is by no means a perfect character nor even a very good man. But he does one thing: he keeps his vows to God. As long as he does that, he is invincibly strong. At the same time it is made clear that his strength is not merely human. By reason of his obedience, he is given a supernatural strength associated with the presence of the Spirit of the Lord. What an object lesson for Israel!

Read Judges 10:11-16 as an introductory note to the life and work of Samson. The Lord "was grieved for the misery of Israel," but former deliverances had shown how temporary was the effect of complete rescue from one oppression after another. So with a regard for their ultimate good, the Lord



permits the people whom He loved to be oppressed until they shall have learned their lesson better, in the meantime showing them in the life of Samson a revelation of what He stood ready to do for them if they would but do their part.

It is not without significance that the gift given Samson is that of strength. The Israelites feared the Philistines because of their great strength. The Lord took one of their own number and showed them that He could send such strength as would make them despise the Philistines, even in strength.

In like manner, Samson's fall showed them the fatal presumption of self dependence, which had been their own ruin from time to time. Samson seems to have come to the point where he considered his strength his own, independent of his vow to God. That seems to be the meaning of his weak surrender to Delilah. He surely knew that she would put his words to the test. It reminds us of the great danger which besets all men when they are successful—the danger of thinking they have won their triumph by their own unaided efforts.

The presence of the Spirit of the Lord made Samson strong, and yet when, after he had broken his vow, that Spirit departed from him, he knew it not. That shows that his yielding to fleshly sins had not been without its sad penalty. It is not possible to be spiritual and immoral at the same time. There is a deadening power to sin which so dulls the soul that it loses its power to receive spiritual impulses. This warns us not to play with sin or permit any sin to take possession of us, for sin leads to sin. It is also true of all men who let the Spirit of the Lord depart from them, that they do not realize the loss. We need to be active in spiritual matters to keep spiritually strong and vigorous.

There are two valuable lessons for us in this story of Samson, as to our relation to the Church. The connection between the strength of Samson and his hair may seem at first an arbitrary one. It is not, however, for his unshorn head was the outward and visible sign of his faithfulness to his Nazarite vow (Num. 6:1-21). The breaking of that vow revealed his unfaithfulness to God and the loss of his strength was the necessary result. In like manner the connection between the Sacraments and Salvation may seem an arbitrary one. But the Sacraments are the divinely appointed signs of a man's faithfulness and humble submission to his heavenly Father. When he refuses to accept the revealed way, he is showing the same spirit of perverse self dependence which Samson showed when he gave up his hair.

The second lesson is that God may use weak and unworthy instruments to send blessings to His people. Samson's faithfulness to his vow taught the people a needed lesson. His disobedience taught them another. Sometimes people make the fall of some professing Christian or even a priest an excuse for their own failure to profess Christian discipleship. They miss the real lesson of such a sad example.

We may also learn from this story that no gift is so poor that God may not use it to His own glory. Strength is not as high a gift as intellectual or moral power, but in the providence of God it may be made to do a work which those who have the higher gift cannot do. "There are diversities of gifts, but the same Spirit."

**WANDERERS.**

The wheeling planets circle as they fly,  
 There is no sky  
 Nor up nor down to them, nor day nor night:  
 But all about them laves  
 In endless waves  
 An ocean of unfathomable light;  
 And as the planets sweep  
 Above that deep,  
 So we, who love the sea-foam's bitter kiss,  
 On that long heaving plain  
 Swing on amain,  
 Above us and beneath a vast abyss.  
 Wanderers are the planets wheeling free,  
 So wanders every soul that loves the sea.

L. TUCKER.

GOD GIVE US grace to practise such a mind as this: not to value ourselves on any little sacrifices which He in His mercy may give us an opportunity of making for Him; but still to look forward to the unknown hour when we shall have to drink of His cup, to die as He hath died before us! With that hour full on our mind, may we cheerfully pass by whatever stands in our way, and being called by Christ, give ourselves up forthwith to fulfil His holy commandments.—*Selected.*

*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.

**A RECANTATION.**

To the Editor of The Living Church:

**M**AY I ask you to be good enough to permit me through your columns to express to the Church at large my regret for the deep affront put upon her by my unfaithfulness in forsaking her communion some eighteen months ago and joining that of the Roman Catholic Church?

I can only repeat what I have already written Bishop Anderson, that my action was due to a serious error of judgment and a misapprehension of the true situation.

To-day I am fully assured of the Catholicity and Apostolicity of our Church and of the place she is destined to occupy in the religious life of this country, free as she is from the extravagances of Vaticanism and Roman arrogance.

Relying upon your courtesy I offer this apology to all those who may have been offended by anything I may have said or written at the time of my perversion and ask them to accept it as an act of reparation and proof of my return to the Church of my baptism, which I hope to serve faithfully in the years to come.

I may say that the Bishop has approved my return to the Church, and has requested the Rev. E. V. Shayler of Grace Church, Oak Park, to receive me.

JAMES B. HASLAM.

372 Washington Boul., Chicago, Aug. 17, 1909.

**DR. NEALE AND THE BISHOP OF CHICHESTER.**

To the Editor of The Living Church:

**I**HAVE read with much pleasure the account of Dr. J. M. Neale in THE LIVING CHURCH for July 31st, just received. It is most interesting and useful. The Bishop, however, who opposed him, was not Dr. Durnford, who was appointed after Dr. Neale's death (in 1870); but Dr. Gilbert. Bishop Durnford would have appreciated the work of this great Churchman.

As a subscriber to and constant reader of THE LIVING CHURCH for many years, I should like to say how much I value your excellent paper, for its able and intelligent support of sound Church principles.

Yours faithfully,

G. H. ROSS-LEWIN.

Shotley Bridge, Co. Durham, England,  
 August 10, 1909.

**TESTING THOUGHTS BY COMMON SENSE.**

To the Editor of The Living Church:

**R**EV. MR. CARSTENSEN muddles (I say this without disrespect) your very clear illustration of the Apostolic Succession, making the Historic Episcopate as the stones, laid as they are, make the Washington Monument. You make no reference to what workmen laid the stones—whether union, non-union or mixed—any more than you referred to the Workman, who laid the stones of Apostolic Succession into that monument—grandier than any human monument of stone; that divine monument, the Historic Episcopate.

The workmen who laid the stones that make the Washington Monument were what they were and we need not confuse our minds as to whether they were union or non-union. The stones are laid! and these stones, as laid, make the Washington Monument. The architect of the Washington Monument could have used different workmen and different material and could have built on a different plan if he had chosen; but he chose to use these stones in the manner he did, and the result is the monument. Likewise the Supreme Architect could have used different materials or built on a different plan; but the fact stands like the fact of the monument, that He designed to build the Historic Episcopate by means, and by ways of Apostolic Succession.

Other stones cannot make the Washington Monument. They might have been used, but enough for us, they were not used. Only those in the monument make the monument, how-

ever much others may resemble them. No other stones than those of Apostolic Succession can make the Historic Episcopate, no matter how similar or how equal, or even how much superior they may seem. Enough for us that the Historic Episcopate is the *fact* of the Apostolic Succession!

Respectfully,  
J. C. HALES.

Wilson, N. C.

To the Editor of *The Living Church*:

**I**N your August 14th edition, the Rev. Dr. G. A. Carstensen asks if you desire a state of "stagnation" in the Church, instead of "unrest." The answer to many would seem to be plain. We should desire neither stagnation nor unrest, but rather faithful obedience.

I beg to differ frankly from your correspondent when he says that "the building which is constructed of 'living stones' is the most restless, as it is the most energizing, force under heaven"; and, again, "It has been accused of turning the world upside down."

If the "stones" are "living" simply because they are urgently questioning the solidity of their own foundations, they will only turn themselves upside down, as well as everything in the world which is so unfortunate as to depend upon them.

The "queer" people in the Church and out of it, who are talking so loudly these days about a crying need for a new religion, or for a restatement of the old religion, either of which shall sweep away the Deity of Christ, may be restless enough, but they exert a most deadening influence which is the very reverse of an "energizing force." That there are such writers, who are quite busy in their restlessness, everybody who keeps track of current events knows full well. They have been conspicuous at some of the recent Church congresses. For one, I would like to challenge the whole fraternity of them to produce one single thoroughly tested fact, in the wide domains of physical science, history, or literary scholarship, which has undermined the great facts of the Christian Faith as set forth in the Catholic creeds. If there be such undermining facts, then we have a right to know them. Even one of them, well-proven, would produce abundant "stagnation" in Church life, everywhere.

It is the earnest, restful belief that the Catholic faith is based upon facts, which keeps up the "energizing forces" of the Church. It results in untiring obedience. It sees, for instance, that Church people pay the missionary bills of the Church's advancing work. Am I transgressing the bounds of courtesy when I venture to suggest, in the kindest way, that an abundance of this sort of "energizing force" would have made sure that Dr. Carstensen's own congregation would more nearly have paid its entire apportionment last year for General Missions?

"To obey is better than sacrifice." It is certainly far better than pulling up the foundations to see if they really are foundations, when they have stood firm for nearly two-thousand years, in the face of every kind of attack, and are standing, in the conviction of multitudes, firmer than ever to-day.

Let our "unrestful" friends put in just one good year's hard work at unquestioning obedience, for a change.

It would indeed in some quarters, aid mightily in the Apostolic task of "turning the world upside down."

JOHN HENRY HOPKINS.

Grand Isle, Vt., Aug. 19, 1909.

### SWEDISH ORDERS.

To the Editor of *The Living Church*:

**I**HAVE no desire to engage at this time in a discussion of Swedish orders with the Bishop of Marquette; but he will no doubt pardon me if I explain my meaning in two points wherein he appears to have misunderstood me.

By the phrase "incurably doubtful" I mean nothing more than this, that before Swedish orders can be proved to be valid certain questions have to be answered which this Church, acting by itself, cannot answer authoritatively or conclusively. The Bishop's *résumé* of the subject does not include any clear recognition of them; nor can I acknowledge that his survey of difficulties is complete.

The other point is this: He says that he differs from my "statement that English sources give a fair basis for determining the question." I am sure that I made no such statement. Certainly I have not depended upon such sources in

drawing my own inferences. What I said was that "the facts which are known [known through *many* sources], and which require no linguistic equipment to estimate, are somewhat serious. Some of the most serious are left unmentioned in the Bishop's last letter.

My friend Mr. Pope will find his answer in the Bishop of Marquette's letter, which shows that the Swedish Church has committed itself to Lutheran formularies more freely than he seems to think. I must decline to undertake the task of showing wherein the Augsburg Confession and Luther's Catechism contain anti-Catholic teaching. I am away from my books, and have heavy work on my hands. That these formularies can be regarded by us as satisfactory, however, I cannot admit.

Before concluding, I venture to suggest to the Bishop that we be given a full and exact translation of the Swedish Ordinals and of the Preface from which he quotes, with a history and full translation of any changes that have occurred in these documents. The whole Church will thus be placed in a position to estimate the value of the Swedish Ordinal.

FRANCIS J. HALL.

### CRITICISM OF "THE LAMP."

To the Editor of *The Living Church*:

**I**N your editorial remarks on August 14th you "take occasion to express regret that *The Lamp* should deem it important to lay stress, month after month, upon its statement that the English Church was 'Roman Catholic' before the Reformation. It is such dangerous plays upon words as this that creates such havoc in Christendom, and, by perpetuating misunderstanding, seriously retards Christian unity. Of course its truth or falsity hinges entirely upon what one means by 'Roman Catholic.'"

In substantiation of the foregoing criticism of *The Lamp*, will you be so good as to give *verbatim* one or more quotations from its pages wherein it has been affirmed that the Church of England before the Reformation was "Roman Catholic"?

St. Paul's Friary, PAUL JAMES FRANCIS, S.A.  
Graymoor, Garrison, N. Y., Editor of *The Lamp*.  
August 20, 1909.

[We have before us only the August issue of the *Lamp*, and can therefore cite references only from that issue. From "English Notes": "The following quotation from [Patterson's *History of the Church of England*] shows that the 'never-Roman-Catholic' theory is melting like ice in the sun" (p. 176). "Theologians of the Little-dalian type, who say (at least most of them do) that the Church of England was *never* Roman Catholic, are compelled to deny the (for them) awkward facts of history" (p. 177). Perhaps if the editor of the *Lamp* has access to a file of his magazine, he will be able to amplify these quotations from earlier issues. These that we have quoted are sufficient to establish the truth of our criticism.—EDITOR L. C.]

### UNANSWERED PRAYER.

Like some schoolmaster, kind in being stern,  
Who hears the children crying o'er their slates  
And calling, "Help me, master!" yet helps not,  
Since in his silence and refusal lies  
Their self-development, so God abides,  
Unheeding many prayers. He is not deaf  
To any cry sent up from earnest hearts;  
He hears and strengthens when he must deny.  
He sees us weeping over life's hard sums,  
But should He give the key and dry our tears,  
What would it profit us when school were done  
And not one lesson mastered?

Should our desires  
Voiced one by one in prayer, ascend to God,  
And come back as events shaped to our wish,  
What chaos would result!  
In my fierce youth I sighed out breath enough to move a fleet,  
Voicing wild prayers to heaven for fancied boons,  
Which were denied; and that denial bends  
My knee to prayers of gratitude each day  
Of my maturer years. Yet from those prayers  
I rose always regirded for the strife  
And conscious of new strength.  
Pray on, sad heart!  
That which thou pleadest for may not be given,  
But in the lofty altitude where souls  
Who supplicate God's grace are lifted, there  
Thou shalt find help to bear thy daily lot  
Which is not elsewhere found.

—ELLA WHEELER WILCOX in *Journal and Messenger*.

# LITERARY

## RELIGION AND PHILOSOPHY.

*Aspects of Christian Mysticism.* By Rev. W. Major Scott, M.A. New York: E. P. Dutton & Co. 1907. Pp. 171.

Mysticism is the doctrine that all things are in their essential nature one in God, and that the supreme end of life is the conscious realization of the union between the human spirit and the Divine. In addition to this, mysticism is also characterized by its sacramental view of life—that all the beauty of the physical world and all goodness manifested in human character are outward signs of an inner and spiritual reality whose truth only the spiritually minded know. The mystical experience in its final state involves an absolute swallowing up of the individual life in the Divine Life, an experience characterized by what mystics call ecstasy (a feeling of absolute and unshadowed joy) and illumination (a direct, unique, and ineffable insight into otherwise unattainable truth). The aim of the "interior life" is thus the attainment of an absolutely individual and incommunicable experience, a knowledge that is above sense and above reason, and a joy that is beyond expression and beyond desire—a foretaste in this world of the eternal bliss toward which all look at the end. Separation from the world, purification from the entire life of the senses, and a rigid course of discipline of flesh and spirit, are regarded as essential preparations for this consummate experience; but to all is granted the possibility of attaining in some degree a similar though inferior experience—an immediate and unreasoned awareness of the Divine Presence—through prayer and meditation. In this experience, indeed, we recognize the essential characteristic of all religion, the belief in, and practice of, communion between man and God. There is a current tendency to deny the importance of this mystical element in religion and to subordinate it to the ethical element, a tendency which is justifiable only so far as the mystic fails to recognize what St. Paul referred to in his own case: that the "heavenly vision" calls for "obedience," that the knowledge and joy which come from communion with God are given to us that in the strength which they impart we may go forth to our daily tasks in the world.

On the interpretation of the ultimate union between man and God is based the distinction between the various types of mysticism: deism, with its purely transcendent God, knows no mysticism; pantheistic mysticism interprets this union as the negation of all individuality, and the absorption of the human soul into the One; theistic mysticism retains with the union of finite and Infinite also the distinction of personality between the human and the divine; Christian mysticism interprets union with God as always union with Jesus Christ—that in Christ and in Christ alone are we one with God, and that all union between human and divine is, whether we know it or not, union in and through the Divine-Human, Incarnate Son of God.

In Chapter I. of this book the general features of mysticism are discussed. Succeeding chapters are devoted to individual mystics: St. Paul and St. John, Clement of Alexandria, Dionysius the Areopagite, Eckhart, Ruysbroeck, Suso, Tauler, St. Teresa, St. John of the Cross, Behmen, and Peter Sterry. The last chapter is by a few pages the longest in the book, and treats of a little known writer who, the author thinks, has not had the attention he deserves. This is no doubt true, but we might wish the chapter had had a broader title, and had presented a more general treatment of the entire school of "Cambridge Platonists" of which Sterry was a member, but of which nothing else is here said. The omission of such noted mystics as a Kempis, St. Francis de Sales, and St. Bernard is unfortunate. In the second chapter, the author falls into the nowadays popular error of confusing St. John's own teachings with those of our Lord which are recorded by him, and of which, no doubt, his own are the inspired reflection. On the whole, though possessing no claims to originality, the book should be welcomed as a useful presentation in brief space of the central theme of the religious life.

JARED S. MOORE.

*Spiritual Philosophy.* Two Lectures Delivered on Successive Sunday Afternoons in the Cathedral Church of St. Paul, Dunedin, N. Z. By the Most Rev. Samuel Tarratt Nevill, D.D., F.L.S., etc.; Hon. Fellow of Magdalene College, Cambridge; Bishop of Dunedin and Primate of New Zealand. Pp. 63. New York: Longmans, Green & Co. 1909.

The aim of the author is to present a brief outline philosophy of the Christian religion, showing that throughout the realms of nature and man runs the same law—that of the immanent supremacy of the spiritual. Nothing original can be claimed for the author's statement and treatment of this law, but the book has the merits of brevity and clearness. The first lecture discusses "The Spiritual as the Actuating Force in the Physical World," dealing with the general problems of the relation between the religious and scientific points of view, and pleading for the recognition of "spiritual law in the natural world" rather than the converse. In the second lecture, which applies the same principles to the world of man, the doctrines of the Fall, the Incarnation, and the Sacraments are taken up, and admirably interpreted. This second lecture is worthy of special commendation.

*Providence and Calamity.* By Charles W. Helsey. Pp. 182. Boston: Sherman, French & Co. Price, \$1.10 net.

"The true doctrine of Providence," writes the author, "is that God governs the world according to the laws He has ordained, and that He interferes only to sustain and promote His purposes of goodness and righteousness toward all His creatures." "God, in governing the world, always lets law take its course and produce its effects according to the circumstances, except in any case in which He has a purpose to which natural laws should be subordinate." Calamities inflicted upon individuals and peoples because of their wickedness, and all blessings, are referred in Holy Scripture to God as their source; but calamities falling upon good and evil alike are never so referred, but always to the working of God's unchanging laws. The permission of such latter calamities and other evils is declared to be due to the fact "that the prevalence of law and God's purposes are more important than are acts of mercy and goodness which might disturb the physical order of creation." "Afflictions are to be remedied by obedience to the will of God in all things, by morality, good will, education in nature and its laws, and temperance in the use of all things." God therefore interferes only infrequently because He "has determined that man shall relieve the world of its disorders, and establish and perfect everything that is good," in conformity with and through the correct use of the laws which He has ordained.

Thus there is in the book under consideration a laudable attempt to maintain at once the unchangeableness of natural laws (built on the pattern of the Divine Immutability), and the continuous providential care of God over His creatures; with perhaps rather too great a tendency to an unjustifiably sharp delimitation between the fields of natural and of divine law. The author refers several times to such recent disasters as the fire in the Iroquois Theatre at Chicago, the burning of the *General Slocum*, etc., righteously condemning the view of those who held God's wrath rather than man's sinful carelessness responsible therefor. The objectionable practice of printing the personal pronoun referring to the Deity with a lower case initial is followed.

J. S. MOORE.

*The Rise of Man.* By Col. C. R. Conder, LL.D., M.R.A.S. New York: E. P. Dutton & Co. 1908. Price, \$3.50 net.

This book deals lucidly and attractively with masses of facts bearing on the political and religious progress of the race. The author's conclusion is "that an eternal purpose has guided man to higher things by dark, mysterious ways."

He begins with a short account of the growth of knowledge—mathematical, astronomical, geographical, chemical, biological, and archæological. Then follows the story of early man, as found in prehistoric remains, language, and racial differences. Then comes a summary of the history of civilization, ancient, mediæval, and modern. This is too brief and scrappy to be either interesting or valuable. The latter half of the book is devoted to a description of the various religions of mankind. This is the most valuable part of the work.

Colonel Conder is well known as an authority on archæology. He professes to find many confirmations of the Biblical narratives in inscriptions on the monuments, such as the Amarna tablets, the Moabite Stone, and the Egyptian and Assyrian remains. He believes that from monumental evidence alone can be proved the antiquity of Hebrew civilization, and, in general outline, the genuine character of the history as narrated in the Hebrew scriptures and in Josephus. He also advances a theory of the compilation of the book of Genesis: that the original documents were a collection of cuneiform tablets, written out by a later writer in this one complete work.

## PASTORAL THEOLOGY.

*Pastor Oviatt.* The Day-Book of a Country Parson. By John Huntley Skrine. New York and London: Longmans, Green & Co. 1909.

This is an intensely interesting book, and at the same time one of the very best works on Pastoral Theology. It purports to be the diary of the vicar of an English country parish, who went at his work systematically, and who desires to leave for his successor a record of the results. It is written in good, vigorous English, and the publisher has done his part well. In the book are found many lessons which are of great value to the parish priest, and also the reasons for many a failure. Mr. Skrine has given us a volume which deserves to be on the desk of every priest, for it is both an inspiration and a method in parish work. He has "the root of the matter," and goes about his work in a deeply religious spirit; for the salvation of his people is a very real thing to him.

THERE HAS lately been published by the Anchor Press of Water-ville, Conn., *The Confessor's Handy Guide to Prayer Book Penances*, by the Rev. Harry Howe Bogert, rector of the Church of St. Mary-by-the-Sea, Point Pleasant, N. J. Price 50 cents net. The little book is one that will be suggestive for a priest in hearing confessions, not as being in any sense a study of the difficult subject of the guidance of souls, but rather as an analysis of possible questions to be asked under the heads of the several Commandments and of the Seven Capital Sins, and corresponding penances suggested from the liturgical collects, epistles, and gospels and from the Psalms. The book may be obtained from The Young Churchman Co., Milwaukee, and from other Church book stores generally.

## LITURGICAL

*The Day-Hours of the Church of England.* Revised Edition. London, New York, Bombay, and Calcutta: Longmans, Green & Co. 1909.

This is a revised and enlarged edition of that Anglican Breviary which has been in use for a half-century. There has not been much change, the changes being in many respects merely verbal, and the enlargement is mainly the incorporation into the book proper of the supplements which from time to time it has been found necessary to issue. The editors have been greatly aided in this task of revision by the great advance that has been made during the last years of the nineteenth century in liturgical and historical research, and of this scholarly work they have gratefully availed themselves.

In many ways it would have been a simpler task to have translated either the Roman Breviary or the Sarum without alteration or change, but it is very questionable whether either translated would have been acceptable to the Anglican Catholic of to-day. There is, moreover, no particular reason for following slavishly Latin usage except the desire to be Roman. History is full of precedents for Breviaries of different nations, and for that matter of different religious communities. We therefore think that the original editors were wise in putting forth a Book of Hours which was neither entirely Roman or entirely Sarum. The Sarum offices are usually long, an objection to their adaptation unchanged. Consequently it was almost a necessity, if a Book of Hours was to be of use to the nineteenth century Englishman, that it be an adaptation. This the editors endeavor to do and this the revisers have kept in mind. So we have here a Breviary which, while based upon the Sarum books, has aimed after simplicity, and in so doing has followed the Book of Common Prayer and the Roman usage.

No one can question the advantage of using such a book as this habitually, however much one fails to do so. For those who can, the continual use of the daily offices other than the Prayer Book offices has been of great spiritual benefit. The repetition of the psalms, the reading of passages of Holy Scripture, the recitation of hymns with prayers, cannot fail to be of great benefit, even if the danger of mere habitual lip recital is great. The hymns of these offices are of great theological value; we find here no sentimental, subjective, introspective verses such as we find throughout our Hymnal. Compelled by the necessity of the case, these hymns contain in them the enunciation of the great mysteries of the Faith.

H. P. S.

*Devocionario Para el uso de los Miembros de la Iglesia Católica Mexicana y los Fieles de otras tierras.* Por Lefferd M. A. Haughwout, M.A., Presbitero (Dean of St. Andrew's Seminary) Ciudad de Mexico. 1909. (A Devotional Manual for the use of Members of the Catholic Church in Mexico, and the Faithful of Other Lands.)

Dean Haughwout's little book, which is written in plain, simple Spanish, gives the feast days and fast days of the Book of Common Prayer, directions to celebrants, special prayers for communicants, instructions on the faith, the Scriptures, the Sacraments, the ministry, and Christian symbolism, and prints in its entirety a translation of the fourth book of the Imitation of Christ. The Communion service is printed in full, and the collects for the Sundays and holy days are also given. Extreme brevity is the writer's aim, and he has compressed a great deal into a small space. A tyro in Spanish, or any person who has a schoolboy's knowledge of Latin, will find the book helpful and encouraging. If, for instance, such a reader should turn to the Ten Commandments, the Nicene Creed, or the Litany of the Holy Name of Jesus, he would see how readily Spanish can be acquired. Students will remember the old story that the Duke of Wellington learned Spanish from a Prayer Book.

## BIOGRAPHY.

*Eighteen Years in Uganda and East Africa.* By Alfred R. Tucker, Hon. D.D., Oxford and Durham, Hon. LL.D., Camb., Bishop of Uganda. With Illustrations from Drawings by the author, and a Map. In two volumes. London: Edward Arnold. New York: The Macmillan Co. 1908. Price, \$8.50 net.

The title of this book is impressive. The first tentative mission on the east coast of Africa was begun no earlier than 1844; Lake Victoria Nyanza on the Equator and the country of Uganda on its northern shore were unknown to white men before 1858; Stanley only arrived in the lake country in 1874, and his challenge to the English Christians to save this dark land from savage heathenism did not reach England and produce its effect until 1876. When we consider these facts and recall that within half an average lifetime a great bishopric has not only been established, but has already been in successful operation for more than twenty years, and that a single white Bishop has been able to live and work for upwards of eighteen of these years in a region of fevers and foes, we cannot help feeling that the protecting and sustaining hand of God has been over the venture of faith and devotion. The first missionaries, Smith, Wilson, and Mackay, entered Uganda in 1877. Under the friendly king, Mutesa, the work of evangelizing the people had a hopeful beginning. But Mutesa's son and successor, Mwanga, coming to the throne in 1884, was a savage filled with fear of foreign invasion and hatred toward Christianity. The story of Bishop Hannington is well known. Consecrated in England a few months before the death of Mutesa, he started on his long and perilous journey

from Mombasa to Uganda in ignorance of the change in government and policy and of the new king's anger at the German aggressions in East Africa. He was seized and murdered on the very edge of the country he had come to save. His successor, Bishop H. P. Parker, consecrated October 18, 1886, died of fever early in 1888, while on his way to the scene of his labors. That the third Bishop, consecrated on St. Mark's day, 1890, should be able to reach the country in safety, to live nearly twenty years through all the perils of climate, opposition, and savagery, and in that time to spread the Gospel over a vast territory, and to build up the Church of Christ into a flourishing institution, and should see a race, black, fierce, and ignorant, converted into a peace-loving people increasingly civilized—all of which this delightful book records—is proof of the overruling Providence of God and the presence of the Holy Ghost.

One is tempted to review the work at great length. The author writes with entire modesty, giving full and loving credit to the heroic labors and splendid success of his predecessors and fellow-workers. But he cannot disguise the fact that he is himself at once an athlete, a scholar, a thinker, a statesman, and a Christian Bishop. The story he tells concerns one of the most remarkable missionary achievements of the Christian centuries. It deals with "the political, material, and spiritual history, advancement, and development of Uganda and East Africa." While the author says the narrative has been put together in the midst of many distractions, and apologizes for the rough, and, as he fears, disjointed way in which it is presented, the story really flows along in a clear and lucid style that holds, instructs, and delights the reader. It is a true tale of quiet, loving labor mingled with wars and adventure sufficiently exciting. It tells of journeyings oft, sometimes through swamps in water up to the neck, sometimes over deserts with no water at all for days except what is borne by the traveller, sometimes amidst savage men or hardly less savage beasts thirsting for blood. One of the most thrilling passages relates with charming simplicity the finding of the body of Bishop Hannington, its removal to Mengo, the capital of Uganda, and its burial, with the king who murdered him standing, a Christian penitent, at the foot of the grave, while the new Bishop at the head of the grave read the solemn ritual of the dead.

Among the great problems of the British in East Africa, such as the protectorate, the slave traffic, the care of liberated slaves, relations with the Mohammedans, etc., we find that we have met in Bishop Tucker a man of rare statesmanship, whose counsel has been of immense service in creating a righteous public sentiment in England and in guiding aright the actions of the Prime Minister and the Government. As missionaries of the cross Bishop Tucker and his staff of co-workers have, by God's blessing, accomplished wonderful things.

Mr. Roosevelt, attending divine service during his stay in Uganda, will find himself in a Cathedral amongst the largest in point of capacity in the whole world, and in the midst of a native congregation larger perhaps than any that assembles regularly in any country of Europe or America. The growth of Christianity has not, however, been entirely smooth and uninterrupted. The intrigues of the Mohammedans on the one hand and of the Roman Catholics on the other, have led to serious disturbances and dangers, so that more than once the mission has been on the verge of extinction. But the blood of the martyrs has been, as always, the seed of the Church. And although many brave missionaries have laid down their lives, worn out by hardships and disease, or killed by enemies of the faith, the cause to which they were loyal even unto death has gone on blessing, comforting, uplifting, saving thousands of souls and redeeming a nation remarkable among the tribes of the earth. Altogether this book is of intense interest to the student and to the general reader, and of great value for its cheer to the Christian and for its illumination to the statesman.

F. O. GRANNISS.

*"A Bishop in the Rough."* Edited by the Rev. D. Wallace Duthie. With a Preface by the Rt. Rev. the Lord Bishop of Norwich. Illustrated. New York: E. P. Dutton & Co. Price, \$2.00.

The title of this entertaining book fits but a part of it. Of its fifty-two chapters, only ten tell of the hard pioneer life of the Rev. John Sheepshanks, now Lord Bishop of Norwich, in the woods of British Columbia. The other forty-two chapters are an animated diary of journeys which encircle the globe. The narrative is Mr. Sheepshanks' own, with connecting links and a brief conclusion furnished by one of his clergy.

In 1859 the author left a curacy with the great Dr. Hook of Leeds to break ground for the planting of the Church at New Westminster, British Columbia, on the Fraser river. Here he lived the life of the frontier and the forest at its roughest, and came into close touch with the odds and ends of humanity, original and aboriginal, whom we have met with Bishop Talbot in *My People of the Plains*. Comparisons between that book and this are inevitable, but neither suffers by the contrast.

In 1864 the author returned to England to get money for his work. He crossed the United States by stage-coach, visiting the Mormons in their prime, and actually holding service for them on the invitation of Brigham Young.

In the thirty chapters devoted to this journey and the return, the book rises to its true literary level and holds the reader fast. Bishop Sheepshanks contributes a relace.

### "THAT THEY ALL MAY BE ONE."

Thy prayer sublime, O Prince of Peace,  
Was that Thy children might be one;  
When shall our strife and discord cease,  
And when Thy blessed will be done?

Oh, grant us grace with Thee to mourn  
All misconceptions that divide;  
And may our souls, with sorrow torn,  
Be stripped of prejudice and pride.

The clash of argument will thrust  
Thy brother from thee; but with love  
Touch thou his heart, and he will trust  
Thy message for him, from above.

O great, constructive force of love!  
Thy balm divine alone canst heal.  
Pour down Thine unction from above,  
And make us all our kinship feel.

MARY GRACE MERRYMAN.

### THE WIDOW'S MITE.

BY ALBERT LATHROP LAWRENCE.

VIEWING the sepia drawing at arm's length his eyes kindled. "It has the promise of a noble structure," he mused, his gentle old face glowing, "and I should like to see it grace our streets. If Paul Temple had lived—But surely I made no mistake in going to Brownston with the commission."

Then his eyes fell on the estimated cost.

"Seventy thousand dollars! It's double what St. James' can afford. I thought I made the limit clear to Brownston."

Annoyance and perplexity were revealed in the kindly disposed features, and for a time he stared at the drawing without seeing the architect's work.

"We shall not build to the glory of God if we saddle ourselves with a debt that cripples us in every other Christian endeavor," he concluded.

What a pity, however, that St. James' could not afford this beautiful structure! He might double his own subscription, although the sum pledged was already generous, being a third of all promised.

But there were others to consider. Could his carpenter friend, Jack Brace, with his large family, double his subscription? Could Dorcas Higgs double her subscription? Her steaming tubs and six young mouths she must fill rose before him. And hectic Helen Dart in her little shop, selling inexpensive laces, ribbons, and post-cards to support an aged mother—could she double her subscription? Could the hundred mechanics who worshipped at St. James' double their offerings, or the scores of factory girls give one penny more than they had pledged?

"If Paul Temple had lived," began Matthew Parsons again—But that was fruitless. He must ask Curtis Brownston to prepare new plans which would come within their means.

But Curtis Brownston for his own glory had chosen to ignore what had been said of the cost. When he met the benevolent old man again in the latter's office he took the sepia drawing and gazed at it long and silently. A strong face with the stamp of a domineering nature revealed both pride and fixed determination in his creation.

"There is nothing in Ottowosso that approaches it, Mr. Parsons, if I do say it," he remarked at length. "The working out of these plans has been a labor of love. I've thought much of the splendid future of our city. The churches should be something for Ottowosso to grow up to, not away from."

Matthew Parsons would rather suffer a wrong than offend another, and he wavered a moment. But in the end he pushed the blue prints toward the waiting architect.

"I wonder if you appreciate the chaste lines of this spire, Mr. Parsons," began Brownston, ignoring the action. "I got the idea in an old English village last summer. Those old English architects are perfect marvels when it comes to purity of purpose. They make brick and stone tell a story that we of to-day fall down before in our clumsy methods. Nevertheless I think I've caught a bit of their fine old spirit. By the way, I want to tell you of something which happened while I was in that village."

Then followed one of those personal adventures, the narrating of which Curtis Brownston could make so charming. As he talked he rolled the blue-prints, specifications, and sepia drawing as if to take them away with him. He showed so little

disappointment that Matthew Parsons' considerate heart was greatly relieved. The narrative finished, Brownston walked briskly to the window.

"Choate Marsden was to pick me up here," he explained carelessly, gazing into the street. "Ah, there's his motor-car now. Parsons, you must let me do something for you in the way of a country residence after I've finished Marsden's."

With a bland "Good morning," he was gone, having waved himself out of the office with a roll which Parsons thought to be the blue-prints, specifications, and sepia drawing, but which was in reality the morning paper.

"Ha! how's this?" exclaimed the inoffensive old man later. "Brownston forgot his plans after all!" His simple heart mistrusted no guile.

"I feared to disappoint him," he mused presently, and slipped off the rubber band to take another look at the drawing; and before the day was over he had other members of the building committee up to view the plans—merely as something which interested them while entirely out of the question.

"If you say out of the question, Mr. Parsons, of course they are," remarked Jack Brace, more in awe of his friend's wealth than of his goodness of heart. From the rich furnishings of the office his eyes returned to his own cotton clothes, sun-faded and work-worn, and then to the sepia drawing. "All I got to say about that—it's a beauty. I'd like to work on such myself! But you know what's best, Mr. Parsons. It's generous to subscribe all you have. You know pretty well what the rest of us can give. If Paul Temple had lived, he could have hit the mark for us; which is no such sum as seventy thousand dollars, I reckon."

"I gave Brownston to understand that," replied St. James' benefactor, "and he is to make new plans."

But at that moment Brownston was telling a different story. To his assistant who had made some enquiry about the St. James' work he remarked craftily: "I left the plans at Parsons' office. The old man seemed to lose some breath when he learned the probable cost, and he was for returning them to me. I believe he did ask me to do something for about half the cost. But that's not worth remembering."

The architect laughed as knowing his man.

"You think you can work them off on him?" His assistant's eyes narrowed in a cunning way.

"Dead easy," replied Brownston, puffing at his cigarette. "Parsons ought to be in the infant class of St. James' Sunday school, instead of head warden, or whatever they call their chief pillar. He's as pliable as putty. I'll bring him to accept those plans—give me a little time. A church like that down on those corners will be a thing of beauty and a joy forever."

"A joy forever to Curtis Brownston," returned his assistant wisely, "and to St. James' a lasting debt of—magnitude!" His laughter revealed knowledge of the world, but of his chief in particular. And his chief was rather flattered.

Curtis Brownston had the ability to be genial or aggressive as his ends seemed to demand. His penetrating black eyes had a power little short of hypnotic, and he did not scruple to use this power when something was to be gained. A week later he met Matthew Parsons at the great doors of the tall building in which the latter had his office. He gave his amiable client no time to speak.

"I've had that St. James' matter, Mr. Parsons, on my mind ever since I saw you last," he began fluently. "The press of business has prevented me from getting in to talk further with you. St. James', I assure you, has a warm place in my heart. You are doing a noble work there among the laboring people, and I want to see a structure erected that all will be proud of—Ottowosso, St. James', you, and I. The expense may seem a little extreme at first, but you'll not regret it in the end." He talked as if the plans were accepted tentatively. "Did I tell you I'd cut my commission fifty per cent? That's just half the amount!"

They had reached the door to Parsons' office.

"No, no; I can't come in this morning," Brownston protested. "I've an engagement with Marsden. But I'll be in soon. You take plenty of time. Just half the amount, you remember!" And he was gone, leaving the benevolent little old man in a state of bewilderment.

"Just half the amount!" was repeated in his ears. But cutting the architect's fees in half was only a drop in the bucket! Had Brownston so misunderstood him? "Just half the amount!" It was possible. He blamed himself for not making the matter clear. Each day it was growing harder and

harder to oppose Brownston. Yet what of all the poor people who trusted him?

He tried to see the architect, but Brownston avoided him for another week. Then one morning he dropped in on the helpless, white-haired man with all the momentum of his powerful nature.

"Now, Mr. Parsons, you're ready of course to close that deal," he began. "I've been telling Marsden and Vanderfelt and Boulderheller what you and St. James' are planning, and they're delighted that at last something worthy of Ottowosso is to go up on that corner. You'll have no difficulty in getting generous subscriptions from them and other rich men. Indeed, it's a little selfish of you to be the only wealthy finger in St. James' pie—eh? What's that? Of course I can't guarantee they'll subscribe any certain sum. But a handsome structure such as we're planning will command a handsome donation. Hanging back? Of course they're hanging back now. They want to see that St. James' really means to do something fine. Start your structure. Get your walls going up, and you'll have no trouble in raising funds. Eh? Oh, certainly I'll hear you out."

He listened with a bored air while the gentle old man explained what was already perfectly clear. Brownston was quick to detect the weak points in the other's armor, and decided the hour was not yet ripe. Parsons' sense of obligation required only time to deepen into something binding, and the architect began sparring for this.

"Now there were the Knights of Arabia over at Columbus: they talked just as you do, Mr. Parsons," began Brownston with perfect art. "I drew up plans for a fine temple for them; but they threw up their hands like an old granny seeing a ghost. It was going to cost too much! I must do something smaller, simpler, less expensive. I listened to them and drew up other plans—conventional, barn-like; half the size, half the cost. And now they blame me for all sorts of dissatisfaction. Their order has doubled in numbers and trebled in wealth. But they've got that ugly pile on their hands, just as they bargained. They can't sell, for nobody wants a wigwam. To alter it would be like trying to make kiddy's knickerbockers into pantaloons for papa. No, sir, Mr. Parsons," he concluded rising, "don't ask me to commit you to a course you'll always regret. Think it over and I'll do the same."

This was but the beginning of meetings in which the architect flattered, cajoled, and browbeat the little old man till he verged on the brink of helplessness. Indeed, the church warden was so worried that he scarcely slept nights. Walking to his office one morning in troubled thought, he met Ruth Temple with her two fatherless children. The young widow's sweet, gentle face seemed to express just the sympathy that the good man needed.

"So St. James' is going to build at last," she remarked with a reminiscence that was touchingly sad. He had been talking to her as a father to a daughter. "Paul longed so to make the plans when we should be ready," she confided. "I have listened to him go over the matter many, many times. He was sure his ideas were most fitting."

"Ah, I wish he could have been spared to us," replied the other, his blue eyes meeting Ruth's, hers swimming in tears. "I am sure he could have pleased us. And now I am sorely troubled. I don't want what Mr. Brownston has prepared, but I fear I shall commit myself against my better judgment. His plans are fine, exceptionally fine. But the cost is great. I don't know—I don't know. Perhaps St. James' can handle a debt better than I foresee. But I wish Paul could have done the work. He was one of us. I am sure he understood our needs, and would have given us just the right thing."

The white-haired man sighed, then rallied himself. He patted the five-year-old daughter, and stooped to look at the sleeping infant the widow was trundling.

"It's a mysterious world we live in, Ruth," he said gently. "But it teaches us a lesson of kindness and mutual helpfulness. If ever you need a father's assistance, don't hesitate to come to me. My joy will be great."

A week later Curtis Brownston called at Parsons' office, determined to snatch his victory.

"Ha, ha, ha! Same old bugaboo, Mr. Parsons," laughed the architect when the gentle head warden made reference to the excessive cost. "Well, I'm going to save you in spite of yourself. I didn't know that religion made timid souls. Indeed, I thought the contrary. I thought one of the cardinal tenets of our blessed faith was a trust in the future. Tut, tut, tut,

man; for shame! He will care for His own. 'The house which I build is great: for great is our God above all gods,'" quoted the architect, having prepared himself with texts to serve his purpose.

"And he overlaid it within with pure gold . . . and he garnished the house with precious stones for beauty; and the gold was gold of Parviam."

There was a stir in the outer office, or the little old man might then and there have signed the contract which Brownston, with hypnotic eye, put before him.

"I've followed nothing slavishly in making these plans," the architect explained, trying hard to hold every advantage. "The theme worked out in the stained-glass window is entirely original; a good one, too, I think: the glory of the militant Church triumphant—the wicked cast into outer darkness. Your signature on this line, Mr. Parsons. Talking with others, I've found all perfectly satisfied—"

An infantile cry in the outer room stayed the hand with the pen. The architect scowled and mentally cursed the disturber. Then he was guilty of a half-uttered malediction. The outer door had opened and Ruth Temple, with babe in her arms and a little daughter clinging to her skirts, stood before them.

"I beg your pardon," she began, her eyes including both men with some embarrassment. "I should have waited, I know; but the children fretted so. It's this, Mr. Parsons," she continued with an accession of confidence as she met his friendly eye—"some work of Paul's I came across while looking through his papers. 'Plans for St. James' Church' they are labelled." She had advanced rapidly and now placed a roll in his hands. "Oh, I believe Paul anticipated our needs!" Her sweet face glowed with unexpected happiness. "He estimates the cost at thirty-five thousand dollars—the figures you think right, do you not?"

"This is indeed a find, a godsend!" murmured the suddenly relieved old man as he examined the sepia drawing she had given him. Here was nothing gaudy, nothing oppressive with grandeur. The lines were simple, classical—above all, satisfying in their perfect beauty. The more one gazed, the more pleasing and convincing became the effect.

"And the stained-glass window, Mr. Parsons," said Ruth, breathlessly—"I wonder how Paul hit upon a thing so appropriate, so beautiful. See, this is the Master in the midst of the working people of His Galilee, teaching." Something in her throat seemed to preclude further speech, but with swimming eyes she pointed to the lettering,

"COME UNTO ME ALL YE THAT LABOR."

It was so appropriate for St. James'.

Someone moved in the direction of the window. Brownston had been forgotten.

Ruth was frightened at the malevolent expression shot at her. Then the hypnotic eyes were turned upon the little old man. But Matthew Parsons saw only Ruth—and not Ruth, but an artist's picture once seen in Paris. The pale, sombre-gowned mother, with one child on her arm, the other clinging to her skirts, became the woman of Holy Writ at the treasury. With marvellous effect he recalled the Master's words, "Of a truth this poor widow hath cast in more than they all!"

As he turned toward Brownston, certain of the architect's words occurred to him, and another holy scene flashed into mind. Scripture had once been quoted to One in a high mountain where all the kingdoms of the earth were to be seen. Suddenly the little old man felt very sure of his course.

But Brownston had begun to gather his blue-prints, the sepia drawing, and the specifications. He had no need to hear the old man's words. That face had convinced him he had lost beyond hope.

"I will personally reimburse you, Mr. Brownston, for all your efforts in our behalf," began the kindly disposed old man, with great strength of decision.

"Indeed, no!" returned the architect, angrily. "Another society will be glad to snap up what you have failed to appreciate!" And he strode wrathfully from the room, slamming the door behind him.

"Oh, what have I done!" exclaimed Ruth, suddenly conscious of her position.

"You have saved St. James' from a load of debt, my dear, and given us a temple in which we may rightly worship our God!" said the little old man, strangely moved. And he came and took her free hand, placing his arm across her shoulder with a father's caress. "I cannot tell you how glad I am that you came when you did!"

## Church Calendar.



Aug. 29—Twelfth Sunday after Trinity.  
 Sept. 5—Thirteenth Sunday after Trinity.  
 " 12—Fourteenth Sunday after Trinity.  
 " 19—Fifteenth Sunday after Trinity.  
 " 21—Tuesday. St. Matthew, Evangelist.  
 " 26—Sixteenth Sunday after Trinity.  
 " 29—Wednesday. St. Michael and All Angels.

### CALENDAR OF COMING EVENTS.

Sept. 9-12—International B. S. A. Conv. at Vancouver, B. C.  
 " 29—Consecration of Rev. John G. Murray as Bp. Coadj. of Maryland.  
 Oct. 12—20th ann. of consecration of Bp. Leonard as Bp. of Ohio.  
 " 19-20—Miss. Council Fifth Dept., Grand Rapids, Mich.

## Personal Mention.

THE Rev. GEORGE W. ATKINSON, rector of St. Matthew's, Sunbury, Pa., has sent his resignation to the vestry, to take effect November 1st.

THE Rev. C. G. BRADLEY, who for the past two years has been curate of St. Mark's Pro-Cathedral, Grand Rapids, Mich., has accepted the rectorship of the Church at Scotland Neck, N. C., and has entered upon his work.

THE Rev. ROBERT B. EVATT, rector of St. Paul's Church, Port Huron, Mich., has accepted a call to Trinity Church, De Soto, Mo.

THE Rev. ALFRED W. GRIFFIN, chaplain at Kemper Hall, Kenosha, Wis., has accepted the charge of St. Ambrose's parish, Antigo, Wis., where he will shortly go. Mr. Griffin will be succeeded at Kemper Hall by the former chaplain, the Rev. FREDERICK L. MARYON, who returns from England to take that post.

THE Rev. FREDERICK GOWENLOCK, of the diocese of Arkansas, has accepted the charge of St. Paul's Church, St. Louis, Mo.

THE address of the Rev. CHARLES H. HAYES, D.D., for the next year, during which time he will be travelling around the world, will be 47 Green Village Road, Madison, N. J.

THE Rev. JOHN DOWS HILLS, D.D., rector of Christ Church, Oil City, Pa., will on the first of October enter upon the rectorship of the Church of the Epiphany, Bellevue, Pittsburgh, Pa.

THE Rev. FRANK DE FREES MILLER, D.C.L., has resigned the rectorship of St. Mark's Church, Erie, Pa., and accepted a call to Christ Church, Island Pond, Vt.

THE Rev. ARTHUR S. PECK has been placed in charge of St. Paul's Church, Panama City, Panama.

THE Rev. FRANK ROUDENBUSH of Fremont, Ohio, has been called to the rectorship of St. Luke's Church, Kalamazoo, Mich.

THE Rev. RICHARD C. SEARING has accepted the rectorship of the Church of the Ascension, West-Park-on-Hudson, Ulster County, N. Y., and should be so addressed on and after August 25th.

THE Rev. W. E. VAN DYKE, vicar of the St. Mary Memorial Church, Pittsburgh, Pa., has been elected rector of St. Luke's Church, Smethport, Pa.

### DIED.

KELLY.—In Burlington, Vt., on the Feast of the Transfiguration, August 6th, "in the communion of the Catholic Church," aged 65 years, Mrs. SARA E. (BEERS) KELLY, formerly of Albany, N. Y.

KETCHAM.—FLORA E., wife of Phillip H. KETCHAM, formerly of Saginaw, Mich., died August 18, 1909, at the family home in La Grange Ill. Funeral services at Emmanuel Church, La Grange, Friday morning. Interment in Graceland cemetery, Chicago.

WELLS.—On August 6th, at the residence of her niece, Mrs. Samuel W. Whittemore, East Orange, N. J., JOSEPHINE LEWIS WELLS, youngest daughter of the late James N. Wells of New York City.

WOODMAN.—Entered into rest at Nikko, Japan, July 22, 1909, the Rev. EDMUND R. WOODMAN, for twenty-nine years a beloved and faithful member of the Japan mission of the American Church.

### MEMORIALS.

REV. W. R. HUNTINGTON, D.D.

The committee appointed at a special meeting of the Board of Missions, held in Emmanuel Church, Boston, on July 28th, to prepare a minute concerning the late Dr. WILLIAM REED HUNTINGTON, beg leave to submit the following report:

The loss which the Church at large has sustained in the death of this distinguished presbyter will no doubt be voiced at some other time and in other ways and forms; but it is for us, his associates in the board, to note and give expression to that sense of grief and loss which is so profoundly and keenly felt by us, and to make grateful acknowledgment of the invaluable service which, as a member of this board, he has rendered to Christian missions. He was in point of service one of its oldest members, and seldom was he absent, in spite of his arduous duties in many other directions, from its stated and regular meetings. And when about a year ago—because of his advancing years and feeling that he could not give sufficient time and strength to the performance of his duties as a member of the board—he offered his resignation, so general was the regret with which it was received that he was earnestly asked to withdraw it, even if his membership should thereafter be nominal rather than real. To this desire so strongly urged he yielded and gave consent, but not on that condition. In deference to the judgment of his fellow-members he was willing to remain, but he was not willing and did not wish to have his burden lightened. This was characteristic of the man. Whatever he set his hand to do he always tried to do thoroughly and well. He did not shrink or shirk. And so down to the very close of his earthly life he was an active participant in the councils of the board, and in the important duties of its Advisory committee, of which he had been for many years an honored and trusted member.

As the rector of one of the largest parishes in the country, as chairman of the Committee on Fabric of a great diocesan Cathedral, as a leader in the enrichment of the liturgy of the Church, as the restorer of the ancient Order of Deaconesses in the Church, as an accomplished and versatile writer and the author of many books, as a brilliant and keen debater in the discussions of the General Convention, and as the champion of Church Unity, he has made a notable record; but in none of these respects has he rendered a greater service to his fellow men of every name and race than in the efforts which he made as a member of this board to lengthen the cords and strengthen the stakes of the Kingdom of Jesus Christ.

Resolved, That this tribute to his long and faithful service be spread upon the minutes of the board and printed in the *Spirit of Missions*, and that copies thereof be sent to the Church papers.

DAVID H. GREER,  
 ALEXANDER MANN,  
 LEONARD K. STORRS,  
 GEORGE GORDON KING.

### MR. JAMES B. SMALLWOOD.

On July 14th, after a brief illness at Seattle, there entered into rest JAMES B. SMALLWOOD of Baltimore, Md. On July 21st funeral services were held in the latter city at the Church of the Ascension, of which Mr. Smallwood was a vestryman and whose rector, Rev. Robert S. Coupland, had been his traveling companion upon the western trip.

In Mr. Smallwood's death the diocese of Maryland, as well as the Church at large, has met with a great loss. His benefactions were many and widespread, and his devotion to the interests of his own parish was measured only by his most willing hand and open generosity. It was truly said of this loyal Churchman that "Our Ascension door is never opened for a service but Mr. Smallwood enters in"; and to us who miss him from his accustomed place there is left the consoling faith that he was also ready and waiting for that higher ascension to which he was so suddenly called.

### JOSEPHINE L. WELLS.

On the Feast of the Transfiguration, August 6, 1909, there entered into the rest of Paradise, the sweet and gentle spirit of JOSEPHINE L. WELLS. She was the youngest and only surviving child of the late James N. Wells of New York City, a man largely identified with the formation of St. Luke's and St. Peter's parishes. She was a devoted and faithful servant of the Lord, a communicant of the Church from her girlhood, and absolutely faithful to all its claims. At Christ Church, East Orange, N. J., she has been, for many years past, an earnest and zealous member of St. Luke's guild, and also devoted to the charitable work of "The Earnest Workers" of St. Faith's guild. Her life was full of good deeds, and with an open hand and loving heart she was always anxious to contribute to the pleasure and needs of others. She was cheerful, bright, and patient in all

things, unbounded in her love for little children, a true friend to all who knew her, and loving and loyal to her family. In her home, her irresistible and unselfish love, cordiality, and gentle influence will be most keenly missed. God's call to her came when least expected, but fortified by the rites of the Church, and in perfect faith in her Saviour, she entered into the rest of Paradise.

The office for the Burial of the Dead was said in Christ Church, East Orange, and her body was laid to rest beside her older sister in Rosedale cemetery.

"Father, in Thy gracious keeping  
 Leave we now Thy servant sleeping."  
 L. H. L.

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS OFFERED.

WANTED—In Church Hospital in North Carolina, a graduate nurse. Salary small; surroundings beautiful. Work largely charitable. Also one or more helpers. Churchwomen preferred. Good health a necessity. Address: H. LIVING CHURCH, Milwaukee.

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.

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

#### POSITIONS WANTED.

EXPERIENCED housekeeper wishes position in hospital or institution. References. Box B, care LIVING CHURCH, Milwaukee.

EXPERIENCED organist-choirmaster desires position. Good reasons for leaving present parish. Highest endorsements from clergy and laity. Rectalist and choir-trainer. Address: DIAPASON, care LIVING CHURCH, Milwaukee.

POSITION wanted as pipe organist by young woman. References. "B," Box 443, Erie, Pa.

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

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

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

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.

### PARISH AND CHURCH.

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#### CHURCH SERVICES AT SUMMER RESORTS.

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##### NEW JERSEY.

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**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. Kieffer. 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.

**REDFEMER,** 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.

**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.*

#### ASSISTANCE NEEDED.

Missionary would welcome assistance (full or part) for first year in college for two sons, front rank in studies and athletics, preparing for Holy Orders. Address: SIGMA, care THE LIVING CHURCH, Milwaukee, Wis.

#### EPHPHATHA REMINDER AND APPEAL.

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

#### NOTICES.

A missionary savings box on an errand of mercy, a dime or a dollar that otherwise might serve no useful purpose. Every dollar and every dime aids

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

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

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

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M. J. Whaley, 430 Fifth Avenue.  
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##### BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

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

#### "ST. ANDREW'S CROSS" ON REV. E. W. HUNTER'S TRACTS.

THE YOUNG CHURCHMAN Co., Milwaukee, publish many tracts on Churchmanship, says *St. Andrew's Cross* for April. One series is by the Rev. E. W. Hunter, rector of St. Anna's Church, New Orleans. They are neatly printed with attractive covers in red and black. *Church Facts Briefly and Concisely Expressed* shows the way the Church has come down to us and its various phases during history, the whole tract being eighteen pages. *Important Items Regarding the Church* gives that sort of simple information concerning the Church which ordinary people ought to have, but will not seek in larger books. *The Holy Catholic Church* gives reasons for the restoration to the Church as a title, of the name of the Church in the Creed, and gives the relation of the Church to the other Christian bodies. *The Book of Common Prayer* tells how the Prayer Book has come to us, and what is the general meaning of its several parts. *Christian Symbolism* is a guide to the building and furnishings of churches, as well as to the forms and ceremonies, vestments and the like. *Donations, Bequests, and Endowments* speaks of a practical subject in which an attempt is made to show people their duty with respect to the support of the Church, in many different ways. *Everlasting Life* tells the doctrine of the Church concerning the future life. It should bring comfort to those in distress by reason of a visitation from death, and should check that materialistic spirit which by causing unbelief in a future existence is militating against spirituality in this life. Another useful tract is called *All Other Things*, giving practical knowledge to Church people in regard to many things concerning the Church which cannot easily be comprised under specific heads, and yet are important for them to know. These tracts are commended by many of our Bishops, as most suitable for wide use. They cost from \$1.00 to \$3.50 per hundred copies, according to size, and a sample set will be sent for 18 cents.



# THE CHURCH AT WORK

## DEATH OF MOTHER CLARE EUGENIE.

ON SATURDAY, August 14th, at 9: 15 A. M., at the Retreat for the Sick, Richmond, Va., after months of terrible suffering heroically borne, there entered into eternal rest the Rev. MOTHER CLARE EUGENIE, Superior of the Order of the Resurrection, of St. Augustine, Fla.

Mother Clare had been in Richmond some weeks on account of bad health, and two weeks ago underwent an operation, from which, in spite of the most skilled treatment, she was not strong enough to recover.

The life-story of Mother Clare reads almost like a page of romance. Her full name and title was Comtesse Clare Eugenie de Lorraine, but she was better known in this country as Miss Devonport-Roby, the only child of Capt. John Devonport, of the British and Confederate armies, and of Comtesse Julie de Lorraine, his wife.

Captain Devonport was enthusiastic in behalf of the South, and being in this country on his bridal trip during the Civil War, having secured a leave of absence from his regiment in England, took command of a company in the Confederate army, and was killed at the battle of Antietam, in Maryland. His wife never recovered from the shock of his death and soon followed her gallant husband to the grave.

The infant daughter, Clare, was adopted by Mr. and Mrs. Cyrus Roby, formerly of England, and was called Devonport-Roby. When she became of age request was made by members of her mother's family in France that she make her future home there, and use the title, which at the death of her mother became hers by the law of inheritance under which it was held. She refused to leave her foster relatives who had reared her, and while she never relinquished her title she did not use it.

In 1890 Mother Clare founded the Sisterhood of the Resurrection in St. Augustine, Fla., of which she was Mother Superior. The Sisters of the Resurrection have done a wide mission work among both races in St. Augustine, and at one time maintained an orphanage for white girls. The latter had to be given up shortly after January, 1905, at which time Mother Clare, under a rule of the Order, was dispensed from wearing the habit and from the more strict rules in regard to the fasts of the Church, on account of her failing health. She never ceased from the more quiet of her duties, and in many ways carried help and consolation to the sick and afflicted and sin-laden with whom she came in touch.

During the revolution in Cuba one of the Sisters of the Resurrection ministered to the natives and was one of the last to leave the island when all foreigners were ordered away, and was among the first to return after the American invasion. At the time of her return to St. Augustine she brought with her ten homeless children, the older of whom have since grown up and become self-supporting, and the younger have been placed in good Christian homes.

Daily intercessions are made at the chapel for Church missions, the clergy, the sick, the sinful in the sense of those who have wandered away from the Church, and for the dying; and during the severe storm periods peculiar to that part of the country, special intercession is made three times daily for all who travel by land and water.

Mother Clare was accompanied to Richmond by Sister Esther Carlotta, her foster-sister and second cousin.

The Rev. John Hallowell Dickinson, rec-

tor of the Church of the Holy Comforter, Richmond, attended her while in Richmond. The body, in a pure white casket, was removed to the mortuary chapel of the Church of the Holy Comforter early Saturday afternoon, where it remained before the altar, on which the Eucharistic lights were kept constantly burning, until Monday morning at 11 o'clock, at which time the funeral was conducted by the rector of the church. A full vested choir, preceded by the crucifer, silently entered the church and sang hymn 121: "The strife is o'er, the battle done," after which the burial psalms were chanted. After the reading of the lesson, hymn 176, "For all the saints, who from their labors rest," was sung, at the conclusion of which the prayers of the Church appointed were said, with others from the Prayer Book for the whole estate of Christ's Church.

The body was laid to rest in beautiful Hollywood cemetery, overlooking historic James river, and it is sweet to think that the same waters that wash the shores where Mother Clare lies buried will in a few short miles whisper the story of the sainted woman to the spirits of those who lie buried on Jamestown Island, the spot on which was held the first service of the American Church, to the work of which Mother Clare devoted her life.

Officers and members of the United Daughters of the Confederacy, members of R. E. Lee Camp, C. V., and about seventy-five veterans from the Confederate Soldiers' Home were in attendance, besides the friends of Mother Clare, and Sister Carlotta.

## DEATH OF A FOREIGN MISSIONARY.

THE JAPANESE MISSION mourns the death of one of its pioneer missionaries, the Rev. EDMUND RATCLIFFE WOODMAN, who has been engaged in the work of that mission for twenty-nine years, and was senior in the faculty at Trinity Divinity School, Tokyo, and in charge, under the Bishop, of Holy Trinity Cathedral. He was also president of the Council of Advice. Mr. Woodman was ordained deacon by the late Bishop Paddock of Massachusetts in 1880, and proceeded immediately after to Japan to take up missionary work. He was advanced to the priesthood in 1882 by Bishop C. M. Williams in that mission. His influence has been large in the training of the Japanese clergy at the divinity school, and a series of appreciative resolutions have been adopted by the Alumni Association of that school. These resolutions recite that "especially to us, whose privilege it was to listen to his sound critical and theological views and to come into contact with his personality, marked with geniality and conscientiousness, at different times during his long professorship of Biblical Literature in our *Alma Mater*, his sudden death has caused profound grief and a deep sense of loss."

Mr. Woodman died at Nikko, Japan, July 22d.

## WILL TRAVEL AROUND THE WORLD.

PROFESSOR HAYES of the General Theological Seminary has just started for a tour around the world to occupy his sabbatical year, in which leave of absence is granted from the seminary. He will make a study especially of the religions of the Orient and of our own missionary work. He sailed on the *Nippon Maru* from San Francisco, August 17th, and will stop from the 24th until the 30th in Honolulu, pursuing his trip by the *Siberia* from that port and arriving at Yoko-

hama, September 10th. He expects then to spend seven or eight weeks in Japan, as much in China, two or three in Manila, ten days in Burmah, and two months in India and Ceylon. This, with the voyages, will take about all the cooler months, and bring him to Cairo by the end of March, leaving April for the Holy Land, and returning to New York in May.

## A SAD TRAGEDY.

SOME TIME AGO there was printed in THE LIVING CHURCH a notice of the death of Miss Emily Gear, daughter of a pioneer priest of the Church in the Middle West. Her younger sister, Miss Grace Gear, has since passed away, her death being said to have been caused by grief at the loss of her sister. The sisters had lived by themselves since their mother's death some years ago. Father Gear will be remembered not only as a pioneer in Minnesota, but as sometime editor of *The Gospel Messenger*, a Church paper well known in its day. His later years were spent with his family, in Minneapolis.

## A TREASURE FOR CLEVELAND CATHEDRAL.

ON TUESDAY, August 10th, there was set into the mensa of the great altar of Trinity Cathedral, Cleveland, Ohio, a small marble, with a very interesting history. The late Bishop Satterlee of Washington, on his recent trip to Palestine, which was made partly to obtain objects associated with our Blessed Lord's life, for use in the Washington Cathedral, obtained this piece of stone from the ancient quarries of King Solomon, which may be seen from the Damascus gate of Jerusalem. After his death a letter was found upon his desk, addressed to Bishop Leonard of Ohio, offering the latter this fragment of stone for the purpose to which it has now been placed. Speaking of the stone, Bishop Satterlee says in his letter that one standing upon the spot where the stone was found, on the day of the Crucifixion of Christ, could readily have heard the words and the groans from the cross. The point on the top of the mensa where the stone has been inlaid in the great block of Italian marble, of which the altar is composed, is that upon which the sacred vessels stand at the Holy Communion. Trinity Cathedral already possessed seven stones from the bed of the River Jordan, which are embedded in the bowl of the font. These also were the gift of Bishop Satterlee. Besides their value as objects associated with the life of Christ, these several stones, being the gift of the late Bishop of Washington, form an additional tie between the two dioceses. Bishop Leonard was rector of St. John's, Washington, at the time of his consecration as Bishop of Ohio, and Bishop Satterlee was once elected to the latter office but declined.

## DEATH OF REV. JOHN LINN MCKIM.

THERE DIED on the 21st day of August, at his home in Georgetown, Del., the Rev. John Linn McKim, who was one of the oldest, if not actually the senior, of the American clergy, having been well past ninety years of age at his death. He was graduated at Dickinson College, Carlisle, Pa., with the degree of B.A. in 1830—before many men reputed of advanced age were born. He was ordained deacon in 1836 and priest in 1838 by Bishop Onderdonk of Pennsylvania, and served until 1840 as rector of Grace Church, Honesdale, Pa. For the next four years he was rector

of Trinity Church, Carbondale, Pa., and for the long term from 1844 to 1867, rector of St. Paul's, Georgetown, Del. He retired from active work in the latter year, but was U. S. consul at Nottingham, England, from 1889 to 1893. During recent years he had lived quietly at Georgetown, awaiting his summons. The burial service was held at St. Paul's Church on the 24th inst., with interment at St. George's chapel.

#### BURIAL OF REV. DR. HARDCASTLE.

THE FUNERAL services of the Rev. Edward Mortimer Hardcastle, M.D., whose death on August 15th was announced last week, were held from Christ Church, Easton, Md., at noon on Tuesday, the 17th, and largely attended. Bishop Adams officiated, assisted by the Very Rev. Edward R. Rich, D.D., Dean of Trinity Cathedral, Rev. James A. Mitchell of Centreville, Rev. Franklin B. Adkins, Dean of the Southern Convocation, and Rev. Ernest A. Rich of Blue Ridge Summit, Pa.

Dr. Hardcastle was born in Talbot county, Md., December 10, 1867, the son of the late Dr. Edward M. and Ann Eliza Hardcastle. After attending the public schools he completed his education at St. John's College, Annapolis, from which he was graduated with high honors. He then entered the medical department of the University of Maryland, and upon graduation returned to his native county to practice his profession. He soon discontinued this to become principal of the Easton High School, which position he held several years, leaving it to accept a position at the Maryland Nautical Academy under Commandant Balch. In 1895 he concluded to study for the ministry, and on December 21st of that year was made a deacon by Bishop Adams in Christ Church, Easton. He was advanced to the priesthood at the same place by the same Bishop May 25th, 1899. During his diaconate he assisted the late Rev. L. B. Baldwin in the services at Christ Church, and after he became a priest he went to New York City to accept a position on the staff of the late Rev. Dr. Huntington at Grace Church. From there he went to Philadelphia, where for some time he was rector in charge of St. James' Church. The dreaded disease—consumption—was gaining quite a hold upon him and he concluded to go west, serving churches in Denver and Pueblo, Colorado. A few years ago he returned east, accepting the rectorship at Abingdon, Va., and from there he went to Blue Ridge Summit, Pa., where his final work in the ministry was performed. His life ebbing away, he returned to Easton about a year ago to await the final summons.

Dr. Hardcastle was twice married, his first wife being Miss Mamie Lloyd Meiere, granddaughter of Admiral Buchanan of "The Rest," near Miles River Bridge, who commanded the *Merrimac* in her fight with the *Monitor* off Hampton Roads during the Civil War. She died in 1893, leaving one daughter. In 1902 he married Miss Helen Van Pelt of Philadelphia, who survives, with two small daughters. Two sisters, Misses Alice and Edith Hardcastle, and one brother, Mr. William M. Hardcastle, also survive.

#### BURIAL SERVICE OF REV. ALLAN PATTERSON.

THE SUDDEN DEATH of the Rev. Allan Patterson, on Wednesday, July 26th, reported last week, came as a severe blow to Trinity parish and St. Andrew's mission, Seattle. The Rev. Mr. Patterson had been connected with Trinity for some years, first as secretary to the rector, and later, after his ordination to the diaconate in February last, adding the duties of assistant to his secretarial work. He had also been in charge of St. Andrew's mission, Green Lake, for nearly two years as lay reader and deacon in charge. He had re-

cently passed his examinations and was to have been ordained priest early in September. The remains lay in state in Trinity Church from Thursday evening until Friday afternoon, watch being kept by the members of Trinity chapter of the Brotherhood of St. Andrew. At 7:30 A. M. on Friday a requiem was celebrated, the rector being the celebrant, and the Rev. Timon E. Owens of St. John's Church, West Seattle, deacon. The burial service was said at 2 o'clock in the afternoon of the same day. The remains were cremated and will be placed in the chancel of Trinity Church.

#### RETURNS TO HIS ALLEGIANCE.

ONE OF THE seceders from the Anglican communion last year was the Rev. James B. Haslam, who was connected canonically with the diocese of Chicago, but was in residence at St. Elisabeth's, Philadelphia. Abandoning the communion of the American Church, he was deposed in May, 1908. Mr. Haslam has now expressed penitence to his Bishop, and a public recantation is published in this issue of THE LIVING CHURCH. By direction of Bishop Anderson he was restored to Holy Communion by the Rev. E. V. Shayler at Grace Church, Oak Park, on Sunday, August 22d, and has entered upon the canonical probation that is required before his priestly faculties may be restored.

#### DEATH OF REV. T. C. RUCKER, M.D.

THE REV. TANDY C. RUCKER, M.D., a retired priest of the diocese of Ohio, died at the home of Mr. A. Gochenour, Castalia, Ohio, at 7 o'clock on Saturday morning, August 21st, aged 67 years. Dr. Rucker was ordained deacon in 1881 by Bishop Brown of Fond du Lac, and was later advanced to the priesthood. He has been on the non-parochial list of Ohio for many years. At one time he practised medicine in Castalia and is widely known in the community. He is survived by his wife, two daughters, a sister, and a brother.

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**ARKANSAS.**

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

**Improvements at Jonesboro.**

AT THE LAST session of the diocesan Council, St. Mark's, Jonesboro, was admitted as a parish. This fall the church will be enlarged to double its present seating capacity. The chancel will be enlarged at the same time and a pipe organ installed. The minister in charge of St. Mark's is the Rev. Charles L. W. Reese, under whom, as a catechist, the work was placed by the Bishop in 1906.

**CONNECTICUT.**

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

**Bequests to New Haven Charities—Missionary Quarterly Discontinued.**

BY THE WILL of Colonel Thomas Emmet Addis, who died recently, at New Haven, his entire estate is left to the charities of the city. Among the bequests is one of \$10,000 to Trinity Church Home, and like amounts to the New Haven Hospital, and Grace Hospital, both institutions being also residuary legatees.

THE PUBLICATION of the *Archdeaconry Record*, a quarterly paper, "devoted to the missionary work of the church in Litchfield county," which has been sustained for the past twenty-five years, has been discontinued. It is considered that the same ground is, in a measure, covered by the diocesan paper, the *Connecticut Churchman*.

**HARRISBURG.**

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

**Summer Notes.**

THE REV. HARRY HARTMAN, rector of Trinity Church, Shamokin, has charge of St. John's, Lancaster, during the month of August. The Rev. George I. Browne, rector of that parish, is summering in the Maine woods.

**KENTUCKY.**

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

**Bequests for Orphanages—Property at Hopkinsville—Louisville Notes.**

BY THE WILL of Theodore Harris, a prominent member of the Baptist denomination in Louisville, recently deceased, three of the local Church institutions—the Episcopal Orphanage for Girls, the Orphanage of the Good Shepherd, and the Home of the Innocents—will receive a bequest of \$50 each. Every orphanage in the city is left a similar sum.

A FRIEND of Grace Church parish, Hopkinsville, of which the Rev. George C. Abbitt is rector, has purchased the lot adjoining the property and presented it to the church. This is a most timely and acceptable gift, as it will prevent the erection of any objectionable buildings too near the church, and the addition also makes a lot of better proportions to church, parish house, and rectory, besides allowing space for future enlargement of the plant when it shall be deemed necessary.

ST. STEPHEN'S mission, Louisville (the Rev. Francis Whittle Hardy, priest-in-charge), whose church was enlarged a little over a year ago to meet the needs of the rapidly growing congregation, now finds the new building altogether inadequate, and a second enlargement is immediately necessary. The building committee expects that ground will be broken for this purpose within a very short time.

**MAINE.**

ROBT. CODMAN, D.D., Bishop.

**Summer Notes.**

ON SUNDAY afternoon, August 15th, Bishop Hall of Vermont preached at the old

Walpole meeting house, about three miles from Damariscotta. This quaint and venerable structure, which, though of wood, is well preserved, belongs to the Congregationalists, and dates back to 1776. It is situated not far from the Damariscotta river, at the juncture of two roads, and at one time was the religious home of quite a large rural congregation. Like not a few denominational places of worship of the kind in Maine, it is now used only semi-occasionally. In recent years the Rev. H. E. Cotton of Emmanuel Church, Baltimore, has held a number of Sunday afternoon services in it every summer, and on the occasion here referred to the service was read by him. Bishop Hall preached from the old pulpit, which towers high above the pews, on "Prayer," and to the great acceptance of a large congregation of summer visitors and others who had gathered together from miles around. On the previous Sunday morning the Bishop had preached at St. Andrew's, Newcastle. Since becoming Bishop of Vermont he has spent many of his vacations at Damariscotta Mills, near Newcastle, and a notice that he is to preach always draws together many members of the various religious bodies round about.

THE MONDAY CLUB, made up of clergymen in the southwestern part of the diocese, has been revived, and has held several interesting meetings this summer. The Rev. I. C. Fortin of Lewiston is president, and

the Rev. L. A. Parsons of Brunswick, secretary.

**MASSACHUSETTS.**

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

**Jamaica Plains' Year Book—Bequests for City Mission—Notes.**

THE FIRST year book to be issued by St. John's Church, Jamaica Plain, has just been sent to the parishioners. The book is divided into several divisions, including Parish Organization, the Choir, the Staff, Church Services, Church Work, and Work Among the Young. In his letter to the parishioners the rector, the Rev. Thomas C. Campbell, speaks rather plainly of the problem that confronts the parish and its solution, showing conclusively that he has given the subject most thoughtful attention. The problem, he says, "is to make a church of suburban residents, with a suburban experience and traditions, meet the opportunities and requirements of modern city life which is coming out to us in increasing numbers with all kinds of people and opportunities for Christian service."

THE CITY MISSION of Boston has been enriched through the bequest of \$10,000 left to it by Mrs. Henry A. Rice, who died lately at Newport, R. I. Mrs. Rice was for several years a member of the Woman's Aid to the City Mission and gave constant evidence of her interest in its beneficent work. Mrs.

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Rice also remembered other institutions, including the church Home in South Boston and St. Luke's Home for Convalescents in Roxbury.

Mrs. C. H. NICHOLSON of South Boston has taken the position of assistant treasurer of the City Mission whose headquarters are in the diocesan house, following the resignation of J. Franklin Gammell a few weeks ago, owing to continued ill health. Mr. Gammell had served the mission faithfully for fifteen years and on his retirement he was presented by the officers with a silver-mounted ink-well and two silver trays.

THE REV. FRANCIS LEE WHITTEMORE, rector of St. Paul's Church at Dedham, is enjoying a two months' vacation abroad and is not expected home until the latter part of September.—THE REV. M. L. KELLNER, D.D., one of the faculty of the Episcopal Theological School at Cambridge, has lately purchased a summer home at Land's End, Rockport, the house being one that Mr. and Mrs. Kellner have been occupying most of the present season.—THE REV. ALBERT CRABTREE, rector of the Church of the Redeemer, South Boston, is spending the summer at Provincetown, where he is conducting services in a hall during the present month.—THE REV. DR. VAN ALLEN of the Church of the Advent, Boston, during his holidays abroad, is having a most enjoyable round of visits among the Anglican monasteries. He has lately been with the Benedictines at Caldey, and the Community of the Resurrection.

#### MILWAUKEE.

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

#### Improvements at Kenosha.

CONTRACTS have been let for extensive alterations to be made in St. Matthew's Church, Kenosha (the Rev. Frederick Ingle, rector), which will add greatly to its beauty. The building itself is a splendid specimen of Gothic architecture and the improvements will cause the interior to conform somewhat with the handsome exterior. The aisles are to be rearranged so as to expose the bases of the pillars. A new floor has been contracted for, the aisles being tiled and the remainder of the space covered with hard wood. The arches are to be ornamented with wooden and stucco mouldings. The sanctuary, chancel, and nave are to be redecorated. A marble altar has been ordered and changes will be made in the reredos, harmonizing the latter with the new altar. The pipe organ will be moved to permit of the enlargement of the chancel, a new system of lighting will be installed, and the tower room will be converted into a baptistery by members of the Kimball family as a memorial to their mother, who was for many years a faithful worker in the parish. The work will occupy several months, during which time services will be held in the guild hall. The total cost of these improvements and alterations will exceed \$6,000. Mr. Max Dunning of Chicago is the supervising architect.

#### NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.  
EDWARD M. PARKER, D.D., Bp. Coadj.

#### Bequest to Missions.

THE REV. HENRY E. HOVEY, late rector of St. John's Church, Portsmouth, N. H., left the sum of \$1,000 to the Domestic and Foreign Missionary Society.

#### OHIO.

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

#### Diocesan Notes.

THE REV. THOMAS G. C. MCCALLA, rector of Trinity Church, Bellefontaine, has resigned his parish and has accepted a call to the rectorship of All Saints' Church, Cleveland, in succession to the Rev. W. Rix Att-

wood, notice of whose resignation was published in these columns recently. The Rev. Mr. McCalla is a graduate of Kenyon College and of Bexley Hall and has been the rector at Bellefontaine for over six years, during which time a handsome new stone church has been built and the parish activities greatly strengthened. It has been his only parish until the present time.

AT TRINITY CATHEDRAL, Cleveland, Dean DuMoulin is giving on Sunday afternoons, during the summer, in connection with the regular service of Evensong, a series of addresses on The Teaching of the Sermon on the Mount, as applied to modern conditions. Even during the warm weather of summer there are large congregations at these services.

#### PENNSYLVANIA.

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

#### The Bishops are Well—New Parish House—Philadelphia Notes.

AN ERRONEOUS statement in the secular press the past week to the effect that both Bishops Whitaker and Mackay-Smith were quite ill, caused considerable anxiety throughout the city and diocese. Both of the Bishops have written that they are well and enjoying their vacations.

THE NEW parish house of St. Jude and the Nativity, at Eleventh and Mt. Vernon Streets, Philadelphia, is about completed and will be dedicated by Bishop Whitaker on Saturday afternoon, September 25th.

THE CHURCH of St. Matthias, at Nineteenth and Wallace Streets, Philadelphia, which was closed for some time, undergoing repairs, was reopened and morning and evening services held on Sunday, August 22nd, the rector, the Rev. C. Rowland Hill, officiating.

THE REV. C. C. PIERCE, D.D., rector of St. Matthew's Church, Eighteenth and Girard Avenue, Philadelphia, who was formerly chaplain in the United States Army, is officiating

#### THREE REASONS

##### Each with Two Legs and Ten Fingers.

A Boston woman who is a fond mother writes an amusing article about her experience feeding her boys.

Among other things she says: "Three chubby, rosy-cheeked boys, Bob, Jack, and Dick, aged 6, 4, and 2 years, respectively, are three of our reasons for using and recommending the food, Grape-Nuts, for these youngsters have been fed on Grape-Nuts since infancy, and often between meals when other children would have been given candy.

"I gave a package of Grape-Nuts to a neighbor whose 3 year old child was a weazened little thing, ill half the time. The little tot ate Grape-Nuts and cream greedily and the mother continued the good work, and it was not long before a truly wonderful change manifested itself in the child's face and body. The results were remarkable, even for Grape-Nuts.

"Both husband and I use Grape-Nuts every day and keep strong and well and have three of the finest, healthiest boys you can find in a day's march."

Many mothers instead of destroying the children's stomachs with candy and cake give the youngsters a handful of Grape-Nuts when they are begging for something in the way of sweets. The result is soon shown in greatly increased health, strength, and mental activity.

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

#### THE SANE, SIMPLE LIFE.

Summer is the Time to Lead it—How it is Gaining Vogue with Fashionable Rich and the Poor—Things to Eat in Hot Weather.

The old saying that we have to go abroad to get the "news" from home is well illustrated in a recent article in the *London Mail* under the caption, "Eightpenny Luncheons for Millionaires." A New York correspondent writes of the spread of Wagner's doctrine of "the simple life," describing the flourishing colonies of vegetarians in this country and the remarkable tendency toward simple living. After showing how the simple life is gaining vogue he writes as follows:

"But it is among the rich that the simple life is gaining the greatest vogue.

"The daily menu of the woman of fashion nowadays is somewhat as follows:

"Breakfast: Cereals such as rice and shredded wheat biscuits, with chipped bananas and peaches, and the juice of a lemon or orange mixed with a dried cereal food."

In a recent article in *The New York Times* a Boston correspondent also writes of the spread of vegetarianism and the simple life, referring especially to Mrs. James Bryce, wife of the British Ambassador, who is practicing the simple life so far as diet is concerned during her stay at the North Shore, and who finds many disciples among the fashionable folk who have said good-bye to animal food and are making their meals consist largely of such foods as cereals, asparagus, celery, lettuce, and fruits.

All of which merely calls public attention to the fact that the American people, both rich and poor, are gradually adopting a more rational diet for the summer months and are living more in accord with Nature's laws. When it comes to eating, however, it is well to steer clear of the faddists. The wise person follows the lines of common sense, which lie midway between the vegetarian and the meat-eater. When it comes to vegetables, it is best to select those that grow above the ground, such as peas, lettuce, beans, and spinach. Such vegetables as potatoes, turnips and carrots, being almost entirely starch, are not easily digested in summer.

Of the cereals, which are the most wholesome substitutes for meat, shredded wheat biscuit is to be prepared because it has all the strength-giving material in the whole wheat prepared in the most digestible form, and being made in the form of little loaves or biscuits, lends itself to so many delicious combinations with berries or other fruits or creamed vegetables. It is not only the most wholesome and healthful of all the breakfast foods when eaten with milk or cream, but, being ready-cooked, it is so easy to get up a delicious meal with it in a few minutes by heating the Biscuits in the oven until they are crisp and then covering them with berries or other fruits and serving with milk or cream. These shredded wheat biscuits contain much more body-building material than meat or eggs, are much more easily digested, and hence are an ideal summer food.

#### The Children's Creed

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during the summer as chaplain at the military academy at West Point.

AN ALTAR, as a memorial of the late George C. Thomas, is shortly to be erected in the memorial chapel of the Holy Communion, at Twenty-seventh and Wharton Streets, Philadelphia.

**WASHINGTON.**

**ALFRED HARDING, D.D., Bishop.**

**Diocesan Notes.**

ST. AGNES' CHAPEL, Fourth and New York Avenues, Washington, is soon to be repaired and beautified. There is to be painting of the exterior, particularly of the front and the side on Fourth Street, new papering, and new carpeting within. Altogether the building will be made very attractive. A good choir is also promised St. Agnes' in the fall.

OLD St. Paul's parish, Prince George's County, Maryland, is still without a rector and even without any regular Sunday services. Trinity parish, Charles County, is in the same condition; so is All Saints', Chaptico, St. Mary's County. Bishop Paret used to style churches in this particular condition, "Silent Churches"—a strikingly telling title.

**WESTERN MICHIGAN.**

**JOHN N. McCORMICK, D.D., L.H.D., Bp.**

**Parish House for Benton Harbor—Notes.**

HOLY TRINITY CHURCH, Benton Harbor, has started a parish house fund and two of the parish guilds have actively taken up work to secure money for this object.

WORK at South Haven has been very prosperous during the summer under the ministrations of the Rev. W. E. Morgan, Ph.D., of Trinity Church, Peru, Ind., who has been spending his vacation there. The parishioners hope that he may be induced to assume permanent charge of the parish. One of the plans to pay off the indebtedness on the church building is the pledging by a number of South Haven people to purchase accumulative bonds by monthly payments, these bonds at maturity to be paid to the vestry to apply on the principal of the debt.

THE REV. F. R. GODOLPHIN of Grace Church, Grand Rapids, received a generous purse of money from the ladies of the parish on his recent departure for Europe on a vacation trip; and during the early summer an envelope from some unknown donor was laid on the offertory plate at St. John's Church, Ionia, marked "For the Rector's Vacation." Within the envelope was an amount sufficient to make the vacation an easy possibility for the Rev. Dr. Wilkinson.

THE CHURCH edifice of St. Matthew's, Baldwin, which has been closed for some months, has been put in a good condition by the Church people living there, and services have been resumed by the Rev. Charles Donahue of Manistee. Much interest has been evinced and several persons, adults and children, have been baptized during the summer.

A BRASS altar desk has been placed upon the altar of Holy Trinity Church, Manistee, a special gift by Mrs. John Seymour; and to accompany this gift a beautiful altar service book has been secured through Bishop McCormick. The Rev. Charles Donahue is in charge of this parish.

THE REV. FRANCIS J. HALL, D.D., of Chicago, who has been spending the summer at Onokama, has held each Sunday at his cottage an early celebration of the Holy Communion, which has been attended by several Church people who were also spending vacations there.

A NOTABLE example of faithful and long continued service is brought to light by the visit this summer of Mr. Thomas Roberts to

the Pacific Coast. For over twenty-five years Mr. Roberts has been sexton of St. Mark's, Grand Rapids, and during all this time has been absent from his duties but one Sunday, due to illness.

ST. JOHN'S, Grand Haven, has been given a new hardwood floor in the sanctuary and chancel during the summer, and the floor of the choir has been grained and given a hardwood finish, the expense for this improvement being provided by the altar guild.

TO THE \$20,000 raised by Grand Rapids this summer for a new episcopal residence, it is now hoped to add \$5,000 more from pledges elsewhere in the diocese, so as to make provision for the large diocesan library, which has been accumulating for several years. Plans are being prepared by an architect, who donates his services to the diocese, and it is hoped that the increased amount now desired may be speedily offered by generous laymen in the diocese.

**CANADA.**

**Notes of the Dioceses.**

*Diocese of Montreal.*

BISHOP FARTHING concluded his visitation of the country parishes the second week in August, by a visit to the mission at De Ramsay, where a reception was tendered to him. The Bishop was asked to make arrangements to have regular services when the student at present in charge returns to college in the fall. The people desire to have a parsonage at De Ramsay. The Bishop, in his reply, promised to do all in his power to meet their wishes, and said he felt it was the duty of the Church to assist and encourage the small and struggling rural charges in the diocese, in every possible way. He called attention to the missionary funds of the diocese and said he wished to develop the missionary spirit above all things. His ambition was to have a missionary diocese. The address was practical and helpful.—IT HAS BEEN noticed in connection with the great celebration of the unveiling of the monument to Irish immigrants at Grosse Isle, the quarantine station near Quebec, that the Rev. Canon Ellegood, rector of the Church of St. James the Apostle, Montreal, is the only surviving clergyman of those of the Anglican Church who ministered to the stricken people. The memorial is a granite Celtic cross, on the spot where 12,000 Irish immigrants perished of fever in 1847 and 1848, and were there buried in one huge grave.

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## THE MAGAZINES

THE UNIMPEACHABLE, unquestioned honesty of the London police is one of the strong points made by former Police Commissioner William McAdoo in his discussion of "The London Police from a New York Point of View," which is to be a leading article in the September *Century*. Mr. McAdoo maintains that the estimate in which the public holds the police is the measure of police efficiency; and declares that the early solution of the police question in New York depends mainly upon the people themselves, "Because, in a country like this, no matter what may be said, after all, the people not only get the government they deserve, but what they want, and they are therefore entitled to no better."

### RULES FOR KILLING A CHURCH.

1. DON'T COME. (Psa. 42: 4; 96: 8; 100: 4.)
2. If you do come, come late. (Psa. 84: 10.)
3. If too wet or too dry, too hot or too cold don't think of coming. (Psa. 122: 1.)
4. Don't imagine the front seats are for you. People might think you conceited.
5. Come bound to find fault. (Psa. 100: 4, 5.)
6. Don't ever think of praying for your rector or the church. (Eph. 6: 18, 19; II Thes. 3: 1.)
7. Don't sing. (Psa. 95: 1, 2; I Cor. 14: 15.)
8. Don't attend week day services. (Acts 3: 1; Acts 2: 1.)
9. Don't encourage the rector, but tell his faults to others. (Gal. 6: 1.) If his sermon helps you, don't let him know, it might make him vain.
10. If you see a stranger in the audience don't offer to shake hands, or ask him to come again, people might think you bold. (Heb. 13: 2.)
11. Never try to bring any one to Church with you. (St. John 1: 41, 45; St. John 12: 20, 21.)
12. Don't believe in Missions. (St. Matt. 28: 19, 20.)
13. Don't give much to benevolence. (I Cor. 16: 2.)
14. Let the rector do all the work. (Isa. 41: 6, 7.)
15. See that his salary is always behind. (I Cor. 9: 14.)
16. If he does not visit as often as you think he should, treat him very coolly; he has nothing particular to do and could come oftener. (I Thes. 5: 12, 13.)
17. Don't take your Church paper.
18. Try to run the Church. (St. Mark 10: 42, 45.)
19. If you see anyone willing to take hold and help carry on any of the Church work, be sure to find fault, and accuse them of being bold and forward. (II Chron. 31: 20, 21; Eccl. 9: 10.)
20. Never speak to anyone of Christ, your rector should do all that kind of work. (Dan. 12: 3; St. James 5: 20.)
21. Don't go to Sunday school, it is childish. (Psa. 1: 9, 38, 54, 97, 105, 130, 133; St. Matt. 18: 4.)
22. Don't be particular how God's house looks inside or out, but keep your own home looking nice. (I Kings 6: 21, 22; Haggai 1: 2, 4.)
23. Insist on your views being adopted on all questions brought up before the Church, and don't give in for the majority. (Matt. 23: 10, 12; St. John 3: 30.)
24. Don't join any of the Church societies. (Mal. 3: 16, 18.)
25. When ill, don't send your rector word. He is supposed to find out himself. But tell



Whenever  
you see an  
Arrow

Think of

**Coca-Cola**

Whenever, wherever, however you see an arrow, let it point the way to a soda fountain, and a glass of the beverage that is so delicious and so popular that it and even its advertising are constant inspiration for imitators.

Are you hot? → Coca-Cola is cooling.  
Are you tired? → Coca-Cola relieves fatigue.  
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Do you crave something just to tickle your palate—not too sweet, but alive with vim and go? Coca-Cola is delicious.

**5c Everywhere**

Whenever  
you see an  
Arrow think  
of Coca-Cola.

all the neighbors how he neglected you during your illness. (St. John 11: 3.)

26. If you think everything is working harmoniously, try to stir up something to engender strife. (St. James 2: 14, 18.)—Rev. W. T. ALLAN in *Church Work* (Halifax N. S.).

### DOES A PLANET EXIST BEYOND NEPTUNE?

THIRTY YEARS have elapsed since that famed French astronomer, Camille Flammarion, announced the possible, nay probable, existence of an unidentified planet gravitating beyond Neptune at an immense distance from the sun. Since that time M. Flammarion has repeatedly developed that hypothesis. In the meantime, the same theory has been entertained by other astronomers. The results of all this theorizing have in the last few months been presented to the public but, as M. Flammarion now says, in slightly erroneous form. The idea has been disseminated of the discovery of a new trans-Neptune world either visually or by means of photography. Such a conception, according to the eminent French astronomer, is premature. He outlines the state of the subject today thus: "But although no human

eye has ever yet seen a planet beyond Neptune the probability of the existence of such a star is based on calculations sufficiently reasonable to be accorded the highest consideration. It may be remembered that the world of Neptune, which gravitates at a distance of 4,478 millions of kilometres from the common center of the planetary orbits, was discovered in 1846 by Leverrier, after the analysis of the irregularities observed in the transit of Uranus around the sun. These irregularities, calculated and recorded with certitude even before Leverrier considered the problem, proved the existence of a trans-Uranian planet. The eminent French mathematician showed conclusively where this planet should be found in the heavens to produce such perturbations as had been observed, and as a matter of fact it was discovered at the very point where calculation had placed it. Such observations as have been made of Neptune since the moment of its discovery have not yet revealed disturbances sufficient to form a guide for astronomers in determining the existence of a planet still further removed in space. But the fact that such a planet must exist is proved for us by a phenomenon of another order, in other words, by the movement of the comet. —*Current Literature* (August).

It was before the day of . . .

**SAPOLIO**

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