

Price, 5 Cents

The Living Church

VOL. XLI.

MILWAUKEE, WISCONSIN.—AUGUST 7, 1909.

NO. 15

416 LAFAYETTE ST., NEW YORK

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

153 LA SALLE ST., CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

Communications for all to be addressed to Milwaukee, Wis.

THE YOUNG CHURCHMAN

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, 2.50 per year. To the Clergy, \$2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.30 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at The Church Times office. Price \$2.50 per year. Single copies 25 cents.

THE LIVING CHURCH ANNUAL

AND

WHITTAKER'S CHURCHMAN'S ALMANAC (Consolidated)

A Church Cyclopaedia and Almanac, for the year, issued Dec. 28th. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper (from volume for 1909), 50 cents; cloth, 75 cents; postpaid.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalm, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Trusmail orders 50 cents per hundred copies. A number of special editions for special occasions.

Postage is charged in addition on all periodicals to subscribers in Canada and abroad

First Mortgage Sinking Fund Railroad Bonds

To Not 5 3-8%

These bonds are in \$1,000 denomination and are secured by an absolute First Mortgage on all the property of a Steam Railroad, operating in one of the richest sections of the North-West, including 103 miles of Main Line (51 miles of which are in actual operation), together with Passenger and Freight Rolling Stock, Yards, Terminals, etc, now actually in operation and practically sufficient for the entire railroad.

The features which make these bonds particularly desirable for conservative investors are:

First—The stockholders have a large cash investment behind the bonds.

Second—The construction and equipment of the Railroad are of the very highest order.

Third—The property has already demonstrated its ability to protect its bonds.

Fourth—The Railroad occupies a position of unique strategic importance and controls absolutely the traffic of a wealthy territory.

Fifth—The controlling interests in this Railroad have invested large sums in Industries along its line.

Sixth—Considering the quality of the investment, the net income return is excellent, and the bonds should materially advance in price within a reasonable time.

Application will be made to list these bonds on the New York Stock Exchange.

Write for Circular No. 661G

Peabody, Houghteling & Co.

(Established 1865)

181 La Salle Street
Chicago, Ill.

The Price of Quality



Does not always mean the price of our elaborate carving such as you see in the costly churches. Thousands of the more modest Episcopalian churches the country over have bought our

Ecclesiastical Furniture

We can sell you a single piece of church furniture or furnish your entire church at a price within your means. Suppose you tell us what you need and how much you will pay. We will gladly show you what we can furnish at your figure.

Ask for booklet E11 suggesting pieces suitable for Memorials.

American Seating Company

CHICAGO
215 Wabash Avenue

BOSTON
70 Franklin Street



NEW YORK
19 West 10th Street

PHILAD LPHIA
1235 Arch Street

SPAULDING & Co.,

Representing the Gorham Co.'s Ecclesiastical Department

Church Furnishings

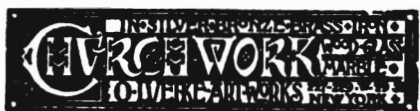
In Gold, Silver, Bronze, and Brass. Memorial Windows and Work in Marble and Wood given Special Attention

SEND FOR OUR NEW CATALOGUE Jackson Boulevard and State St., CHICAGO

R. GEISSLER 56 West Eighth Street, NEW YORK
CHURCH Stained Glass, Furniture, Silver Work, Brass Work, Marble Work, Embroideries, Fabrics.
Memorials for the Church and Cemetery

THERE'S ONLY ONE REASON-QUALITY
Bowman's
Church Windows & Memorials
Are the Very Finest in Art Glass
Their Prices are Right
ALLEYARD-BOWMAN GLASS CO. Des Moines, Ia.

Church Furniture
From the least expensive to the most elaborate.
Whether it's a plain book rack or the finest sanctuary and chancel furniture *get our prices.*
Ask for Booklet E!!
AMERICAN SEATING COMPANY,
215 Wabash Avenue, Chicago, Ill.
New York Boston Philadelphia



MONUMENTS
SEND FOR FREE BOOKLET
Oolite Crosses a Specialty
CHAS. G. BLAKE & CO.
729 Woman's Temple, CHICAGO.



CHURCH FURNISHINGS
In Gold, Silver, and Brass,
CHURCH AND CHANCEL FURNITURE
Write for Catalogue.
For Episcopal Churches
W. & E. Schmidt Co.
308 3rd St. MILWAUKEE, WIS.

CHURCH VESTMENTS
EMBROIDERIES, SILKS, CLOTHES, FRINGES,
CLERICAL SUITS
HATS, RABATS, COLLARS
COX SONS & VINING
262 Fourth Avenue New York

CLERICAL COLLARS AND CUFFS
Waterproof
Made in four widths 11in-13 1/4in-15 1/2in-17 1/4in
Furnished in Dull Linen Finish Celluloid or Rubber
These Goods can be washed with soap and water (hot or cold) and put on at once.
Collars, 25. Cuffs, 50 Pr
Address (Ecclesiastical Dept.)
CENTRAL SUPPLY COMPANY
NOT INCORPORATED
ASSOCIATION BUILDING CHICAGO

Valuable handbooks for the clergy, published by the Clerical Union, D. M. C. P.
A COMMENTARY ON OCCASIONAL OFFICES

The Offices of Baptism, Matrimony, Penance, Com. of the Sick, and Anointing of the Sick; complete ceremonial directions, doctrinal and practical notes.
"The clergy will find so much that is helpful in the directions for each of these offices that they cannot fail to find the book a useful guide." *Liv. Ch.*
Cr. 8vo. cl. xl-288 pp., \$1.60 net, by mail \$1.72

The Ceremonies of the Mass

"The best guide to follow in the celebration of the holy Eucharist." *Liv. Ch.*
Cr. 8vo. cl. lxxv-370 pp., \$2.00 net, by mail \$2.12
LONGMANS, GREEN & CO., 91, 5th Ave., NEW YORK

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer: I, for the dying; II, for the repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer,
MR. T. E. SMITH, Jr., Akron, Ohio.

MENEELY & CO. WATERVLIET, (West Troy), N.Y.
The Old Reliable Meneely Foundry, Established nearly 100 years ago. **CHURCH, CHIME, SCHOOL & OTHER BELLS**

CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS
All material supplied. Artistic Stoles a Specialty.
Bals of Sample Stoles, reduced. Send for particulars.
EMMA HAYWOOD, 125 West 91st St.
New York

Dr. Hayes' Bible Lessons

A NEW SERIES OF BIBLE LESSONS.
By the Rev. Charles H. Hayes, D.D., Professor of Christian Apologetics, General Theological Seminary.
Bible Lessons on the Creed: Outline for Pupils.
A text to be learned, a scriptural passage to be read, a lesson to be written out. 44 lessons. Price, 5 cts. each. Postage 10 cts. per dozen.
Bible Lessons on the Creed: Teachers' Helps.
A book of 200 pages for the teacher, in which there are ample helps for every lesson in the foregoing. Cloth, 75 cts. each net. Postage 8 cts.
Bible Lessons on Christian Duty: Outline for Pupils.
44 lessons, similar in style to the above. Price, 5 cts. each. Postage 10 cts. per dozen.
A Method of Sunday School Teaching.
How we worked out a plan of Bible Lessons on Faith, Duty, and Worship, at St. Mark's, Washington. By Charles H. Hayes, D.D., Professor of Christian Apologetics, General Theological Seminary. A pamphlet of practical suggestions for Sunday School Workers. Price, 5 cts. Postage 1 ct.

Address
The Young Churchman Co.
MILWAUKEE, WIS.

Church Changes
should be at once discussed for completion during the **Coming Summer.**
Also all questions of **DECORATION.**
Correspondence Solicited as to Cemetery Monuments.
J. R. LAMB
222 WEST SIXTH AVE.
CHICAGO, ILL.

Memorial Bells
A SPECIALTY
Have Supplied 32,000
McShane's
CHURCH CHIME BELLS
PEAL
McSHANE
BELL FOUNDRY CO.,
Baltimore, Md., U. S. A. ESTABLISHED 1856

MENEELY BELL COMPANY,
22, 24 & 26 RIVER ST., 177 BROADWAY,
TROY, N.Y. NEW YORK.
Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER BELLS.

BELLS.
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

AS A MEANS of showing the charming music and remarkable possibilities of a good reed organ, we will send free, to any one interested, a catalogue of the new reed organ literature, containing samples of the music. **MASON & HAMLIN CO.,** Boston.

A Book You Should Read

Such a book, commended alike by The Living Church, The Churchman, and The Southern Churchman, is

The Religion of The Incarnation

by the Rev. Charles Fiske, rector of St. John's Church, Norristown, Pa.

The Rector of the Church of the Advent, Boston, the Rev. WM. HARMAN VAN ALLEN, says of it in his parish paper: "I wish you would get, to mark and lend to un instructed friends, the Rev. Charles Fiske's Religion of the Incarnation. It is clear, sound, and useful."

The leader of the Women's Bible Class, Trinity Church, Boston, commends it just as highly: "It is just the book I have been looking for, for years. We are using it as a text book in our Bible Class of 150 members."

\$1.50 net; Postage 10 cents.
The Young Churchman Co.
Milwaukee :: Wisconsin

Hope-Jones Church Organs
If refinement and churchly dignity are desired, we offer an instrument vastly different from the conventional type. Mr. Hope-Jones built organs in Worcester (Eng.), Edinburgh, Llandaff Cathedral; Warwick Castle (Eng.); Allahabad Cathedral (India); Australia and New Zealand; Ocean Grove Auditorium, N. J.; Buffalo Cathedral, N. Y.; St. James P. E. Church, New York City, etc., etc.
To meet the demand, our factory has been enlarged, assuring more rapid and economical production. Our church organs furnish fifty per cent. greater volume and variety and delicacy of tone, per thousand dollars expended, than any that can be obtained elsewhere. Send for printed matter and proof.
HOPE-JONES ORGAN CO., Elmira, N. Y., and 41 Union Square, New York City

It was before the day of . . . **SAPOLIO** . . . They used to say "Woman's work is never done."

The Living Church

VOL. XLI.

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 7, 1909.

NO. 15

The Living Church

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

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

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 153 La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.
[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS.

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

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

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

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 153 La Salle Street, Chicago. Send classified Ads. to Milwaukee, Wis.

PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS:	401
The Forfeited Vocation—Careless Writing on Religious Subjects—Divorce and Legal Separation—Bad Manners and the Offertory—Curious Sentences.	
ANSWERS TO CORRESPONDENTS	493
BLUE MONDAY MUSINGS. Presbyter Ignotus	494
NEITHER NEW NOR TRUE. <i>Providence Journal</i>	494
DIVORCE EVIL IS COMBATED IN ENGLAND. London Letter. John G. Hall	495
THE NEW ARMENIAN CATHOLICOS	496
MOVEMENT TOWARD CHURCH UNITY IN JAPAN	497
JULY BULLETIN OF GENERAL MISSIONS	497
A ROMAN VIEW OF THE CATHOLIC TITLE. <i>Western Watchman</i>	497
THE BURIAL OF DR. KIMBER. New York Letter. [Illustrated.]	498
DR. HUNTINGTON'S FUNERAL	498
VACATION SCHOOL AND OUTINGS. Chicago Letter. Renmus	500
THE AMERICAN CATHOLIC THEORY OF THE CHURCH: AN EIRENICON. Rev. Wm. Adams, D.D.	501
ONE MORE HEALING CULT	502
DARWINISM: IN POLITICS AND IN RELIGION.—IX. Henry Jones Ford	503
DEPARTMENT OF SOCIAL WELFARE. Clinton Rogers Woodruff, Editor.	504
HELPS ON THE SUNDAY SCHOOL LESSON. Rev. E. E. Lofstrom	506
CORRESPONDENCE:	506
"After the Saloon" (Rev. Wm. M. Cook)—The Care of Inebriates (R. J. Wigmores)—Some Historic Mementos (The Abbot's Secretary, Isle of Caldey)—Deaconesses out of Place (Wm. M. Ramsay, Rev. H. H. Mitchell)—The Proposed Book of Offices (The Bishop of Springfield)—The Missionary Situation (Rev. B. Talbot Rogers, D.D.)—The Swedish Episcopal Succession (Rev. F. J. Hall, D.D.)	
THE SUNDAY SCHOOL AND THE PUBLIC LIBRARIES. Rev. Wm. Walter Smith, M.D.	508
LITERARY	509
LORD TENNISON AND DR. OLIVER WENDELL HOLMES	511
PERSONAL MENTION, ETC.	512
THE CHURCH AT WORK. [Illustrated.]	514

THE FORFEITED VOCATION.

FOR THE NINTH SUNDAY AFTER TRINITY.

HERE are some wonderful lessons to be learned from the collect, Epistle, and Gospel of to-day. We pray for the "power to do and think such things as are right." Can a person go very far astray whose thoughts are holy? "Let the meditations of my heart be alway acceptable in Thy sight," was the prayer of the psalmist. The Epistle cites for our consideration the failures of many of the children of Israel, whose lives collectively are a type of the individual Christian life. Myriads of them failed in their vocation, because they lacked the spirit of perseverance. Some tempted God and were destroyed of serpents; some murmured, and "were destroyed of the destroyer." Yet who is there who is never heard to murmur? Do not all sometimes complain of their environments and accidents of life; of the weather; of petty disappointments, which a month hence are forgotten? Yet for the sin of murmuring many Israelites were destroyed. It is considered a light sin with most people. St. Paul says of the failure of the Israelites to walk worthy of the vocation wherewith they had been called, that "With many of them God was not well pleased; for they were overthrown in the wilderness."

The Gospel gives us the pathetic instance of a forfeited vocation. We see before us a steward, shrewd and capable, as is afterwards shown by his providing for himself at the expense of his master. When first he accepted the responsibility he doubtless intended to do his best, and gave all his attention to administering the trust committed to him. But finally the task grew irksome, the temptation to let little matters drift crept in; possibly the sin of covetousness tempted him as it did Judas, and he may have yielded to the impulse which besets scores of our dealers in finance to-day, making embezzlers of men whose integrity had not previously been doubted. He stands before his master accused of having wasted his goods. "Give an account of thy stewardship, for thou mayest no longer be steward." He had forfeited his vocation, he had betrayed his trust; and now, too proud to beg, unable to dig, he sees himself penniless in a cold, unsympathetic community. Determined to save himself, he resorts to further dishonesty in order to obtain entrance into the houses of the creditors. His master, not Christ, applauds his shrewd, calculating, unscrupulous methods. Our Lord, drawing the lesson from the parable, shows how much more earnestly the children of the world give themselves and all their faculties to earthly vocations than do the children of light in the pursuit of their heavenly inheritance. Every faculty given to us is a power from God to be used for His honor and glory. Hence we are to make for ourselves celestial friends by means of our money, our influence, our talents. No good deed done, no sum, even the smallest, bestowed for Christ's sake but lays up a reward for the Christian in heaven, where we are bidden to hide our treasures. Our Lord Himself tells us that even "the cup of cold water" shall have its reward.

Why so many fail in fulfilling the vocation to which God has called them is laxity, first in thought, in the attitude of the heart towards God and man. Then "out of the abundance of the heart the mouth speaketh." One sinning in thought and word soon sins in deed, and "then cometh the end." The vocation to which God has called him he has forfeited, and he may no longer be steward, but another is appointed in his place. In the words of Father Bull: "The basis of a holy life is to know the end or purpose for which God created you; to sacrifice everything which diverts us from this end; to look with indifference on *everything* but that which leads to it; to choose at *any cost* whatever brings us to it more surely."

So will no one forfeit his vocation, that vocation which he has not chosen himself, but to which God alone has called him.

CARELESS WRITING ON RELIGIOUS SUBJECTS.

IT is unfortunate that Churchmen who have various theories of what the Church might be if she were something different from what she is, should feel it necessary to exploit those views so plentifully as we have observed them in print during recent months or the past year. Churchmen who are entirely loyal in fact, and are doing good work in their various ways, write abstract considerations that could not possibly become concrete, and, of course, the world takes these considerations at their face value. We seem to be a mass of irresponsible thinkers, each bent on readjusting God or His Church to fit some kink in our over-wrought brains.

As a matter of fact we, as Churchmen, are nothing of the sort. Most of the gentlemen who have exploited—well, queer—ideas in the Church press or in pamphlets, etc., of late, are not heretics at all. They are not even queer. Where they are priests of the Church, as many of them are, they are doing good and loyal work in their parishes. Where they are laymen, they are often foremost in good works. But when they are seized with an idea of what the whichness of the where might be if the whereness of the which were something that it is not, and when they write out the idea for some paper, and its good-natured editor gives space to it, a real injustice is done to the Church and to the writers themselves. Even editorial writers are not immune from sometimes serious lapses from good sense.

We ought, perhaps, to explain our meaning in more concrete form. We observed recently a highly commendatory review of Professor Wenley's volume of Baldwin Lectures signed with the initials "H. H." in the *Pacific Churchman*. Now this volume is so destructive of the whole position of revealed religion that it is condemned not only by all Churchmen but also by such a leader of Protestant thought of the more "liberal" type as the *Congregationalist*. To indorse the book is absolutely to throw away the divinity of our Blessed Lord, to write Him down as a dead man of ages gone by, and to tear up the Christian religion by its roots. But the same reviewer, in the same issue, also warmly commends Professor F. J. Hall's *Being and Attributes of God*, which may easily be described as an antidote to the other. Where, then, does the *Pacific Churchman* or its sublime reviewer stand, with respect to the Christian Faith? If it agrees with Professor Wenley, it is not fit to be received in a Christian household. But—perhaps "H. H." reviewed the book without first reading it! Or, perhaps he read it carelessly and did not comprehend its drift. Or perhaps he, or the editor, was simply apathetic or too good-natured.

Again, not many weeks ago, the *Churchman* printed the lamest kind of letter from a clergyman who suggests that since "All Christian ministers belong to a Holy Order," therefore we ought not to treat Congregational ministers as laymen. Such a minister is not a Bishop, he is not a priest, therefore—gravely concludes the writer—he is a deacon! "God accepts him as such." How the writer learned that, he failed to say. Yet the same position is reiterated, not in the department of correspondence but in a dignified paper printed in the *Churchman* several weeks later. Of course it would be equally sound to argue thus wise: A Haitien legislator belongs to an official order; he is not President of the United States, he is not Governor of New York, therefore he is an American congressman! "God accepts him as such"; therefore, open the congressional doors and let him in!

It is difficult to treat such arguments seriously. "Holy Order" is a technical term for the ministry conferred by Bishops in the Catholic Church. The Church recognizes in a Congregational minister precisely the character which he purports to have; that is to say, she recognizes in him a *Congregational minister*. That no more makes him a Catholic deacon than it makes him a Catholic priest or Bishop, a Mohammedan priest, a Buddhist priest, an Indian medicine man, or a Mormon elder; and no more than appointment of a Haitien legislator makes him an American congressman. The Catholic Church never vested in a Congregational organization the right to ordain a Catholic deacon; the Congregationalists never tried to ordain one; and the Congregational minister never supposed he was being ordained as one when he became a Congregational minister. Why, then, assume that two distinct orders, conveyed by two distinct authorities, are identical? There is not the first vestige of common sense in such a confusion.

Neither is it any reflection on the character of the Congre-

gational minister to esteem him a layman with respect to the Catholic Church. A Bishop is a layman with respect to the profession of the law; the Pope of Rome is a layman in medicine. The laity in any sphere comprises those who have not been formally admitted to the practice of a profession. If one is speaking in general terms of "Christian ministers" he would certainly include those of the Congregational body; but if he were speaking specifically of Holy Orders in the Catholic Church he would not. And there is no more reason for alleging a Congregational minister to be a Catholic deacon, than for assuming a Japanese policeman to be *ex officio* verger in Westminster Abbey.

Again, we find frequently in articles relating to the Church, sometimes even in editorials in the religious press, the most curious misunderstanding of the purport of the term *Catholic*, which the historic Church has used as designating one of her own attributes almost from the beginning. If such misunderstandings crept only into articles intended for domestic consumption, they would not be particularly serious. We should only regret that their writers should have written thus hastily without verifying their impressions by consulting standard authorities. But when such misconceptions creep into considerations relating to efforts to restore the Church's outward unity, they are more serious. Misunderstandings of the Church itself are poor introductions to a unity that can only be fostered by an intelligent understanding of what is the nature of the Church and what her attribute of Catholicity means. If Catholicity meant vagueness or mere inclusiveness or popular majorities or some undiscovered and undiscoverable agreement existing between all sorts of good-natured people, then was Athanasius no Catholic, and the term that was accepted by the Church as her descriptive title was a misnomer until certain twentieth century gentlemen began to illustrate its meaning.

And we could wish that gentlemen who desire to write on the "Historic Episcopate" and the "Apostolic Succession" would make the attempt first to test their thoughts by the ordeal of common sense. It is perfectly true that the Church requires the acceptance of the Historic Episcopate as an institution; an "indubitable fact," as a recent writer expresses it, and not as a "dogma" or a "theory." But what does that wise truism mean, and why is the platitude so unctuously repeated? The same thing is true of the Washington Monument, but in recognizing the finished product as an "institution," it does not follow that the "theory" that stones must first have been piled up on each other in unbroken sequence from the foundation to the topmost pinnacle in order to create the tower, is to be thrown aside sneeringly as a "questionable theory."

The Historic Episcopate is a finished, existing institution; the Apostolic Succession is the means whereby that institution was built up and brought down to us. To confuse the two terms as identical or contrast the two things as separable, is of the same order of reasoning as to argue that the Washington Monument should be retained but its stones carted away as effete debris from an uncritical past. What has become of American scholarship when such crudities of thinking are permitted to appear in journals that purport to be issued for intelligent men and women? Is it strange that a condition of unrest should exist in the Church, when, week by week, some such queer idea is promulgated by respectable writers in the Church press?

WE HAVE SOMETHING also to say to those who are overwrought by the epidemic of bad writing which seems to be current in the Church. It is very easy to over-estimate the importance of such writing. Every editor is obliged to write so much and so often that inevitably he will sometimes write badly. The present editor fully realizes that he is no exception to, and may even be an illustration of, this rule. Most Churchmen who are moved to write unhappy abstractions, are better Churchmen than their words would indicate. Most of them, being priests, are honestly offering the holy sacrifice and humbly receiving it; most of them are doing genuine work for the good of souls entrusted to them. Indeed it is this very value that attaches to their personal ministry that ought to lead them to be very cautious how they exploit what seem to be original ideas in the domain of the Church's polity and work. The occasional "extreme" free lance, whom no parish will call to its rectorship, and who will not engage in the hard work of the mission field, carries little influence when he writes or utters foolish, disloyal words. The real harm that comes to the

Church is from the careless utterances of men, particularly in the ministry, who are themselves neither foolish nor disloyal. But the reader of those words may easily attach too great a value to them.

We ask, therefore, that Churchmen will not overrate the significance of what they may read that is amiss in the Church press and otherwise. Even episcopal utterances are not always above criticism, and Bishops are nearly as human as editors. The duty that rests upon each one of us is to do the work for to-day that lies nearest him. If, in the providence of God, the Protestant Episcopal Church is destined to strike against a rock and capsize to-morrow, as some discouraged souls seem to think and as some national Churches have sometimes capsize within the history of the Church, it will yet devolve upon each of us to remain faithful to his trust until the catastrophe occurs. On that hypothesis the most cowardly deed imaginable would be to desert it in the day of its danger. But even the most pessimistic amongst us cannot fail to observe that never in our history were so many Eucharists offered, so many devout prayers sent heavenward, so many devout Churchmen trying earnestly to do the will of their heavenly Father, as at the present day.

For our part, we believe the pessimistic spirit which, undoubtedly, we find abroad in the Church to-day, is entirely unwarranted. It rests in part upon a false perspective of the intrinsic importance of careless writing and theorizing as to matters within the Church; and in part, we say without hesitation, in a deficient faith in the Living God, who rules His Church and lives within it.

It is reassuring to learn of the noble protest of the Archbishop of Canterbury, made in the English House of Lords, against giving increased facilities (on behalf of the State) for obtaining divorce. The Primate granted, as would every student of modern social conditions, that there must at times be legal separations not amounting to absolute divorce. Such separations are neither unrighteous nor unlawful, though they are to be avoided if by any possibility they can be. Marriages do, unhappily, at times, prove impossible, even where no serious abuse of the marital bond be alleged. But relief under such conditions is not to be found in absolute divorce, but rather in a separation; voluntary, where that is practicable, but enforced by legal means if that becomes necessary, always with the realization that the sacred bond is still unbroken and must so remain. And how superior is this system to that of absolute divorce was shown by the Archbishop when he was able to point out both that illegitimacy was constantly decreasing in England in spite of increased separations, and also that "in a large proportion of cases the separation orders worked a very short time, and the parties came together again." This is the end to be hoped for; and even where it does not ultimately prove true, yet the separation "from bed and board" which the Church does not refuse if it seems to be the lesser evil, does provide a way of protection where such is needed, without leading to the abuses of Holy Matrimony which are involved in easy and absolute divorce.

Here in America we do not discriminate sufficiently between the two forms of legal separation, absolute and limited, which canonists do not confuse but civil statutes sometimes do, so that there are times when persons requiring the legitimate relief to be found in the latter are obliged to accept a decree of court granting the former relief. Even in such cases there need be no violation of the actual sanctity of the marriage bond, the possibility of re-marriage being positively set aside; though it is much to be desired that the old canonical distinction between divorce and legal separation be recognized in the statute law of all our states.

Persons who believe Anglican congregations to be exceptionally irreverent, we commend comparison of Anglican manners at their worst with some that prevail in Roman churches, not in Italy, but in England and America, as stated by the *New World* (R. C.):

"We hear so much with regard to our lack of breeding, from the pens of English travellers, and have done so for more than a century, that it is actually refreshing to find an American bringing charges against the inhabitants of Mr. Bull's little island and handing up testimony to prove his statements.

"A Catholic of New York," writes the current *London Tablet* of several instances of bad manners which he or she lately has witnessed in the city of fog. During the most solemn part of a Sunday High Mass the visitor was tapped on the shoulder by a collector and

asked if he had paid for his seat. This in one of London's famous Catholic churches. In another fashionable London Catholic church he saw a sight impossible in New York. Two ladies—both evidently ladies in reality—were requested to leave their seats at the middle of High Mass because they had forgotten their purses and could not pay. And leave they were compelled to do.

"These methods," says the writer, "would not be tolerated in a Catholic church in my country." We are not quite so sure. We have seen some New York churches also, in which the seat-collector was rather insistent upon getting his dues. In one instance he continued his collection during the whole of the consecration—which strikes one as rather shocking, to say the least."

Anglican churches, happily, are free from such sordid commercialism. Yet they are not altogether beyond reproach. We know nothing of "collections" made during the rendering of divine service, except at fixed places in which—by rubrical direction at the Holy Communion and by common consent at other services—the act of gathering the people's offerings and their subsequent formal presentation by the priest is performed as a distinct act of worship. This formal presentation of the alms is, indeed, the least of the successive Eucharistic oblations, and a decade or two ago it had become so exaggerated as to receive well merited criticism. So prone are we to imitate the pendulum that to-day we are rushing into the opposite extreme. We have seen "collections" taken, though not at the Holy Communion, and given into the hands of servers who simply carry them to the credence, while the priest sits idly in his stall, neither receiving them at the altar nor even rising. This constitutes bad manners rather beyond the ordinary Anglican norm. If the offerings of the people are not to be formally presented to Almighty God by His priest, the gathering of them becomes an unwarranted intrusion in divine service, and the laity are quite justified in refusing to become parties to the irreverent transaction.

Let it be remembered always that the Church has nothing to do with *collections*; but that *offerings* are properly gathered at stated places in divine worship, and are to be *offered* as such by the priest, standing before the altar.

HERE is a curious sentence from an article in the *Christian Register* (Unit.) for July 22d: "Lucy Larcom was reared in the orthodox faith, but in later life she became a communicant of the Episcopal Church!"

Another writer, in the issue of the same journal for July 29th, observes that "It is impossible for a god to make a heaven for any one but himself," and that "There is more truth in the story of Bluebeard than in the catechism."

All of which seems to indicate that it has thus far been an exceptionally hot summer in Boston.

ANSWERS TO CORRESPONDENTS.

A. S. P.—The usual rules for precedence of one feast over another when two fall together are stated in many small manuals relating to Church practice. A committee of the Canterbury Convocation reported such a table in 1879, which, in the absence of American legislation, is commonly followed in this Church. The festival of St. James takes precedence over the Sunday upon which it may fall.

W. L. M.—(1) Incense is not used at St. Paul's Cathedral, London.—(2) The "Lambeth Opinion" relating to incense was that the "still" use of incense was lawful but that its ceremonial use was at present unlawful in the Church of England, as constituting an additional ceremony, contrary to the provisions of the Act of Uniformity. The opinion does not have the force of law in England and has no bearing upon the American Church, in which the Act of Uniformity has no authority.—(3) The title *father* rests only on custom. It is not usually applied to deacons, notwithstanding the precedent in connection with Father Ignatius.

C.—(1) The Roman Church requires confession before each communion.—(2) Both Anglicans and Romans may choose their own confessors.—(3) A confessor makes no report to the priest of any parish as to the persons confessed.

B. W.—Clemenceau, the former premier of France, is esteemed an atheist.

ALTAR GUILD.—Red was the proper color for St. James' day, including the evening service. The color would have changed for evensong only if the next day had been a feast. Not being so, the Sunday evening service was the "second vespers" of St. James' day. The *Christian Year Calendar* and the *Living Church Annual* correctly show when the color is to be changed for evensong.

IGNORANT.—Unfortunately we have no way of preventing eccentric "ritual" in our churches. There is ample precedent for scarlet cassocks for boys and men, but not for women. We have never heretofore been introduced to women as acolytes nor to "a woman in cotta and cassock who stands at the door to greet the people." If these have been introduced into any of our churches, and the rector cannot be induced to suppress them, the only thing left for a sensible layman is to try another parish.

J. H. H.—(1) The Irish, Welsh, and Scotch languages are entirely distinct, though each is a branch of the Celtic. The ancient Cornish was similar to Welsh.—(2) We know of no edition of the Book of Common Prayer in any of these languages.—(3) The Celts and Saxons were distinct and were long hostile, so that it cannot be said that they have actually fused into the present Englishman who, probably, has only slight admixture of Celtic blood except in Cornwall.

BLUE MONDAY MUSINGS.

THE late Dr. John P. Newman, who held the highest office in the gift of the Methodist Episcopal denomination, made this extraordinary and interesting statement concerning the future of Christianity:

"It is my firm conviction that not many years will pass before the Christian denominations of the world will number no more than three, the Roman Catholic Church being one, the Protestant Episcopal, to which, with greater and greater attraction, both the Methodists and the Presbyterians and Congregationalists will be drawn; and the Baptists, who will maintain for all time their doctrine respecting immersion, which alone will keep them from being absorbed, like the Presbyterians, into the Episcopal Church."

The prophecy is significant as expressing the judgment of a keen-sighted man whose prejudices would not be in favor of Anglicanism. One may, however, go further, and, seeing among our Anabaptist friends a marked relaxation of their old ideas concerning the absolutely essential character of their peculiar mode of baptizing, even hope that they, too, will be included within the gracious circle of Catholicity. It is certainly not so much their insistence on immersion as their denial of Baptism to those best fitted to receive it, the children, of whom Christ said His Kingdom is composed, that shuts them out to-day. We can be grateful, too, for the courage that has lately moved the Baptist ministers of Chicago to shut out from their fellowship one like Professor Foster, who can write: "There is no self-dependent Deity active or interactive in that larger body which we call the cosmos. All this is a survival of primitive animism, which populated the whole world with spirits, demons, and hobgoblins. The concept of a personal God has symbolic validity only."

It is not only the Deity of our Blessed Lord and Saviour that Prof. Foster repudiates; but all those truths which are vital to the existence of religion itself. For, having denied a personal God, he goes on to deny the human soul: "There is no such thing as a self-dependent soul freely active or interactive within an organism which we call the body." Man and the soul, God and the world, "are not two beings confronting each other as independent and interoperative, but they are one being giving account of itself in a twofold manner. A created man, a created spirit, is a contradiction in terms."

It is the necessity of standing shoulder to shoulder against such foes of God's truth which will do more to make men lay aside their old divisive prejudices and unite in defence of the faith once for all delivered, than all the elaborate paper *concordats* of "Church Federation"; and so even the foolishness of men like Prof. Foster will work out God's praise.

CHRISTIAN PEOPLE seem to be losing more and more the instinct of reverence and seemliness, in their mad endeavor to surpass the world's amusements and recreations, for the sake of making money. To rival caterers and restaurateurs in furnishing "pay" suppers, to take business away from confectioners by ice cream and candy sales, to emulate "nigger minstrels" and comic opera companies by variety shows, is all ruinous to the spirit of Christian giving, shockingly vulgar, and injurious to the spiritual side of Christianity, whether it be a Salvation Army bazaar or a Roman Catholic "Progressive Euchre" party. There is room, of course, for honest people to earn money honestly by any avocation they may choose; and they may give the money so earned to religious causes with perfect propriety, if they like; but that is a very different thing from setting up a temple of Mammon under the caves of the House of God. Churchmen have been, as a rule, freer from blame in this matter than their neighbors; but the lowest depth reached, we blush to record, is in a parish of our own, in New York, not long ago, at a "church fair." According to the reports the standard was that of the dime museum; and a "cake-walk" on the part of Sunday school teachers was followed by a "pie-eating contest" between young men of the congregation! And this for the glory of God! Is it possible that further degradation can be reached?

In a parish paper of recent date I read something like this: "The ladies were most successful in their minstrel show for the Sanctuary Fund; and the men are determined to do as much in their musicale. Rivalry in Church work is a good thing."

There is no greater blight on the religious life of America to-day, Catholic, Roman, or Protestant, than the mad demand for church entertainments and festivals and fairs and bazaars, and the whole Babylonish breed, as the only available way of paying expenses. Fancy Solomon having a fair toward the

building fund of the Temple, or Justinian holding a loan exhibition for Saint Sophia! But, it is argued, we can't have this or that without such schemes! One of the cleverest men in this part of the world has a happy phrase: "Pay as you go, and if you can't pay, don't go!" which meets that exigency. Better real worship in a barn, with cotton vestments and no music, provided it is all that the tithes of the people can afford, than pomp and glory paid for by amateur theatricals or dime socials and Tom Thumb weddings. PRESBYTER IGNOTUS.

NEITHER NEW NOR TRUE.

HERE is nothing especially new about Dr. Charles William Eliot's "new" religion, says the *Providence Journal*. He has put forth familiar arguments, such as may easily be answered. What he has to say is of interest chiefly for the light it throws upon Dr. Eliot's own intellectual processes. He speaks as a man devoid of imagination—the customary defect of the scientific temperament. He declares that the new religion will not offer consolation to the weary spirit, though he believes that it will reduce the need of consolation. There is a singular incapacity to appreciate the deepest needs of the human heart in such a remark. The need of consolation can never be reduced while man is moved by his sympathies and his affections more powerfully than by his reason. "Not all the preaching since Adam," it may be, "has made death other than death." Yet if it were not for the hope of immortality, if Jesus Christ had not risen from the dead, the terror of death would be greater than it is. A comparison of the pagan and the Christian attitude on this point is sufficiently illuminating.

Dr. Eliot says that his new religion will "admit no sacraments." Many persons before him have regarded the denial of the efficacy of the sacraments as proof of superior intelligence. But the need of them is inherent in humanity.

"If thou shouldst never see my face again,
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day."

The Holy Eucharist is offered for the living and the dead. It is the heart of the religion of Christ. When He "did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice until His coming again," He recognized the truth that a vague sense of the Divine Immanence is not an adequate faith to live by and die in. Matthew Arnold defined religion as "morality touched by emotion." He, too, in a measure repudiated sacramentalism. But he saw that something besides coldly intellectual assent to moral law was necessary. Dr. Eliot would have the morality without the emotion.

Equally superficial is the assertion that "the new religion will not be bound by dogma or creed." Dogmas and creeds are inevitable; knowledge would not exist without them. No one is more dogmatic than the scientist or holds his creed more rigorously. A religion that does not rest on affirmations is unthinkable. Even Dr. Eliot's new religion deals in dogmas and professes a creed. There is a field of spiritual culture apart from doctrine, to be sure. But this Dr. Eliot specifically rules out. He will have no pietism or mysticism. Without these, however, Christianity would have been a hard and unlovely shell—a body without a soul. And further—the principles on which Dr. Eliot lays stress, the principles of good will, of brotherhood, of service, are of the very warp and woof of Christianity. The morality he advocates is possible only because the world has been transformed by the teachings of Jesus. In "that hard pagan world" with its "disgust and sudden loathing" there were many virtues; but "the greatest of these" was not among them. For all that makes life worth living we have to thank the old religion.

THE ENGLISH CHURCH is not the only body that is troubled with Kensitism. On Wednesday, May 19th, last, says a news report. Pastor Jacob Primmer (the Scottish Kensit), in St. Giles' Cathedral, Edinburgh, immediately before the commencement of the Communion, in connection with the sittings of the General Assembly, rose up near the Communion table, and, holding in his hand a printed liturgy which was to be used at the service, in a loud voice said: "I, Jacob Primmer, an ordained minister of the Church of Scotland, in loyalty to Christ and obedience to my ordination vows, protest against the use of a printed liturgy in this service, because it is illegal, being a deliberate violation of the Act of Union, 1707, and contrary to the constitution and usage of this Church, and because, in addition, it is both unscriptural and Popish. So help me God."

DIVORCE EVIL IS COMBATED IN ENGLAND

The Primate and Other Churchmen Oppose Extended Facilities for Obtaining Absolute Decrees

ROYAL COMMISSION TO INQUIRE INTO MARRIAGE LAW LIKELY TO RESULT

The Last Illness and Death of George Tyrrell

DEATH OF VICAR OF PROMINENT LONDON PARISH

The Living Church News Bureau,
London, July 20, 1909

THE proposal that has been for some time under official consideration for the increase of facilities for extending the divorce evil in this country, and which has created no slight degree of anxiety among Churchmen, has now come to naught, at least for the time being. For this all decent people as well as good Christians have abundant cause for thankfulness to Almighty God. Lord Gorell, formerly president of the probate and divorce division of the High Court, has during the past week moved a resolution in the House of Lords declaring that jurisdiction to a limited extent in divorce and matrimonial cases ought to be conferred upon county courts, "in order that the poorer classes may have their cases of that nature heard and determined in such courts." The subject, he said, had been considered by the committee over which he had presided (having been appointed by the present Lord Chancellor), and the report of that committee had been practically unanimous. Lord Gorell was anxious to allow poor people who obtain separation orders under the Act of 1895 to secure divorce under the Act of 1857. Many of these cases, in his opinion, would be found on investigation to be cases where a divorce ought to be granted. The annual average number of these orders made from 1903 to 1907 was 6,959. On his lordship's own showing, therefore, cases of divorce, which in 1907 reached in the High Court the number of 631, would, were his proposal to become law, be swelled from hundreds to thousands yearly. The Archbishop of Canterbury very naturally led the opposition to the resolution, and doubtless felt more equal to it for the recent action of the Representative Church Council.

The Primate ventured to believe that their lordships would be acting with "supreme unwisdom" were they to pass the resolution. Quite apart from the great question of principle which was necessarily indirectly raised by any discussion on this subject, they would not gain by the proposal which the noble and learned lord had made the end which he had in view. It was simply impossible to exaggerate the importance of such questions as this upon the bearing of the home life of great sections of the people of this country. His Grace challenged both premises and the conclusions which the noble lord had submitted to the House. During the last thirty years there had been a steady diminution in the number of illegitimate births in England, and that diminution had not been affected by the passing of the Acts extending the facilities for obtaining separation orders. A magistrate who had vast experience in some of the poorest parts of London had informed him that in very few cases which had come before him in which requests for separation orders were made was misconduct even alleged. The evidence which had accumulated from all quarters showed, moreover, that in a large proportion of cases the separation orders worked a very short time, and the parties came together again. The clergy in various parts of the country whom he had consulted on this matter were practically unanimous in asserting that separation orders did not usually imply unfaithfulness. If they gave the wholesale facilities suggested by the resolution, and thus lowered the gravity of the whole matter, the Primate believed that they would encourage the pressure to make divorce obtainable for other causes than those for which it was now obtainable.

Lord Halifax, who spoke next, thought that they could not shut their eyes to the fact that this proposal was welcomed by those who looked upon it as a first step towards something much wider. "Anyone who was at all conversant with the proceedings of the divorce court," asserted Lord Halifax, "was aware that that court was a perfect sink of collusion and perjury." If this jurisdiction were to be extended to the county courts all over the country the task of King's Proctor would be rendered impossible. He could not imagine anything more destructive of morality than this proposed extension of jurisdiction. Our marriage laws (*i.e.*, those of the state), the noble peer added, were in a state of complete confusion, and the time had come when a Royal commission should be appointed to inquire into the whole matter.

This important suggestion of Lord Halifax, as we shall see presently, has fair promise of being entertained by the government. Lord Wolverhampton, a cabinet minister, agreed with Lord Gorell that the poor had as much right to divorce as the

rich. But this argument really confuses the fundamental point in issue. Lord Halsbury, who occupied the woolsack during Mr. Balfour's administration, took much the same line as the noble president of the E. C. U.

"Could anyone say," he asked, "that the divorce which had been permitted for fifty years past had not seriously injured the purity of public life?" He doubted it, and when they were asked to make it a more familiar and common thing, he could not forbear to point out the serious injury it would inflict on the purity of family life. The present Lord Chancellor, who (to indulge in a reminiscence) was one of the chief supporters of the Deceased Wife's Sister Bill when it was before the House of Lords, agreed heartily with every word uttered by Lord Gorall, and thought that his proposals were right. With regard, however, to Lord Halifax's suggestion for an inquiry, he should certainly bring it to the consideration of his colleagues, and he had every hope they would take a favorable view of it. Lord Lansdowne, the leader of the opposition in the House, also supported the suggestion that a Royal commission should be appointed on the marriage laws of the United Kingdom. Lord Gorall said that after what had fallen from their lordships, and in view of the intimation which had been made by the Lord Chancellor, he thought that the right course for him to take would be to ask leave to withdraw his motion, in the hope that, before long, an inquiry would be held. The resolution was then by leave withdrawn.

DEATH OF REV. GEORGE TYRRELL AND OF REV. W. H. BLEADEN.

The *Times* newspaper of Friday last, the 16th, announced the decease of the Rev. George Tyrrell, the ex-Jesuit and "Modernist," which took place at Storrington, Sussex, on the previous day. Miss Maude D. Petrie wrote to the *Times* from Mulberry House, Storrington, under date July 15th, as follows:

"To obviate any danger of false reports I am anxious to give you promptly certain details regarding the last days of Father George Tyrrell, who died in my house this morning. He was taken suddenly ill on Tuesday, the 6th, and became almost at once partly inarticulate, although I myself could distinguish a good deal of what he said up to nearly the end. When his condition became graver I decided on July 10th, in accordance with my own views and those of Baron Friederich von Hügel, to send for a priest of the (Roman) 'diocese of Southwark' (inverted commas are your correspondent's), one of his friends. This priest, being assured by us that, on account of the physical condition of Father Tyrrell, he could come to no clear understanding with him, had recourse previously to the evidence and testimony of Baron von Hügel, who perfectly knew the line of thought and could interpret the present dispositions of the sick man. In answer to his questions, the Baron was able to reply that, according to his certain knowledge (1) Father Tyrrell would wish to receive all the rites of the Church; (2) he would be deeply contrite for all and any sin and excess of which he had been guilty, as in other matters so in the course of controversy; but that (3) he would not wish to receive the sacrament at the cost of a retraction of what he had said or written in all sincerity, and still considered to be truth. The aforesaid priest acknowledged his clear understanding of these points, and proceeded to the interview. Father Tyrrell talked at some length, probably making a confession, and after which he received conditional absolution. On Monday, the 12th, his condition became so much graver it seemed advisable to have no further delay, such as would have been necessitated by sending again for the same priest. I then asked the Prior of Storrington to come and give him Extreme Unction, Communion being out of the question owing to the absence of the power to swallow. He came at once and performed the sacred rites in my presence, Father Tyrrell being conscious. On the 13th his intimate friend, Abbé Bremond, arrived and had the opportunity, in a moment of very clear consciousness that evening, of speaking to him, accepting such confession as he could express by signs, and giving him a last absolution. He also attended him to his very last moment."

George Tyrrell, priest and ex-Jesuit, who belonged to an Irish family which gave two distinguished classical scholars to the professorate of Trinity College, Dublin, was born in Dublin in 1861, and received his collegiate education at Trinity. While still a college student he came under the influence of Newman's Roman writings, and lapsed to Romanism in 1879, a year later becoming a Jesuit. Just about this time, by-the-by, his intimate friend from boyhood, Robert Dolling, instead of following him into the Roman communion, intelligently and enthusiastically embraced English Catholicism. The new Irish recruit to the ranks of the Jesuits eventually became the most distinguished man they ever had amongst them in England. But Father Tyrrell was after all much more a disciple of John Henry Newman than of Ignatius Loyola. He was as much a creature of Newman's system of thought as German rationalists are the progeny of Lutheranism. Latterly during his connection with his society he wrote a number of treatises of "Modernist" tendencies and conclusions. These writings were naturally printed and circulated privately, but extracts, without the author's permission, were published by the *Milan Corriere*

della Sera. Afterwards the full text was given to the world under the title of *A Much Abused Letter*. This led to his expulsion from the Jesuit order in February, 1906. Following upon this, in course of time, came his partial excommunication from the Roman communion, in consequence of his severe criticism in the *Times* newspaper of Pope Pius X.'s Encyclical formally condemning "Modernism." I cannot help but think that where the Rev. George Tyrrell first went wrong, and what led to his career becoming such a melancholy one, was his accepting John Henry Newman as his religious philosopher and guide. Singularly lofty and spiritual and attractive as was his mind and personality, Newman had in him, and which manifested itself all through his career both as an Anglican and a Romanist, an underlying and excessive strain of individualism, which involved unconsciously a predisposition towards Protestantism and the kindred system of "Modernism." And if ever Dr. Newman had at once a true interpreter and sympathetic exponent of his individualistic thought, it was Father George Tyrrell—upon whose soul may God have mercy, and grant him eternal rest!

During the past week there has also passed out of this mortal life the incumbent of a noted London Catholic church, the Rev. W. H. Bleaden, vicar of St. Mary Magdalene's, Paddington. His age was fifty-five, the physical cause of his comparatively early decease being heart failure after an operation. Rev. Mr. Bleaden was entitled to much respect and esteem as a man and as a priest, and he was also a loyal son of the Church, notwithstanding he was looked upon with suspicion at Fulham and in certain other quarters. May he rest in peace!

The Bishop of Chichester (Dr. Ridgeway) left England on Friday last, the 16th, for a tour in Canada, and will not return until late in September.

J. G. HALL.

THE NEW ARMENIAN CATHOLICOS.

AN interesting account of the newly appointed "Catholicos" of the Catholic or Gregorian Armenians is contained in a volume written by the Rev. Edwin M. Bliss, an American Protestant missionary to the Armenians in Constantinople, and published in 1896. The Catholicos is the former Patriarch Ismirlian. Taking up the story told in the extract herein reprinted, the Patriarch was banished by the Sultan after the terrible massacre of 1894-96 and remained in exile until last year, when he was restored to the patriarchate, and a few months later was elected Supreme Patriarch and Catholicos of all the Armenians, and was solemnly anointed and enthroned as such.

The account of the present Catholicos given by Mr. Bliss' book is as follows:

"No better illustration can be given of the best development of the Armenian character, that which gives hope of their ultimate success as a nation, than the position taken by the present Armenian Patriarch of Constantinople. Matheos Ismirlian is described by an American resident in Constantinople as a man somewhat above medium height, thin and of dark complexion, but with a strong, resolute face, having the large features characteristic of his race. He was born in 1845 in Constantinople and received the name Ismirlian (the name from Smyrna, Ismir) from the fact that his grandfather was originally a resident of that city. He was educated in the Armenian schools, and at the age of nineteen was made deacon of the Armenian Church in one of the Bosphorus villages. In 1869 he entered the celibate college and was ordained an archpriest. His ability and industry brought him to the front, and he was elected successively secretary to the Patriarch, member of the assembly of the community, and a member of the synod. He was noted as a preacher and teacher, simple, direct, and intense in his style, and achieved a high reputation throughout the nation. He was also recognized on every hand as a man of unusual soundness of judgment and purity of motive. Seven years later, when only 31 years of age, he was ordained as Bishop and was promoted rapidly. In 1886 he was made leader or director of the parish of Egypt, where he introduced numerous improvements, and his service was so efficient as to bring for him decorations from King Menelek of Abyssinia and the Sultan, but more than all, the devotion of his own people. After five years of service he returned to Constantinople, and soon after, when there became necessary the election of a Catholicos, his name was prominent among the candidates. He refused absolutely to make any effort to secure this prize, coveted by every Armenian Bishop, and yet his name ranked not only among the first four in the assembly, but on the subsequent ballot was one of the two sent to the Czar for selection. The choice fell upon Khrimian, also well and most favorably known throughout the nation, but it placed Ismirlian in the front rank for further honors.

"In December, 1894, at the time when the affairs of the nation were most critical, as will be understood from the chapter on the

condition in 1894, the one sentiment of all was in favor of him; but the question arose whether the Sultan would favor his election. He was well known as a man of great resoluteness and patriotism, and one who would never yield an iota of what he felt it was right to demand. He was elected, and, contrary to expectation, that election was immediately confirmed by the Sultan. From that time on the Patriarch has been in a very real sense the champion of his people, bearing their griefs and carrying their sorrows as few have done in an office that has been filled by men of conspicuous consecration.

"Every legal means in his power has been used in behalf of his people, and threats of imprisonment or death have accomplished nothing.

"Soon after his installation he sent to the Minister of Justice a letter asking power to appoint new Bishops in places where the Bishops had been imprisoned for varying periods. The reply came that the statements about those Bishops were false and their withdrawal was demanded. The Patriarch answered: 'The statements are true, and the truth I cannot withhold.' From that time to this he has been a thorn in the side of the Turkish government; neither bribes, flattery, nor deception have availed. Loyal to the Sultan, his loyalty refuses servility, as is instanced in his statement to the Sultan in his first audience: 'As far as my conscience permits me I will obey you, but at the same time I must look to the welfare of my people.' It is scarcely surprising that the Sultan, in a rage, sent him away and omitted the customary decoration. A little later, realizing his power with his people, the Sultan sent for him and offered him the highest decorations that could be given to a civilian subject in the empire. The reply came as follows:

"Your Majesty, what have I to do with such things? I am a simple priest. I live on bread and olives, as do my people. I have no place in my house for such gorgeous things. I pray you do not ask me to accept them.'

"Another illustration of his boldness and firmness is found in the following statement made to his people in the installation service: 'Before God and in presence of this meeting, I swear to remain faithful to my government and my nation, and to watch over the just and explicit fulfilment of this constitution (the constitution granted by Sultan Abdul Aziz). My understanding of the word *faithful* is this: faithfulness involves on the side of the government protection of life and property. Without this, faithfulness on the side of the subject is hypocrisy.'

"It is scarcely too much to say that such a man deserves the same rank accorded to the great leaders of the world, and a nation that can at such a crisis produce such a man and stand by him is a nation that under proper training, and with favorable circumstances, may be expected to develop a high national character."

WHAT IS A "CATHOLIC CHURCHMAN?"

In one sense all Churchmen are Catholics, says the Rev. Jesse Higgins in his parish paper, because the Church is Catholic. But, sad to say, many Churchmen do not believe that they are Catholics, nor act as Catholics should. It seems, therefore, unnatural to give the title Catholic to those who speak of themselves as "Episcopalians" and of the Church as a Protestant denomination. So, in a stricter use of the word we call those Churchmen "Catholics" who believe that our Church in this land is a living part of the Holy Catholic Church founded by Christ and His Apostles, and who accept and try to live up to all the Catholic teachings and practices of the Church. A Catholic Churchman believes that a Bishop has all the spiritual powers of an apostle. He believes that a priest is not a Protestant minister, but that he has power to consecrate the Body and Blood of Christ and to convey forgiveness of sins to the penitent. A Catholic Churchman believes it his duty to join in the Holy Sacrifice of the Altar every Lord's Day. He abstains from flesh meat on Fridays and makes his Communion before taking any earthly food. A Catholic Churchman confesses his sins to God in the presence of the priest (as the Prayer Book directs) whenever conscience is burdened. A Catholic Churchman, knowing himself to be an American Catholic, speaks of the followers of the Bishop of Rome as *Roman Catholics*. Above all a true Catholic Churchman is not anxious to be different from other Churchmen, but prays every day that all Churchmen may come more and more to appreciate their Catholic heritage, and tries to show in his life that the Catholic religion has not made him censorious and pharisaical.

ALL religious rites, ceremonies, and so-called duties which begin and end in themselves are artificial, spiritually without life, and in the end obstructive and injurious. All services of worship and all symbolism of whatever kind should have for its object and end something beyond itself. It should point the way to a duty to be done or a spiritual privilege to be enjoyed, and advance the worshippers somewhat on the way of attainment. Every observance that leaves those who take part in it with the feeling that their duty has been done is a counterfeit of religion. Every service of worship should leave one, as a distinguished person has said, saying to himself, "I will be a better man," or it should leave with the worshippers the feeling that, when to-morrow comes, they will be stronger and wiser to do and to bear whatever the day brings.—*Christian Register*.

MOVEMENT TOWARD CHURCH UNITY IN JAPAN.

THE movement (already chronicled in these columns) towards unity between the Eastern Orthodox Church and the Anglican Church initiated by an American priest, the Rev. Charles F. Sweet, in Tokyo, has advanced, and a regularly constituted society has been organized. The new society has been formed in the interest of Japanese Christians in these two communions.

It will perhaps be remembered that a preliminary and experimental meeting showed so much desire to begin definite work that a joint committee was appointed to draw up a plan for such an association and to arrange for a meeting.

This meeting took place in Tokyo on June 28th, and was attended by nearly forty of the Japanese clergy and missionaries resident in Tokyo. It was made memorable not only for the great step taken, but also from the fact that three Bishops from the American, the English, and the Russian missions were present, including our own Bishop McKim, Bishop Cecil of South Tokyo, and Sergius, titular Bishop of Kyoto (Coadjutor to Archbishop Nicolai). A set of rules, drafted (it may be noted, by the Easterns) was adopted after full discussion, article by article.

The object of the society was declared to be:

"(a) To promote friendly intercourse on the basis of the conviction that the Nippon Sei Kokuai and the Hristos Sei Kyokwai are specially near to each other in sisterly relationship through Christ our Lord, and (b) to devise means for study in a peaceable and loving spirit the differences between the two Churches."

A council was elected of three members from each Church, and it is an earnest of genuine spirit of goodwill that the Eastern members are all persons of very high standing in the Russian mission. These names deserve to be noted, and their standing. They are Rev. Roman Chiba, archpriest; Prof. Senuma, director of the theological seminary, and Mr. Ishikawa Kisabaro, editor of the Seikyo Shimpo (Orthodox Gazette). The Anglican members of the council are Rev. Joseph S. Motoda, headmaster of St. Paul's College; Rev. Mr. Yoshizawa, pastor of the Church of the Resurrection, Tokyo, and Rev. Armine F. King, head of St. Andrew's University's mission.

The formation of this society is not to be misunderstood. It by no means indicates a blind eagerness for exchange of good gifts between Easterns and Anglicans. Each party to the compact sees things done by the other which are objected to and which neither wishes to copy. But it starts from the position of the Japanese Christian—a neophyte. He it is who asks, "Why must I be forced to be an Anglican; why must I be forced to become a subject of the Russian Governing Synod?" "Granting the difficulties to need explanation, why should they keep us Japanese apart?"

This movement is the first, so far as we are aware, in Japan that has been definitely taken up by bodies that have had scanty opportunities of intercourse. And it is worth noting that the Anglicans present (though the Japanese naturally enough hate to be classed as "Anglicans") were far from being High Churchmen alone. There were workers from the C. M. S. the typical Low Church society; from the S. P. G., the typical "moderate" society, and of the American, both Rev. H. St. George Tucker and Rev. C. F. Sweet, who are supposed to stand for different schools, took part.

This movement in Japan indicates the fact that Christians as such must be united. The Japanese look with no interest upon sectarian differences. It is the steadfast purpose of liberals to reduce all the great theological differences to the level of mere ceremonial matters and make all alike indifferent. It is the constant danger of our Japanese that in their eagerness to unite all Japanese Christians they would overlook those great, primary, necessary notes of the Catholic religion in order to make Japanese believers unite in one body. Such a body might be formed, perhaps, but it would be Japanese chiefly and Christian only in a qualified sense.

To save Christianity for Japan there must be true Catholic unity.

This movement, begun so recently in hope and fear, may have consequences beyond our dreams or desires. We can only pray that it at least may enlarge the hearts of all who share in it, and sweep in "all who love the Lord Jesus Christ in sincerity and truth."

WE ARE under bond to make our loving Father known to all our Father's children wherever they may be found.—Robert E. Speer.

JULY BULLETIN OF GENERAL MISSIONS.

NEW YORK, JULY 24, 1909.

WE can now report progress for another month, and we are glad to say a considerable gain has been made.

To July 1st last year we received from parishes and individuals \$388,247.02. This year to the same date we have received \$419,368.91; so there is a gain of \$31,121.89. The gain to June 1st was \$4,028.53; so this is an improvement of \$27,093.36 in June for the Apportionment.

The number of parishes sending offerings to July 1st is larger by 359 than a year ago. Last year to July 1st the number was 3,446; this year 3,805.

During June four more Apportionments have been completed—Kentucky, Asheville, Southern Florida, and Utah.

The list now stands therefore: Arkansas, East Carolina, Kentucky, Montana, and Virginia, and the Districts of Alaska, Asheville, Eastern Oregon, Honolulu, Idaho, Kearney, North Dakota, Salina, South Dakota, Southern Florida, Utah and Tokyo; seventeen in all.

There is a substantial increase in the offering from the Woman's Auxiliary, from the Sunday schools, and in receipts from interest, so that the net increase to July 1st is \$73,028.52. The increase to June 1st was \$29,966.15, so that the improvement during the month from all sources is \$43,062.37.

Under the Apportionment Plan this year \$658,850 was asked for. In the ten months past we have received toward the Apportionment \$419,368.91. Increased offerings over those of a year ago during the next two months, however, are greatly needed from all parts of the Church if the Apportionments are to be paid in full, and the appropriations all provided for.

Three thousand eight hundred parishes and missions, containing some 550,000 communicants, have sent offerings.

Two thousand eight hundred parishes and missions, containing about 300,000 communicants, have not yet sent offerings toward the Apportionment so far this year.

Our fiscal year closes September 1st and it is urgently requested that all remittances be made before that date.

The Sunday School Lenten Offerings to July 1st amounted to \$136,271.90 from 3,606 Sunday schools. Last year to July 1st we received \$127,588.93 from 3,440 schools. Will all rectors kindly inquire whether all of the Lenten Offerings of their schools have been sent in, and, if not, have them remitted promptly? Last year 65 Sunday schools giving over \$2,000 did not remit until after September 1st, and so failed to appear in the printed list.

Yours very truly, E. WALTER ROBERTS, Assistant Treasurer.

A ROMAN VIEW OF THE CATHOLIC TITLE.

BY an act of the Canadian Parliament the legal name of the diocese of Antigonish has been changed from the 'Roman Catholic Episcopal Corporation of Antigonish' to 'Catholic Episcopal Corporation of Antigonish,' the word 'Roman' being eliminated from the title," according to the Western Watchman (Roman Catholic). "In countries subject to the English crown it has for some years been the custom among Catholics to designate the Church as 'Roman' to distinguish her from the Anglican Church, which also claims to be Catholic. This was done as a measure of legal protection. Some years ago an Irishman in Halifax bequeathed a large sum of money to the 'Catholic Bishop of Halifax.' It was claimed by the Anglican Bishop of the place and the courts decided the claim valid. We do not know that the money was ever recovered. Where the laws decide that the Anglican is the Catholic Church and no other it would seem wise to add to the Church's title one to which she has a perfect right and which will differentiate her from all others. But the whole world has always understood the Catholic Church and the Roman Catholic Church to be synonymous, and the Bishops in many parts of the British dominions regret this action, which now appears to them a surrender, and they are disposed to drop the additional prefix. In the United States we have no need to add the word 'Roman' to designate the Church, for here there is but one Catholic Church, the puerile claims of the Episcopalians to the contrary notwithstanding. It will not be long before the simple word 'church' will be an adequate qualification."

THE MAN who has Christ dwelling in his heart need have no fear. He is fixed in his purpose; he is grounded in his faith; he is perfected in his hopes. Heaven is his home.—Selected.

THE BURIAL OF DR. KIMBER

His Words Recalled as to the Work and Future of
St. Augustine's Chapel

DEATH OF MISSIONARY TO SAILORS ON THE DOCKS

Bishop of Michigan's Attack on John D. Rockefeller, Jr.,
is Resented by Others

OTHER LATE NEWS OF NEW YORK CHURCHES

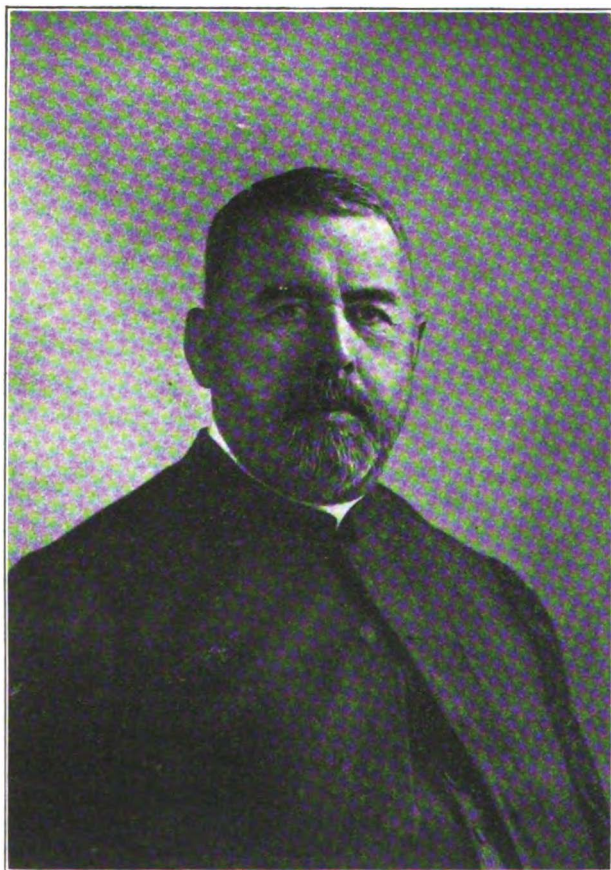
Branch Office of The Living Church }
416 Lafayette St. }
New York, August 3, 1909 }

THE death of the Rev. Dr. A. C. Kimber, vicar of St. Augustine's Chapel, was reported in these columns last week.

On Thursday morning a large number of city and suburban clergy attended the funeral services at St. Augustine's. Dr. Manning, rector of Trinity parish, read the opening sentences. The lesson was read by the Rev. Prof. Anthony of St. Stephen's College. Rev. Wm. M. Geer, vicar of St. Paul's chapel, said the Creed and prayers, and the rector gave the benediction. At the grave in Trinity cemetery the choir-men and boys sang hymns and the anthem; the bell of the chapel of the Intercession near-by was tolled, and Dr. Manning committed the body to mother earth.

Dr. Kimber was the recipient of many congratulations on the occasion of the twenty-fifth anniversary of the consecration of the church and the thirtieth anniversary of his appointment as vicar, the joint celebration being held on Thanksgiving Day, 1902. In connection with the commemoration, the vicar said in his sermon:

"St. Augustine's has been always, and is now, a church for all sorts and conditions of men. It has obeyed always the injunction of St. James, that in the house of God there should be no respect of persons. The penitent murderer, the nihilist chosen by lot to kill his king, the anarchist, the beggar, the man whose bond was good for millions, the social outcast, and the one moving in what we call the higher ranks of society, have all received within these walls



THE LATE REV. A. C. KIMBER.

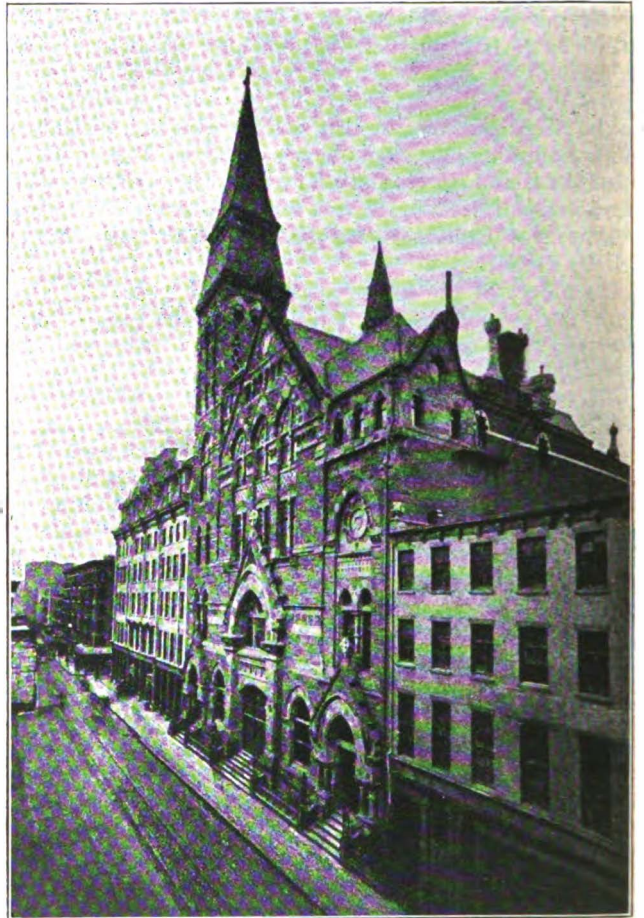
spiritual consolation and advice and grace to do their duty." "Service papers or leaflets, on which the whole service is printed to save strangers the confusion that they frequently experience in finding the places in the regular Prayer Book, were first devised for the use of the congregation of this chapel at the time of its consecration, St. Andrew's day, 1877." Our Sunday school was organized and graded at the very first. Many thought then that we were engaged in a rash experiment."

Great changes have come in the neighborhood since the chapel was built. Of the Jews, 110,000 settled down, it is

said, in less than seven years in a single ward adjoining St. Augustine's. But in spite of the inroads of the Hebrew and Italian population, the amazing number of baptisms recorded on St. Augustine's books up to July 30, 1909, is 10,963; confirmations in the same period, 2,996; marriages, 1,145; burial, 1,642. At the anniversary the vicar said: "The number of baptisms for this time (thirty years) stands, I believe, unprecedented in the history of the American Church. We have not a church in the whole country whose record can compare with it."

Dr. Kimber also said on this occasion:

"The Jews will cease to be a distinct nationality and class. It will not necessarily follow that the change will make them Christians.



ST. AUGUSTINE'S CHAPEL, NEW YORK.

Their conversion may still be a thing to be done, but it will be a much easier work in the next generation than it is now. St. Augustine's will be admirably situated for taking a very active part in this work."

After relating some experiences in ministering to the Italians of the neighborhood, he said:

"Our work with them, I think, will be most successful. It will be with them as it was with the first German-American generation. They have been made ours. And ours shall many Italians be."

Many of the Churchmen of New York and vicinity remember the early days of the chapel in the loft of a building, No. 262 Bowery. When Dr. Kimber came to it on December 9, 1872, there were fourteen communicants. He at once began to make it "the pioneer" in this particular neighborhood of a new movement in Church work and Christian philanthropy. The above-mentioned statistics amply attest that spiritual things were not overshadowed by material things in the life-work of the first vicar of St. Augustine's.

Those who knew him best, and have the best right to be heard—his own people—have recounted his ready sympathy and tenderness invariably shown to those in sorrow or adversity, and the unswerving integrity displayed toward the congregation committed to his charge.

Dr. Kimber was a member of the New York Genealogical Society, the New York Churchman's Association, University Club of Brooklyn, Alumni Associations of St. Stephen's College and General Theological Seminary, and a Trustee of St. Stephen's College, Annandale, N. Y. He is survived by a widow, Clarissa, daughter of S. Weston Evans, Vancouver, Wash., and two sons.

The Rev. Dr. George W. Anthony, who has been in charge

of St. Augustine's chapel for several summers, is in charge during the vacancy caused by the death of Dr. Kimber.

DEATH OF A WELL-KNOWN MISSIONARY.

The Rev. Isaac Maguire, for thirty years a missionary on the water front of the Port of New York, died on Thursday, July 26th, aged 71 years. He was made a deacon by Bishop Horatio Potter in 1869; was for some years assistant at the Church of the Epiphany, this city.

Since 1902 he has been "missionary-at-large" among sailors, but more especially among canal boatmen and their families who come to the docks on the lower East River near South Ferry. While engaged in this work, under the auspices of the Church Institute for Seamen, he has on more than one occasion suffered personal violence from the rough men usually found in this district. His preaching and personal endeavor were in no way affected by threats and ill-treatment; he was a valiant soldier of the cross.

The funeral was held in Christ Church, Clinton Street, Brooklyn, on Monday afternoon, August 2nd. His son, the Rev. Horatio W. Maguire, is rector of Calvary Church, Bayonne, N. J.

BISHOP WILLIAMS' ATTACK ON ROCKEFELLER, JR.

The metropolitan press has had more or less to say about Bishop C. D. Williams' (of Michigan) attack upon John D. Rockefeller, Jr., in the course of a sermon at St. Bartholomew's Church. The Bishop is reported to have said:

"The philosophy that the sacrifice of the inefficient in nature for the perfecting of a type is justifiable has been applied with unmitigated consistency to our economic and industrial development. A young scion of greed and wealth, possessed of more dollars than ideas, not long ago used this very figure of the culture of the American Beauty rose to justify the policy of commercial assassination which had won him his millions. It was done, too, not in a commercial office before a board of directors, but in a Christian church before a Bible class. I wonder if the young man had ever read the Gospels which he was supposed to be teaching? They say that 'a rose by any other name would smell as sweet.' To my mind this particular rose has the odor of crude petroleum."

The Rev. Dr. G. T. Dowling subsequently criticised the Bishop severely for this unwarranted attack. Mr. Rockefeller's address, he says, was given at a Wednesday night meeting of a college Y. M. C. A., and was not justly liable to adverse criticism. Dr. Dowling reprinted Mr. Rockefeller's notes of the main topics treated of. Concerning Mr. Rockefeller—the son of the Standard Oil magnate—he said:

"I was the pastor of his boyhood. I have watched him with affectionate interest, almost from the day he was born, when his godly mother, whom everybody loves who knows her, consecrated him in her prayers, if God so willed, to the Christian ministry. I have watched him since that sunlit Sunday morning, when, in the Euclid Avenue Baptist Church of Cleveland, of which, before I became an Episcopalian, I was then a minister, I led him down into the baptismal waters, and he publicly consecrated himself to the service of his fellows, and to whatever was highest in life. And I know whereof I speak when I say that from that hour until now he has earnestly and honestly sought to fulfil those vows. And he stands to-day in the fierce light which must necessarily beat upon the richest young man in the world, prospectively if not actually, without one blot upon his 'scutcheon; without one word which can be justly said against him, as a kind and faithful son, a good citizen, and a scrupulously honest business man, commanding not only the respect of those who know him well, but the love of those who know him best. Aside from this single utterance, concerning the wisdom of which there may perhaps be an honest difference of opinion, of what crime has he been guilty? Only one: he has been born to great fortune. . . . You and I have been accustomed to preach that a young man placed in such circumstances is more to be pitied than envied. I think we have read somewhere the words of one wiser than we, 'How hardly shall they that have riches enter into the kingdom of God!' Well, here is one who is trying to do it, and has always tried. Yes, and not only tried, but succeeded. He is 'making good.'"

"If ever one good man owed an apology to another good man," concluded Dr. Dowling, "you, my dear Bishop, owe an apology to John D. Rockefeller, Jr."

ST. MARY'S FREE HOSPITAL.

The Sisterhood of St. Mary makes an earnest appeal in behalf of the hospital for children at 407 West Thirty-fourth Street, for funds to meet current expenses in caring for the suffering children of the poor. The sisters also maintain a summer hospital at Norwalk, Conn. Many sick and convalescent children are sent there each season. There has been a

heavy drain on the resources of the sisters because of prevailing conditions in poverty and sickness.

A MEMORIAL WINDOW FOR ST. PETER'S.

A handsome stained glass window has been presented to St. Peter's Church, West Twentieth Street, by Mrs. Camillus G. Kidder of Orange, N. J., and five other children of the late Mr. and Mrs. Gustavus William Faber. The window is in memory of the parents of the donors. Mr. Faber has been dead for several years and Mrs. Faber died in Orange last September, having lived in that city four years. The window is from the Tiffany studios and has for its subject "The Return of the Soul." It represents the human soul immediately after death ascending under the guidance of its guardian angel to the Judgment Seat of God.

DR. HUNTINGTON'S FUNERAL.

BOSTON, JULY 28, 1909.

FUNERAL services for the Rev. Dr. Huntington, late rector of Grace Church, New York, were held from Emmanuel Church, Boston, on the afternoon of July 28th, and were largely attended by New Yorkers especially, many going over in private cars. One large delegation had its cars attached to J. Pierpont Morgan's special, which arrived in Boston an hour or so before the funeral.

All the clergy of Grace Church and chapel were present, also the choir of thirty men and boys, with the organist, James M. Helfenstein; the harpist, Miss Maud Morgan; and the 'cellist, Hans Kronold. Attending the services also were a large number of the clergy of Massachusetts.

It was peculiarly appropriate that the funeral should have been held in Emmanuel Church for it was there that Dr. Huntington served as curate during the early part of his ministry, there that he was married, and from this same edifice that his wife was buried a number of years ago. The old church therefore has been closely connected with Dr. Huntington's work, especially in his younger days.

The service was conducted by Bishop Greer of New York, assisted by Bishop Lawrence of Massachusetts and Bishop McVickar of Rhode Island. Present also were Bishop Frederick Courtney, now rector of St. James' Church, New York, Bishop Mackay-Smith, and Bishop-elect Arthur S. Lloyd, and Archdeacon Nelson of New York. The Rev. Dr. Worcester, rector of Emmanuel, who is on an extended vacation owing to ill health, came down from New Hampshire and occupied his stall in the chancel. The choir of Grace Church rendered the anthem, and the hymns used were "Jesus Lives," "Jerusalem the Golden," "Rock of Ages," and "For All The Saints," the latter as a recessional. During the seating of the friends Mr. Helfenstein played Chopin's "Funeral March" accompanied by the harp and cello, the effect being very beautiful.

At the close of the service the body was taken to Mount Auburn cemetery, where the final words of committal were read by the Rev. Dr. George L. Locke of Bristol, R. I., an old friend of Dr. Huntington; and the Rev. George H. Bottome, vicar of Grace chapel.

Among the prominent persons who came to Boston for the funeral, besides Mr. Morgan, already mentioned, were William Rhinclander Stewart, Dallas B. Pratt, Howard Townsend, George C. Clark, J. Montgomery Hare, R. H. Williams, Henry Parrish, Charles de Rahm, and Francis Lynde Stetson. There also was a delegation of vestrymen from All Saints' Church, Worcester, where Dr. Huntington was rector before accepting the call to New York; and some of the board of trustees of the Cathedral of St. John the Divine.

The usual meeting of the clergy following the service was omitted and will be held later in New York.

CHRISTIANITY is no esoteric mystery, it puts no premium upon sentimental saints who can only rise on the wings of an unreasoning ecstasy, says "T. D.," in the *Portal*. Christianity calls upon us to use the loftiest powers of our understanding, because only by the mind can we tell the false from the true. . . . Up out of the night of superstition and savage gloom the human race has come marching into the light, and every step of the way has been marked by broken chains and shackles flung off by the mind. And as the Kingdom of God grows and expands there shall arise an ever-increasing demand for thoughtful men and women who will consecrate to its wonderful work every iota of this being upon which in the beginning God stamped His holy image. We are commanded to love the Lord our God with all our mind as well as with heart and soul.

VACATION SCHOOLS AND OUTINGS ARRANGED IN CHICAGO SLUMS

Summer Work at the Cathedral is Outlined

PRESBYTERIAN MINISTER CONFIRMED

Improvements Contemplated at Kenwood

OTHER CHURCH NEWS OF CHICAGO AND VICINITY

The Living Church News Bureau (Chicago, July 3, 1909)

THE children of the Cathedral neighborhood are very fortunate this summer in that they are able to take advantage of the Daily Vacation Bible School. Mr. Blair Larned, who is residing at the clergy house, has charge of the school in this district, and every day, with the help of his two assistants and two kindergartners, he takes care of about one hundred children. The boys are taught to make hammocks and the girls to weave baskets. The stories of the Bible are told in a manner designed to appeal most strongly to the little people. Interesting games are planned for all, and they are also made familiar with the most popular of our Church hymns. Two shower-baths have been installed in the choir house for the use of the children. In short, the object of the school is to care for the minds and souls of these children as well as for their bodies.

In addition to this, the little folks have their weekly outings to the various parks and suburbs of the city, under the direction of the Sisters of St. Mary. Last week they were entertained in Jackson Park by the young ladies of Christ Church, Woodlawn, and this week they are planning to go out to Evanston. These outings mean a great deal to the children of this part of town, who are accustomed to using the gutters for a playground, and many of whom would never see a blade of grass or a green tree were it not for such opportunities as these outings afford.

PRESBYTERIAN MINISTER CONFIRMED.

The Rev. C. A. Magee, a former Presbyterian minister, was lately confirmed by Bishop Anderson at the Church of the Holy Spirit, Lake Forest, at the request of the rector of Trinity Church, Chicago. Mr. Magee holds several degrees from Princeton University and his former home was in Pittsburgh. He is doing summer work at Trinity and it is understood that he will make application for Holy Orders in the fall.

B. S. A. EXAMINATIONS.

Mr. Courtney Barbour of the Brotherhood of St. Andrew has been conducting some very interesting written examinations among the Junior Brotherhood boys. These include questions on the Bible, Church history, and general religious questions, and have aroused much enthusiasm among the juniors. It is hoped to publish some of the results in some subsequent letter.

IMPROVEMENTS AT KENWOOD.

The parish work at St. Paul's, Kenwood, has so far outgrown the present plant that it was decided not long ago to build a considerable addition to the parish house. This addition will provide ample room for the offices of the rector and his assistants, and will also make it possible to carry on the Sunday school work with greater ease and comfort. Heretofore the rector has had his offices in his own house, and with dozens of people coming to him daily on all sorts of business, the place has seemed little like a home to him. Owing to the lack of room, the various departments of the Sunday school could not be conducted separately. When the new addition is completed, there will be three or four large rooms which can be used for Sunday school purposes, as well as an office for the secretary, a waiting room, and an office for the rector. In the basement the present heating plant will be removed to the new part, where the system can be operated by gravity at a greatly reduced cost and with increased safety. This will also give a splendid new room in the basement where the boilers now stand. It is hoped that money may be raised for these improvements so that they may be given to the parish as a sort of Jubilee gift when the fifteenth anniversary is celebrated, in the fall. The need of these improvements is, however, so immediate that the work is to be undertaken at once. Everything will then be ready for use in the fall, when every one has returned, to celebrate the fiftieth birthday of the parish with proper services and merry-making.

SEMINARY CHAPEL IMPROVEMENTS.

During the summer recess, the chapel of the Western Theological Seminary is undergoing a series of improvements and

alterations which promises to make it one of the most attractive chapels of the city. A beautiful white marble altar has been erected as a memorial by one of the friends of the institution; the woodwork and pews are to be retained and finished, and all the walls are to be redecorated. The lectern will be moved to the side of the nave and other changes will be brought about which are necessary to transform the place into a chapel of the old scholastic type. The work is entirely under the supervision and direction of Mr. Bartlett, the architect and designer of the University Club of Chicago.

OUTDOOR SERVICES AT IRVING PARK.

In order to make things more pleasant and comfortable and attractive for his congregation and their friends during the warm weather, the Rev. H. E. Ganster of Irving Park has been holding out-of-door services in an open lot near the church. The hymns, chants, and prayers are all thrown onto a screen by a stereopticon, so that even in the darkness all may take part in the service. The machine is also used to display views illustrative of the sermon and lecture. This idea has proved to be a great success and is very popular among the people of Irving Park.

NEW PARISH AT GLEN ELLYN.

The organization of St. Mark's mission, Glen Ellyn, as a parish took place on Monday evening, July 19th. The numerical, religious, and financial strength to effect this organization is the outcome of some ten years of conscientious effort on the part of a small group of faithful Church people and a succession of devoted priests-in-charge. Such charter members as remain in Glen Ellyn and are still living—for instance, Mr. J. F. McNab, Mr. Clare, Mr. LeMessurier, Mr. Llewellyn, Mrs. W. C. Newton, and Mrs. Nelson Dodge—while themselves worthy of great credit, would probably, if consulted, be unanimous in ascribing the chief merit to the late Albert E. Ellicott and Mrs. Ellicott. The Rev. W. J. Hawthorne was the clergyman who inaugurated the services, and by him and his successors, the Rev. Richard Rowley, the Rev. C. H. Branscome, and the Rev. W. C. Hengen, the work was advanced step by step. The Rev. F. C. Granniss has been in charge longer than any previous vicar. He has had the advantage of the excellent foundations of his predecessors, and the faithful cooperation of devout and earnest helpers raised up and trained under their leadership. In the three years of Mr. Granniss' work in St. Mark's more than one-fourth of all the baptisms administered in the mission have taken place, nearly one-half of the confirmations, and all the marriages. The entire communicant list has more than doubled and the roll of communicants still living and resident in Glen Ellyn has increased nearly threefold. About a dozen new families have added strength to the congregation, but removals have somewhat reduced the net gain.

VACATIONS OF THE CLERGY.

Thinking that it might be of interest to the readers of THE LIVING CHURCH to know where their clergy are spending the summer, the correspondent has made an effort to secure information on that point. He was unable to learn anything about some of them but in the following cases he was successful.

The Bishop of Chicago is spending the summer with his family at his cottage in Hackley, Wis.; the Rev. S. B. Blunt, of the Redeemer, is in Rhode Island; the Rev. C. H. Young, of Christ Church, Woodlawn, is enjoying a rough camp life in the woods of northern Wisconsin near Rhinelander; the Very Rev. W. T. Sumner is spending his vacation with his people in Manchester, N. H.; the Rev. J. H. Edwards has exchanged pulpits with the Rev. A. E. Carpenter of Manton, R. I.; the Rev. F. D. Devall of St. Andrew's is spending a few weeks at Lake Delavan; Dr. Herman Page is with his family at his summer home on MacMahan Island, just off the Maine coast; the Rev. A. W. Griffin is travelling in Europe with his family and friends; the Rev. W. C. DeWitt, D.D., Dean of the Western Theological Seminary, has gone to his summer cottage at Lake Harbor, Mich.; the Rev. Francis J. Hall, D.D., is resting and working at his cottage in Onokama, Mich.

The Rev. Z. B. T. Phillips has been obliged to postpone his visit to Oxford on account of the ill health of his eldest daughter. With Mrs. Phillips and the children he went to Fond du Lac, Wis., for a few weeks in the hope that the country air might bring a speedy recovery. As soon as she is better the plans to go abroad will be carried out.

As for the clergy of Evanston, the Rev. George C. Stewart has just returned from Hyannisport, Mass., while the Rev. Dr. Little is summering at Nantucket.

THE AMERICAN CATHOLIC THEORY OF THE CHURCH—AN EIRENICON.

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

II.

WE stand here not as "Anglicans," for union with the state and support of constitutional monarchy is a part of Anglicanism. We have no sympathies with Rome, no desire for imitation of her action in any way. We take our Prayer Book as it stands, creeds, liturgy, offices, articles, in the plain, literal sense, and we need nothing to guide us but these, the Church's standards, her conciliar action, her usages, and her episcopacy. We know that we are the "American Catholic Church"—that we have our work to do as such in the system of God's providence; that we shall rise up to it in the providence of God, and that all parties within the Church will feel their imperfection and their inadequateness as in the presence of this great fact. And at the same time they shall become convinced that this great fact completes and satisfies all their yearnings, and all their searchings of heart. By the guidance of God and by the grace of His Spirit, the time shall come when we all shall be raised up to the level of the loftiness and the grandeur and the nobleness of our true position. And on the other hand, the course of Romanism and Dissent in this land, by the natural issue and result of their constituent principles, is about to be such that, as years pass onward, they will each evince in their action that they are not the American Catholic Church; the practical issue and result of our principles and our action shall show that we are that Church, into which, so seen and known, all the elements kindred to Catholicity in any way that exist in all the sects outside us shall come in individually—not in bodies or systems.

We look upon it as a sure result, that by a rising up consciously to the knowledge and conviction of what in fact and in truth we are, we of the Protestant Episcopal Church must come to a clear unity within ourselves, both practical and theoretical, both in action and feeling; and that externally, because we are the Church, American and Catholic, we shall absorb within us all sects, all parties, all denominations, every fragment of this present sect-*rent* Christianity wherein there is a particle of spiritual life—and this in a natural, quiet way, without movement or agitation or compromise for the purpose, but by natural growth and influence, by baptisms, by confirmations, by the unnoticed and unadvertised coming over of men, women, and children into that body which they feel and know to be the Church of God; a true Catholicity working upon the masses by absorption and assimilation, and gradual spreading, and an influence universally pervading—"the leaven that leaveneth the whole mass."

The movements in the Church of the last eighteen years [previous to 1857] among "Low Church" and "High Church," are, upon this theory, most hopeful and encouraging. Among all parties they are the instinctive and unconscious recognitions of this truth, the pregnant signs that this great fact is breaking forth into living consciousness in the convictions of all earnest men within the Church. Laity and clergy of all parties desire the progress of the Church in numbers and influence. They long for a greater amount of true Christian faith and real and earnest work. They would that we were more holy and zealous. They are anxious that the Church should extend from the Pacific to the Atlantic. They desire a pure and unworldly spirit to go out from her, and this spirit to bring all men home within her fold. Let us go from Maine to Mississippi, from California to New York, and these are the hopes and convictions, the deep yearnings of the heart of every earnest and pious man among clergy and laity of all parties.

And all those aspirations and convictions are capable of being arrayed under the old formula, the "four marks" of the "Catholic Church": Unity, Holiness, Catholicity, Apostolicity. All the earnest longings, the deep heart-yearnings of the sincere and devoted within the Church are only to be accounted for by the fact that we feel, thoroughly and universally, that we are the Catholic Church, and that with us only are these great desiderata practicable.

Because we are the Church in this land; because we are the "American Catholic Church," all Christians in this land ought to unite and be one with us; and, receiving the Church's Baptism and the Holy Communion, ought to be one in Faith with us, one in prayers, one in profession. Therefore it is that we send forth and establish missions everywhere which receive converts from all religious societies—ordaining again their

clergy, and asking from their laity no letters dimissory from their former pastors. This we can do with justice only on the above grounds. And this we do, all of us, both "high" and "low." Because we are the Church, we feel that there ought to be Unity of doctrine, moral and religious; and we always, both "high" and "low," use the great instrument of this doctrinal Unity, a liturgy. We groan and long for internal Unity, of heart and feeling and affections among all. And there is no doubt that it is growing, even among our poor parties and our mutual insignificant jealousies.

Again, ask the earnest laity and clergy, and you will find that towards Holiness there is a growing feeling, towards distinctness of faith, towards piety, towards zeal and self-devotion. Put aside mere party leaders, and there are more zealous, sincere, pious clergy, men who realize the purpose, the objects the ends, the uses of the Church as sent into the world for the salvation of man, the society instituted by Christ Himself to subserve that purpose, than ever were in the country before. That there are more laymen, "high" and "low," who cast themselves with a simple faith upon Christ, in the Church, making use of the Church, her ministry, her creeds, her sacraments, her services, in a quiet, undoubting, loyal way for the end which they were intended to subserve and aid—actual Holiness in the individual and in the Body.

Again, take all parties, "high" and "low"—all feel that we ought to exist as the Church in every city in the Union—in every village and town. All are convinced that we should bring all men and women and children in the country within our fold. In fact the "Low Churchmen," as Albert Barnes has somewhere said, are just as earnest and assiduous "in the work of proselytizing," as he calls it, as the "High Church" party. In truth, it is oftener the fact that practically they are more earnest in this peculiar work. They have often unconsciously a deeper conviction of the Catholicity of the Church—that *all* should belong to her—that she should embrace *all*—than the "High Church" party has.

And for Apostolicity: all, both "high" and "low," believe in the Apostolic commission, the Apostolic origin, and Apostolic succession of the Church. It is taught in Virginia as in New York. It is everywhere borne on our banners, and is in fact so fully proclaimed that every sectarian in all parts of our land knows very distinctly what "Apostolic Order" and the "Apostolic Commission" mean in the mouth of a member of the Church.

Look, then, at the results of all these facts—the central point in which they all unite, the great truth to which they all converge, and what is it? This it is. No movement of the last twenty years within our body that is not predicated on the truth that we are the "American Catholic Church" in this land. There is no movement that has not had for its object to realize among us one or other of "the marks of the Church"—to bring it more fully into knowledge or into practical action. We may theorize as we like, but in fact and truth, in organization and in doctrine, as well as in the providence of God, in the action of all within our fold, and the course of all without, we are the "American Catholic Church" in this land. All our movements arise from a conviction of this fact—more or less distinct; all tend to realize it, both practically and doctrinally. This element we see, as we have said, existing as a motive as well as an end and final cause, in the divers movements of both "high" and "low" in the Church for the last twenty years.

All these schemes, all this agitation, point in one way. They all have their explanation in the one fact that we are the "American Catholic Church." We shall be so in effect only by developing in ourselves the Holiness, the Unity, the Catholicity, and the Apostolicity of the Church. An agitation to assume the name, to call ourselves by it, would probably last twenty years before it became successful, and would be after all an agitation for a name. We have the root, and every man, woman, and child who does his duty in the Church towards God and man in the sphere in which he is placed, is laboring towards the *thing*, and through it towards the name ultimately.

We shall increase and grow in holiness, in energy, in unity, in influence, in distinctness of principles, and in clearness of action upon these principles. The time then will come when all within the Church shall see what we are, and all without it. The fact will rise up and prove itself, and the name will follow easily and quietly and without opposition. Our progress in all those qualities that really mark the Church will help us better towards the result than any amount of agitation and confusion about the name. And to this we shall be aided

by the natural development of both Rome and Dissent, from their own organization and principles. The course they are running, and which from their constituent principles they must run in this country, will prove to all men that neither of them is, and neither can become the "American Catholic Church." Therefore three days' work toward the reality of the thing is of more value than twenty years' agitation about the name—twenty years of small devices and pigmy labors by which party endeavors to establish itself.

It will be seen that we take a high and comprehensive view. We look upon the Church placed here by the providence of God as an organic, vital body, having a life in it which is far beyond our comprehension and our guidance. It has its work to do in this New World. And this work is a living part of the course of the Great Work that has been going on since our Lord ascended. In that great plan our place exists—the place of the American Catholic Church, as distinct as ever was that of Judea or of Asia, of Rome or of Florence, of Greece or of England. Only by faith and living works in our sphere can we truly aid its development. All our best measures, then—all that are the most truly root measures—consist in removing obstacles that impede the free work and living energies of the Church. Her organic power and vital force are upon us. Her current as she sweeps upon her path is bearing us onward. The most influential man, layman or clergyman, has had but small influence upon it compared to what it has had upon him. To work in our sphere therefore of duty, in faith and truth, we count the best for us all, clergy and laity. If we see obstacles to remove them in every way we can, but still to wait and be patient. For individual zeal in our proper sphere, work in the way of each one's proper duty, more tends to that wherein our hopes and aspirations center than any amount of agitation.

[CONCLUDED.]

ONE MORE HEALING CULT.

HERE have lately appeared in daily papers of Buffalo and elsewhere some references to "the Emmanuelist Episcopal Church." Enquiry develops the fact that here is one more brand new sect claiming to be "Episcopal," but having no connection with the "Episcopal" Church. Its manner of administration and history are as follows:

In the year 1902, the Rev. George Hargreaves McNiell, an evangelist, having observed the value of suggestion in treatment of nervous disorders, reasoned that the power of God and grace of Christ should not be, and is not, limited, but would be equally effective if applied to chronic troubles. For the next three years he developed by thought and prayer a plan of organized effort for the relief of suffering by means of prayer and meditation, on the part of both patient and minister. His experience during this interval convinced him of the correctness of his position, or he became satisfied of the truth stated by Isaiah and of its present application: The Lord's hand is not shortened that it cannot save, neither His ear heavy that it cannot hear.

Four years ago the movement was given form by organization perfected at Boston. Seven prominent Protestants, from as many denominations, some of whom were authorized ministers, became the founders of the new faith. Mr. McNiell was made Bishop, by election, and by formal acts of consecration by his fellow-ministers. The form of government is similar to that in the Methodist Episcopal society, but the orders of ministry are three, deacons being ministers and not simply officers of the congregations.

There are now one Archbishop, five Bishops, forty priests, twelve deacons, beside thirty monks, lay brothers, of the Order of St. John the Divine; and a female order, the Sisters of St. John the Divine, also called the Sisters of Mercy of the Emmanuelist Episcopal Church. The jurisdiction of the "Bishops" includes all the United States east of the Mississippi river, and in the near future the West will be organized.

Though there were seven founders, this movement has seemed to centralize in the present Archbishop, who has almost plenary power. He may, by dispensation, amend or altar ritual or practice, may suspend or remove any Bishop or priest, or discipline any layman, subject only to an appeal to the General Council. This body is to meet every four years, but its first session is yet to be held.

The work is now directed from Buffalo. Here, not at Boston, resides the Archbishop, and here is the mother house of both orders.

The clergy devote themselves to prayer, meditations, exercises of devotion, preaching, and healing. Unction is practised, and last week a miracle in this connection was said to have occurred. Archbishop McNiell and the two resident priests had bottled some almond oil in small vials, which was thick and of disagreeable odor. They were placed upon the altar for consecration, and when removed, a change was noticed; the oil had become clear and fragrant. "Mass" is celebrated daily, those present receiving in both kinds; and evening prayer is held. There is a re-consecration service for the members of the orders each Saturday evening. Certain of the sisters are given the powers of the diaconate, and may administer the last rites of the Church. Celibacy is required while in service. Release may be had by application to Bishop and approval of Archbishop. Notoriety is avoided. There are no public celebrations of Mass and preaching is only in connection with the healing services. No record is kept of cures, and except as persons attach themselves to the society, there is no record of converts. The sisters obtain some information, as many talk with them. Some of the monks follow secular occupations during the day, choosing such employment as will bring them in contact with many, they are street car conductors, employees in machine shops, etc.

The entire Buffalo work is directed from the Archbishop's rooms at the corner of Utica and Purdy Streets. Here is the sanitarium, mother house of both orders, chapel, and office. It is an apartment house. There is also a tent on Main Street, near Ferry Street, where services are held each evening, with healing, or at least invocations therefor.

A person coming by appointment to the sanitarium or to the tent for healing is given such counsels and suggestions as will turn the mind to Jesus Christ, pure, perfect, and from whom emanates all power and virtue. Prayer is offered by the minister, that the patient may in penitence realize his sin, be cleansed, all the atoms of sin, disease, and disorder are driven out and replaced by those which are pure and good. An epileptic of twenty years' standing, having received the ministrations of the Emmanuelists last December, has had no fits since. A man of twenty-nine, deaf from scarlet fever since early childhood, has now perfect hearing. A woman with erysipelas and her daughter with sciatic rheumatism, came unexpectedly last Saturday evening. A sister suggested they be permitted to attend the consecration service, which they did. During its progress, his Grace felt the power of the Spirit as he had on one occasion in his evangelistic career, and at the conclusion went to the two women and pronounced over them the Apostolic benediction. Next day they were well. Many other instances were related.

The Apostles' Creed is their confession of faith and their teaching as to death, the departed, and judgment are apparently orthodox. The sisters wear a habit of white and the chapel contains an altar with crucifix, two eucharistic (?) lights and twelve others, chalice, etc. The Archbishop prefers "High Church." Had the Emmanuel movement in the Church been earlier, he would have turned to the Church, feeling that it had at last learned the mission of Christ to man, completely. He believes the same thought animated Dr. Worcester and himself about the same time, but has been differently developed.

ANYONE who has the slightest knowledge of theological and religious literature knows what masterpieces of learning and wisdom have been produced by the great divines of the Church of England. Eminent divines of other communions, like the Rev. Dr. Lyle of Hamilton, are not ashamed to confess, as we have heard him confess, his deep obligations to Church of England scholarship. Think how much poorer the Christian world would be if men like Trench, Vaughan, Ellicott, Liddon, Dean Church, Isaac Williams, Lightfoot, Westcott, Farrar, Sanday, Moule, Gore, Alexander, etc., had never lived. And yet, with such a wealth of scholarship within reach, some fledglings have been heard to say they never read a book more than two or three years old. When Dr. Illingworth produced his recent work on *The Doctrine of the Trinity* we remember the *Church Family Newspaper* saying: "We observe with pleasure that Dr. Illingworth is not afraid to quote and stand by Paley's evidences." We venture to say that Liddon's great book on *The Divinity of Our Lord* has grown in influence in all the years since 1866, when it was first produced. And if Christians will only make good use of the masterpieces written by such divines as those above mentioned, we need not fear any assaults on the Bible or on the Church or on the Christian creed.—*Canadian Churchman*.

ALL THE trees in life's wood are marked for the felling; build not thy nest upon any.—*S. Rutherford*.

DARWINISM: IN POLITICS AND IN RELIGION.

BY HENRY JONES FORD,

Professor of Politics, Princeton University.

IX.—AGNOSTICISM.

ACCORDING to Darwin, man is a specific product of evolution in a particular line of animal descent, having its origin in common with all life. In sections 273-279 of the *Descent of Man*, he gives to man what he says is "a pedigree of prodigious length." In its direct line it goes back to "a group of marine animals, resembling the larvae of existing Ascidians," although he remarks: "We must not fall into the error of looking at the existing members of any lowly-organized group as perfect representatives of their ancient predecessors." He expresses himself very positively upon the point of this marine ancestry, holding that in the "recurrent periods of some of our functions we apparently still retain traces of our primordial birthplace, a shore washed by the tides." Striking confirmation of this hypothesis has since been obtained by scientific research.* There is, however, a later stage in which man's pedigree becomes obscure. "No one can at present say by what line of descent the three higher and related classes, namely mammals, birds, and reptiles, were derived from the two lower vertebrate classes, namely, amphibians and fishes." But with the appearance of the mammalia, man's pedigree again becomes distinct.

"We may thus ascend to the Lermuridae; and the interval is not very wide from these to the Simiadae. The Simiadae then branched off into two great stems, the New World and Old World monkeys; and from the latter, at a remote period, Man, the wonder and glory of the Universe, proceeded."

Darwin attributes the intellectual powers and moral disposition of man to his socialization. "The foundation lies in the social instincts." But the intelligence has only such sensory apparatus at its service as was furnished by the mammalian stock from which the human species is derived, and there is reason to believe that even this apparatus has been abridged in functional capacity by the shifting of the stress of evolution to the development of the brain and nervous system, the organs of intellection. Thus the course pursued in the evolution of man seems to have developed personality without augmenting his sense-perception. Moreover man's sense perception differs from that of other animals, so that man lives in a world of his own. Both these characteristics of human nature are impressively described in Lubbock's *Sense, Instincts, and Intelligence of Animals*. Examination of evidence from many sources leads him to observe:

"These considerations cannot but raise the reflection how different the world—I was going to say must—appear to other animals from what it does to us. Sound is the sensation produced on us when the vibrations of the air strike on the drum of our ear. When they are few, the sound is deep; as they increase in number it becomes shriller and shriller; but when they reach 40,000 in a second, they cease to be audible. Light is the effect produced on us when waves of light strike in the eye. When 400 millions of millions of vibrations of ether strike the retina in a second, they produce red, and as the number increases the color passes into orange, then yellow, green, blue, and violet. But between 40,000 vibrations in a second and 400 millions of millions we have no organ of sense capable of receiving the impression. Yet between these limits any number of sensations may exist. We have five senses, and sometimes fancy that no others are possible. But it is obvious that *we cannot measure the infinite by our own narrow limitations*. Moreover, looking at the question from the other side, we find in animals complex organs of sense, richly supplied with nerves, but the function of which we are as yet powerless to explain. *There may be fifty other senses as different from ours as sound is from sight; and even within the boundaries of our own senses there may be endless sounds which we cannot hear, and colors, as different as red from green, of which we have no conception*. These and a thousand other questions remain for solution. *The familiar world which surrounds us may be a totally different place to other animals*. To them it may be full of music which we cannot hear, of color which we cannot see, of sensations which we cannot conceive."

Here is a scientific statement of fact in essential agreement

with the poetic statement of truth that Shakespeare made when he wrote:

"Look how the floor of heaven
Is thick inlaid with patens of bright gold:
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims;
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

But these are matters, says the agnostic, that we cannot know about, since they lie beyond our sense perception. But our knowledge is not confined to our sense perception, although our formulation of it is. We know that about our little, narrow, confined natural world lies an infinite supernatural world, the one so dependent upon the other that without the supernatural the natural could not exist. The law of evolution is a statement of natural order, to which the sequence of phenomena conforms; that which keeps that order is supernatural power. Man's own consciousness is a supernatural manifestation. All scientific conjecture as to how it arises under the transmission of sensation is confessedly futile. In our animal endowment we are but a few steps in advance of beings who might have to conceive the universe in terms of texture and odor. If we were a few steps in advance of where we are—if, for instance, our organ of vision was adjusted to the perception of Roentgen rays instead of the radiance to which it now responds, then the visible world would present altogether different contours and vistas. All those concepts of shape and position used in scientific speculation—elements, molecules, atoms, and the like—would then assume a different character.

The situation, then, in which man finds himself is this: he possesses a consciousness so little removed from nescience, that the route by which it emerged is traceable and the marks of its stages are visible in his present constitution. These facts strongly suggest that man is to be classed in the lowest order of personality. Here we enter a field of speculation that transcends all logic and is apart from all evidence, but so much is certain: either that the infinite world whose radiance does not impinge upon our feeble senses is vacuous, or else it is peopled by supernatural beings. Which is the more reasonable supposition? When the faithful lift up their hearts unto the Lord, saying:

"Therefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify Thy glorious Name,"

it is at least certain that science has no ground upon which to dissent. It is written: "Thou madest him lower than the angels to crown him with glory and worship." All that science can say is that such beings do not come within its ken, and that says so pitifully little that it is practically nothing at all.

In addition to his consciousness, through which he derives a high but as yet vague knowledge, man possesses a few, feeble senses. Hence his attitude towards the universe of which he is a part is singularly obtuse. His consciousness cannot form definite ideas save as it is aided by the senses, and the senses are mere instruments, and poor instruments at that. All the various appliances for intensifying their percipiency—such as telescopes, microscopes, audiphones, etc., serve to show how really small and feeble they are. In a department of science where of late years some of the greatest triumphs of research have been obtained, the study of micro-organisms, students now find themselves halted in some important lines because of the ultra-microscopic character of the forms of life they desire to investigate.

It is then an inherent necessity of thought, imposed by our mental constitution, that conceptions of the universe derived from consideration of phenomena reported by the senses shall be framed in terms of mechanism, while those derived from the consciousness itself shall be framed in terms of personality. They are different aspects of the mystery of existence, and each is valid. If such conceptions as atoms, ions, energy, matter, etc., are legitimate efforts of the reason to find symbols for the substance indicated by phenomena, it is at least equally proper for the consciousness to conceive its own immediate relationship with the universe in the highest terms of personality which its experience can supply. Neither of these orders of conceptions can be commensurate with reality; hence they are deficient; but they cannot be essentially untrue. Just as the forces of nature are modes of universal force, even so must the intellect and conscience of humanity have their due association in their own mode with the contents of the universe, or else the evolution of man's psychic nature has been a protrusion into a void beyond the universe. There is, however, this important difference: While through the senses we perceive phenomena

* A good summary of the present state of scientific opinion will be found in Prof. Robert K. Duncan's article on "The Beginning of Things," in *Harper's Magazine* for January, 1909.

from the activity of the Power filling the universe, in the consciousness we are in its immediate presence. Even Herbert Spencer, the apostle of agnosticism, admits that "the Power manifested throughout the universe distinguished as material, is the same Power which in ourselves wells up under the form of consciousness."

Such is the momentum of thought that every thinking man is reduced to the alternative of conceiving his relation to the universe either in terms of personality or in terms of mechanism. It is absolutely impossible for the human soul to be so brutish as to be quite inert and irresponsible in the presence of the wonder and mystery of the universe. Agnosticism may be proposed in thought but cannot be maintained in thought. Barring idiots and other unfortunate beings of undeveloped personality, there never has been an instance of true agnosticism. Whenever a case of this so-called agnosticism is examined it is found to be a case of gnosticism, and usually a recrudescence of very ancient gnosticism at that. One finds that amid foggy logomachy about the unknowable, there constantly emerges a conception of the universe as a colossal machine in an everlasting grind, or else a Manichæan theory in which physical science plays the role of an Ormuzd that will eventually overcome the Ahriman of superstition whose rule has oppressed mankind so long. The currency of agnosticism as a term denoting an attitude of thought is simply a mark of the prevalence of scientific obscurantism. Science, notwithstanding all its categories of fact, is inferior to religion in this, that it deals only with probabilities; religion, with only one category of truth, its conception of direct relationship to the Universe, has this fundamental certainty, that there is a personal God. It may be quite true as Darwin says that "the idea of a universal and beneficent creator does not seem to arise in the mind of man, until he has been elevated by long-continued culture." It is written that "the light shineth in darkness, and the darkness comprehendeth it not." But as the brain of man develops, and its cluster of tissues acquires dynamic efficiency, it thrills in the invisible field of force supplied by the supernatural world, and the mind frames conceptions of the universe in terms of personality. But, says the agnostic, such conceptions are anthropomorphic; in like manner the spider might conceive the soul of the universe as an omnipotent spider. The answer to that is that neither the spider nor any other natural being save man has power to form a personal concept of any kind. According to Darwin it is not even innate in man, nor is it evolved until a certain stage of culture is reached. Thus the anthropomorphic basis to man's thought is a legitimate basis. It is the only basis afforded by the natural world to concepts of causation derived from consciousness, just as the materialistic basis of scientific thought is the only basis afforded by the natural world to concepts of causation derived from the senses. Both modes of thought belong to the same order of ratiocination although occupying different planes, religious thought moving on the higher plane. For the perfect consummation of man's thought of his Maker he must look forward to higher states of being. But it is certain that so far as it goes man's imputation of personality to the Power of the universe is true. Will, reflection, and conscience could not arise in man's nature unless they are properties of universal power. Can the part contain more than the whole? That is the argument of the Psalmist, which seems directly addressed to agnostics:

"Consider, ye brutish among the people:
And ye fools, when will ye be wise?
He that planted the ear, shall he not hear?
He that formed the eye, shall he not see?
He that instructeth the nations, shall not he correct,
Even he that teacheth man knowledge?"

It is not possible to negative these propositions without destroying the foundations of science as well as of religion. If all notions of order are subjective illusions, if the part can contain more than the whole, if there is no relation between cause and effect, then all science, all knowledge, fade away; then, indeed, life

. "Is a tale
Told by an idiot, full of sound and fury
Signifying nothing."

No such intellectual suicide is possible; science is as devout as religion in its own fundamental faith in order. It is impossible to escape this belief in some form; men may fuddle their wits with logomachy, but the human heart is naturally religious.

LET US NOT despond about our experiences, nor debate as to whether we have faith, love, or hope. Let us act upon what we possess, and exercise will increase its growth.—*Selected.*

Department of Social Welfare

Edited by Clinton Rogers Woodruff

THE PUNISHMENT OF CRIME.

BISHOP ROBINSON, in his extempore speech at the dinner of the Church Club of Philadelphia, which attracted so much favorable comment, spoke of the inadequacy of our laws relating to the punishment of crime, declaring that we were as yet in the dark ages as to the treatment and reformation of those found to be guilty of violations of the law. This is substantially true, but nevertheless progress is to be noted, and right in the place where the Bishop spoke; for the recent session of the Pennsylvania legislature passed an act relating to the parole of convicts, authorizing the trial judge, except in the cases of murder, burglary of an inhabited dwelling house, and certain other heinous felonies, to suspend sentence upon first offenders and place them on probation. It furthermore provides for a system of discharge on probation by the boards of penitentiary inspectors after the service of a minimum sentence.

As Attorney Todd in his address as president of the Pennsylvania Bar Association put it:

"The central thought of the act is to release first offenders and give them a chance to redeem themselves and to detain the habitual criminals in the penitentiary as long as possible and thus prevent them from preying on society.

"A number of other states have enacted laws on this subject, Massachusetts as early as 1880. This law deals with the question of the punishment of criminals from the very opposite standpoint of the old doctrine of an eye for an eye and a tooth for a tooth, and is more akin to the Sermon on the Mount.

"This act is an experiment in this state, and its success or failure will depend largely on how the judges will enforce its provisions. It will require the exercise of a sound judgment, a profound knowledge of human nature, and a loving sympathy with the weakness of mankind to obtain the best results. A maudlin sympathy will be as much out of place as an undue severity.

"The power of the court to parole prisoners will cease with the imposing of sentence, after which it will rest with the prison inspectors.

"I look forward to the operation of this act without fear and with an abiding faith that good will come of it for the benefit of our commonwealth."

This law was passed at the instance of a number of prison societies, in some of which prominent Churchmen, like Dr. Duhring and the Rev. H. Cresson McHenry of the City Mission, are active.

Massachusetts was the first American state to incorporate the idea of probation in its penal legislation. Now there are nineteen states which have statutes similar to that just adopted by Pennsylvania. That they work well is generally conceded. Former Governor Hanley of Indiana, who opposed the adoption of the law, after ten years' observation of its actual operation, gave it as his opinion:

"The making of a law-abiding citizen out of a criminal, a self-supporting member of society out of a dependent one, is a distinct and substantial gain to the state. It transforms a liability into an asset; dependency into independency; a transgressor of the law into a defender of the law. In this behalf the new law has been effective.

"Under the old law, as we have seen, 70 per cent. of the prisoners discharged drifted into criminal ways, utterly failing to sustain themselves; under the present law 25 per cent. Of the 3,745 prisoners paroled from April 1, 1897, to April 1, 1907, the life of the present law, 2,084 completed their parole probation. The terms of 293 others expired while on parole, and 325 were still on parole April 1, 1907. Of the total number on parole, fully 60 per cent. have maintained themselves and have been saved to society.

"In ten years the 3,745 paroled prisoners have earned \$949,773.63, and have saved over and above their expenses \$187,345.63, a thing absolutely impossible under the old law."

Canada for years has followed the system with excellent results.

As Attorney General Todd pointed out, the principle of probation is in harmony with the Sermon on the Mount. Indeed, it is in harmony with the whole teaching of Christ, and Churchmen everywhere should lend their aid to its prompt incorporation into the laws of their several states and of the nation.

With a more careful treatment of children, especially those deprived of Christian home influences, and a different attitude toward first offenders, the community ought to be able not only to reduce crime, but to redeem for the Church and the country those who have heretofore been lost through neglect or an unsound policy.

THE Y. M. C. A. AS A PROMOTER OF "SOCIAL CHRISTIANITY."

UNDER this striking caption the Ohio State Young Men's Christian Association at a recent meeting adopted the following resolutions, which may be regarded as the evidence of the dawning of a new era in Association work:

"While we as a convention believe that the associations justly lay prime emphasis upon the evangelization and Christian training of individual men, we are convinced that upon the promotion of social Christianity depends the completion of individual salvation, the satisfactory solution of so-called economic problems, the perpetuation of our democratic form of government, the fulfilment of the mission of the Church, and the realization of the Master's ideal for the Kingdom of God.

"Believing that the associations have in many ways (unconsciously, perhaps) already rendered valuable service to numerous social groups and to the community, we affirm that the associations as a rule have no adequate conception of their relation to the complex social problems which are pressing for solution, that they have taken no sufficient part in the investigation of social conditions, and in proportion to their prestige have made little contribution to the advancement of community interests.

"We recommend that each association, through some department already organized, or by some special committee, make a thorough study of social conditions in its own locality and propose some definite, workable scheme for making our associations in fact Christian associations, as well as associations of Christians, and for promoting in the community those measures and practices which will insure to future generations a Christian heredity."

The Pennsylvania State Y. M. C. A., through its committee on "Boys' Work," has done a fine piece of work along concrete social service lines, through the Institute for Adult Workers with Boys, the proceedings of which have just been published by the Young Men's Christian Association Press of New York, in a volume entitled, *Reaching the Boys of an Entire Community*. It is certainly not too much to say, as the preface claims, that the state Y. M. C. A. of Pennsylvania has done a fine service in bringing together for discussion representatives of every kind of work with boys. While the majority of the addresses, especially where they touch upon work in the churches, approach the subject from the extreme Protestant point of view, still they are all suggestive to workers among boys. For instance, the address of Dr. Burdick, on "The Practical Application of the Principles of Adolescence," touches firmly, but with tact and discretion, upon an important phase of the subject. His advice is sound and might be applied with good advantage to social workers along adult lines as well. Here are some illustrations:

Teaching at this age must be constructive, not destructive. Don't break down a boy's house, even though it be of cards, without showing the way to build a better one.

Don't antagonize, but sympathize. Show him you believe him sincere, and help him, for he wants it.

It is always unrighteous to take away a lame man's cane without giving him a better one. We must differentiate between liberty and lawlessness. Clubs must have some aim, and the membership must do something.

This volume, which is a very helpful addition to the discussion of boy work, has for its sub-title this: "What Shall It Profit a Community if it Gain the Whole World and Lose Its Own Boys?" It is published at \$1.00, by the Y. M. C. A. Press, 124 East Twenty-eighth Street, New York.

THE CHILDREN AND TUBERCULOSIS.

THE NATIONAL Association for the Study and Prevention of Tuberculosis is authority for the statement that two and a half millions of school children, out of seventeen millions, have received systematic instruction during the past year concerning the danger of consumption and the methods for its cure and prevention. Besides the 2,500,000 children thus regularly instructed in their schools, the Association estimates that fully 1,000,000 more have received instruction at the various tuberculosis exhibits held in all parts of the country or in separate classes and organizations.

Some idea of the necessity for such instruction may be gathered from the results of a number of investigations conducted in various parts of the world, which show that a large

percentage of the children in the public schools have tuberculosis before they are 18. That a larger number of them do not die, is due to the fact that healthy children are able to resist the attack of the consumption germ. On account of the prevalence of the disease among children, the National Association considers their education to be of prime importance.

In Boston, a special commission which recently investigated the subject found that over 5,000 school children in that city alone had positive cases of tuberculosis; and a New York investigation showed that there were 25,000 in that city.

WHAT SHOULD NEW YORK'S NEXT MAYOR DO?

THE ABOVE is the title of a striking pamphlet issued by the New York Bureau of Municipal Research. It discusses specific evils to avoid, specific conditions to correct, specific steps to take, and specific opportunities to realize. Describing 29 things the next mayor must do, and 49 conditions that demand immediate relief, the pamphlet declares that if perchance the next mayor should be an "after-dinner speaker, he should also be an after-breakfast worker."

"Whether learned or not, he should be capable of learning. If not a lawyer, he should be competent to enforce law. If not a business man, he should be capable of heading a business office and of applying business tests to himself, to his co-workers, and to suggestions for expansion or retrenchment. However large his capacities, he should be big enough to see the limitation of his own eyes and hands, and able to select efficient subordinates to supplement and aid his executive capacity. If 'six feet tall and handsome' he should be conscious that he will be confronted for fourteen hundred and forty days, not by a camera, an audience, or an interviewer—not by one or two so-called 'issues' inviting spectacular action—but by innumerable, definite questions requiring knowledge, decision, and effective action, as well as integrity."

THE PRESIDENT of the British Local Government Board, Mr. John Burns, stated that in the city of Huddersfield the infant mortality which, in 1891, was 18 per cent., was now only 9.7 per cent.; in Bristol during the same period, it had been reduced from 18.4 per cent. to 9.8 per cent.; in Battersea from 17.6 per cent. to 11.5 per cent., and in some wards it stood as low as 5.1 per cent. From these facts Mr. Burns expressed the hope that Great Britain would soon see "well-organized, well-administered, sanitary-conducted urban centres wrestling with the small towns and rural areas for the laurels in the reduction of infant mortality." Hampstead, Battersea, and Woolwich have now almost won them.

A CLUB of Jewish youths, organized for literary purposes, may be led to play basket ball, while a club of Irish boys, organized to practise boxing, may be trained to enjoy an illustrated lecture, if it be simple, short, and picturesque; with them the point of attack must be along social lines when they meet for game or song.

Neither race can be transplanted from their highway to that of the other, nor to yours, but they may be led by by-paths to a common highway leading to a more united citizenship, and this is our work, declares the College Settlement of Philadelphia.

INTERNATIONAL arbitration has ceased to be an academic question, and has entered the realm of practical politics and propaganda. In recent years the main issues raised for consideration have involved detail rather than principle. In the narrower sense of the phrase, meaning the submission by two or more nations of a difference or dispute to be determined by a disinterested third party, international arbitration is neither novel nor impractical. During the nineteenth century no less than 195 international controversies were settled, a number now increased to over 240, the United States being a party to more than sixty and Great Britain to more than seventy.

"EVERYWHERE the tendency has been to separate religion from morality, to set them in opposition. even. But a religion without morality is a superstition and a curse; and anything like an adequate and complete morality without religion is impossible. The only salvation for man is the union of the two as Christianity unites them."

So declared Mark Hopkins. He might have added that the two great Commandments which our Blessed Lord laid down for our guidance, united them for all time; but Christians have been a little slow in realizing this truth and applying it to present-day problems.

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

DEBORAH AND BARAK.

FOR THE TENTH SUNDAY AFTER TRINITY.

Catechism: Eighth and Ninth Commandments. Text: Ps. 107: 6.
Scripture: Judges 4: 1-24.

THE last lesson gave a general summary of the period of the Judges. This gives us the story of the first of the more famous judges as an example of what was there set forth in general terms. The deliverances under Othniel, Ehud, and Shamgar had been more local and had not called for such a gathering of the tribes as took place here. They are described in chapter 3.

The teacher should use the song of Deborah (chapter 5), which has come down to us from the very time of the story itself, to get added light upon the lesson. It is worth careful study by the teacher for its own rugged strength and beauty, and it presents several valuable hints which may be used in teaching the lesson. Thus, in 5: 6-8, 11, we have given us in a few bold strokes a picture of the times which called for a deliverer. We see the misery of the people who dared not go along travelled roads, who could get water for themselves and cattle only at great risk of life and limb, who were not even permitted to live in villages. From the song of Deborah we also learn more particularly what is meant by the statements in chapter 4, that "this is the day in which the Lord hath delivered Sisera into thine hand" (14), and, "the Lord discomfited Sisera," etc. (15). "They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away" (5: 20, 21). The storm which broke, perhaps with hail, caused such plunging and prancing of the horses of the enemy that their hoofs were broken (22). We may also learn what tribes sent soldiers and which refused or were divided.

Putting together what we are told in both chapters we gather that the scattered tribes had fallen, especially in central Palestine, into a sad state of disorganization and misery. This was due quite directly to their neglect of their religion. The Tabernacle was the one thing which would have brought them together. At last their misery became so great that prayers began to go up for deliverance (4: 3). The oppression was due to a "Jabin, king of Canaan," doubtless a direct descendant of the Jabin whom Joshua had defeated at Merom (Josh. 11: 1-8).

A prophetess appears as the mouthpiece of the Lord, and also, as events fell out, as the "judge" or deliverer. From a tent under a palm tree in Mt. Ephraim she had a preliminary part in preparing the minds of the people for entertaining the thought of deliverance. It was she who encouraged the people to pray to Jehovah for help. This first period of preparation was important. It is referred to as a time when "the children of Israel came up to her for judgment" (5).

The next step was the calling of Barak. Read verses 6-9. Here may be found one of the chief spiritual lessons of the story. God, through Deborah, called Barak to be the deliverer of the people. Barak would do only part of what God asked and expected him to do. As a result he just missed being a great man. God offered to make him a great man; he would only accept the second best that was offered. We are reminded that even God cannot make any one great unless he will cooperate with Him perfectly. Few men do this. Great man that Moses was, God wished him to be still greater (Exod. 3 and 4). God gave Barak the chance to be the sole deliverer of Israel from the oppression of Jabin, king of Canaan. Because of Barak's refusal to do just as God wished, he becomes subordinate to two women, Deborah and Jael, in the victory which God gave. We cannot know what would have been the end of Sisera had Barak accepted God's call unconditionally, but it is implied by the narrative that his death would not have been by the hand of a treacherous woman. God must accommodate His plans for men to the human instruments who will consent to be used.

It quite agrees with the picture of the times portrayed in Deborah's song that the mere assembling of the army of Barak on Mt. Ephraim brought out against it the army of Jabin under

Sisera. It was taken as a sign of unrest which required prompt attention. Little did Jabin or Sisera realize the depth of the movement, or its firm foundation upon the Rock of Israel's defense. To them the storm and the flood were simply unfortunate chance circumstances; to the Hebrews they were the Lord's answer to prayer and the sign that the God who had delivered at the Red Sea and the Jordan river was still mindful of His people. Verse 24 assures us that this victory was but the beginning of a successful campaign for freedom, the effects of which were felt for a whole generation.

The act of Jael was a treacherous one. Heber the Kenite, the husband of Jael, had been the one to inform Sisera of the assembling of the Hebrew army. Moreover "there was peace between Jabin and the house of Heber the Kenite" (17). That the act of treachery was done on the side of the Hebrews does not make it right. The end does not justify the means. We must not do evil that good may come. All this has become so clear in the light of the Gospel of Jesus Christ that it needs no argument. The Bible is a record of facts. Light and shade mingle together as in all human life. Jael and her treacherous assassination of the leader of Israel's enemies are glorified in the Song of Deborah (5: 24-31). But this is the record of a primitive time, when even the most enlightened took as their law, "an eye for an eye." Measured by a Christian standard, the act of Jael cannot be commended. The narrative itself implies that God's plan had been that Barak himself as the champion of the Lord's people should have had the credit and distinction of causing the death of the opposing leader. From these Old Testament stories we must sometimes learn by contrast, rather than by imitation.

Correspondence

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

"AFTER THE SALOON."

To the Editor of The Living Church:

WHETHER anything can or will take the place of the saloon may be a question. To people of low tastes and habits, of depraved appetites and passions, nothing, probably, can be as attractive as the saloon, which panders directly to their desires. But as a preventive to the formation of such tastes and habits by the young, and a refuge for adults who desire to escape the debasing associations of the saloon, something must be provided. The Church Temperance Society has made counteraction one of its strong points, and has provided such substitutes for the saloon as "The Squirrel Inn," the coffee van, the lunch wagon, and others.

In this village of less than 2,500 inhabitants the rector of Christ Church has established (not without opposition) a place where men can gather as sociably as they please, and yet not be subjected to the temptations that inevitably accompany the public sale and consumption of intoxicants. This is called "The Stone Jug." It is centrally located, and offers an attractive place to spend spare time; pool, billiards, and other games; and has on sale tobacco, cigars and cigarettes, and soft drinks; and a lunch room is connected with it. In the last issue of the parish paper this is said of it:

"The 'Stone Jug,' the temperance saloon on Main Street, passed the critical point of its career in January. Since then, so far from requiring subscriptions for its support, it has paid its own expenses."

May not this successful experiment help to answer in part the question you have raised: "After the Saloon, What?"
Cooperstown, N. Y., July 25, 1909. Wm. M. Cook.

CARE OF INEBRIATES.

To the Editor of The Living Church:

REALIZING the fact, as we do, that there is no possible chance of reclaiming inebriates by continually returning them to jail time after time, we wish to ask your consideration of the following:

The inebriate is not necessarily a criminal, and should not

be treated as such, but should be given treatment as one suffering from disease, viz., alcoholism.

There are at least three states in the Union, viz., Massachusetts, Iowa, and Minnesota, which are giving their inebriates special treatment in separate public institutions for the purpose of reclaiming them and making respectable citizens of them. They are meeting with encouraging success. Besides this, New York has recently appointed a Board of Inebriety for the purpose of reclaiming inebriates from their unfortunate condition.

With these things before us, cannot we of other states do the same for our poor unfortunates?

If this appeals to you, will you kindly address a similar letter to your Bishop, state representative and senator, also your United States Senators, Governor, and others whom you think would interest themselves in this matter?

Yours respectfully, R. J. WIGMORE, *Director.*

St. Paul's Chapter, Brotherhood of St. Andrew.
Richmond, Ind.

SOME HISTORIC MEMENTOS.

To the Editor of *The Living Church*:

IT may interest your readers to know that the chasuble and stole shown in the reproduction of Dr. Neale's portrait in your issue of June 5th are now in the possession of the Anglican Benedictine Community of the Isle of Caldey, South Wales. We have also a silver pyx which once belonged to Dr. Pusey, and a small cut-glass ciborium in which the Blessed Sacrament was reserved for the first time in the early days of the Catholic Revival.

These valued memorials of the days that are past were given us by the late abbess of Malling, Mother Mary Hilda Stewart, who was among the first to join Dr. Neale's sisterhood at Fast Grimstead.

THE ABBOT'S SECRETARY.

The Abbey, Isle of Caldey, July 19.

DEACONESSES OUT OF PLACE.

To the Editor of *The Living Church*:

IN your last issue the Rev. Albert E. George suggests that the phrase "Christian Men," used in Canon 19 includes a Christian woman, and that Bishops have the right under that canon to authorize a woman to deliver addresses in our churches. The words of a statute or a canon are to be taken in their ordinary and popular meaning, unless they are technical terms or words of art, in which case they are to be understood in their technical sense (Black on *Interpretation of Laws*, p. 125). It is clear that the word *man* does not in ordinary and popular meaning include *woman*. The term *man* is sometimes construed in a generic sense as including both woman and child. But this is never the case unless there is something in the law itself or the circumstances of its enactment indicating that the law maker intended that it should include woman and child. The manual just cited, page 154, says: "Words importing the masculine gender may include females whenever . . . such a construction is in accord with the evident meaning and purpose of the legislature."

We were told, soon after Canon 19 was enacted, that the House of Bishops put the phrase "Christian men" in this canon for the express purpose of preventing the authorizing of women to make addresses in churches. The construction suggested by Mr. George is wholly inadmissible. A similar construction of the canons relating to postulants, candidates for orders, and ordination would open the ministry to women. Furthermore, Canon 19 provides for permitting Christian men, not in orders, to make addresses in churches on special occasions. The deaconess not only made addresses, but she read regular morning prayer from the Prayer Book, and followed these services with addresses. No one can be licensed by authority of Canon 19 to conduct morning prayer or to deliver addresses at an ordinary service. The deaconess to whom I referred in my previous letter reported to the convocation that she had held 46 services and made 114 addresses. By inquiry I learn that she conducted ordinary morning prayer in the churches on Sundays and delivered addresses as part of such services.

I am a believer in Women's Rights generally, but not in their invading the province of the ministerial priesthood.

La Grande, Ore., July 28, 1909. Wm. M. KAUSER.

To the Editor of *The Living Church*:

THE Rev. A. E. George, in his letter of July 13th, tells us we must interpret the word "man," in the light of Scripture, generically.

Erge, when the preface to the Ordinal says "no man shall be accounted or taken to be a lawful Bishop, priest, or deacon . . . except he hath had Episcopal Consecration or Ordination," we must understand this generically and look forward to hearing that the Bishop of Eastern Oregon is "thoroughly Scriptural" and is ordaining women as priests and deacons in the Church of God; and we may wake up some day to find that a Bishop has consecrated his wife to the office of Coadjutor.

"Lasciate ogni speranza voi, che 'ntrate."

Jacksonville, Ill., July 24, 1909. H. H. MITCHELL.

THE PROPOSED BOOK OF OFFICES.

To the Editor of *The Living Church*:

THE Committee of Bishops appointed to consider the desirability of setting forth a collection of Forms of Service to be used for occasions not already provided for in the Prayer Book has made some progress in its work.

They have received answers from over seventy Bishops and many diocesan secretaries.

They would be glad of the assistance of any of the clergy who have suggestions to make or have any forms of Special Services which have been found useful. Such services as those for Laying corner-stones, Benediction of a Parish House or other buildings, Setting apart of Deaconesses or Lay Readers, for Patriotic Days and Events, Memorials, Intercessions, and in fact all occasions, would be welcome.

While not promising to recommend any particular form, all sent will receive careful consideration.

All such should now be sent to me by mail or express, care of the Rev. G. W. Shinn, D.D., who is kindly assisting the committee, at C. T. S. Office, 251 Fourth Avenue, New York.

EDWARD W. OSBORNE,

Bishop of Springfield,

Secretary of the Commission.

THE MISSIONARY SITUATION.

To the Editor of *The Living Church*:

MR. LEWIS has asked for suggestions that will be constructive and assist in meeting our present Missionary difficulties.

Let us call it Church Extension, as the Bishop of Springfield, I believe, rightly urges, and realize thereby our duty to our neighbor and that the development of our home resources will enable us to do all the more in the foreign field. We are allowing much ground to lie fallow near at home, while large sums are sent to the west coast of Africa and other foreign fields, that we would be in a much stronger position to assist had we awakened earlier to our responsibility for missions at our door.

In 1857 Bishop Kemper was sent to the Northwest, and through that effort at home missions has grown fully one-third of the American Church in the past fifty years. Each diocese that has been formed, and each missionary district over which a Bishop has been placed in charge, has worked earnestly to fulfill its local responsibilities and to become self-supporting, and in turn contributing to the larger field.

But there are equal conditions with which a single diocese does not seem able to cope. And the Church at large has not felt the responsibility either in General Convention or its Board of Missions, and much that is bounded by diocesan lines is still left unprovided for.

A step was made in the right direction by which eight Missionary Departments were organized and capable secretaries placed in each department. But those departments, if they are to fulfill anything like their provincial responsibilities, should be given more authority than simply that of choosing their own name and electing a secretary subject to the approval of the board in New York.

If the missionary work of the Church at home is to be seriously undertaken, and relief given to the overburdened board in New York, we should have departmental autonomy acting through a departmental board of missions chosen by the representatives of the dioceses in the department, and the secre-

tarics of each department fulfilling for that territory what the secretaries of the General Board have with such marvelous ability carried on for the whole Church. There would be real economy in this, for it would save in the needless handling of money, many times far from home, with the necessary central expenses absorbing even their very low percentage of six per cent. But six per cent on a hundred thousand dollars that is spent in some departments, and much of it having been raised first in that department and sent to New York and then sent back again to the different dioceses, is a large sum. Whatever proportion is now assigned to the dioceses in a given department could be raised and distributed for the work in that department, and relieve the General Board of that work, and the balance, and it is a large one in most of our departments, sent to New York for other fields.

Mr. Lewis has opposed this just home rule principle as represented by the canons that were reported to the last three general conventions in regard to provinces. On the return from San Francisco he told me that he would continue to oppose it, because it would take away from their hands the control of the financial system of the Board of Missions. His own letter asking for help in the present situation is a sufficient answer to his success in continuing to defeat the legislation for Provinces.

An extra effort made, or the assignment of special works to different dioceses, may temporarily relieve the present situation, but it cannot do so permanently; for the responsibility is too widely distributed and not brought near enough home to meet the conditions in our home field.

My suggestion to Mr. Lewis would be to change his attitude toward the Provincial system, and when that has been properly organized, the Board of Missions will be relieved of much responsibility in the home field and its resources will be largely increased for other purposes.

Yours truly,
Fond du Lac, Wis., July 29, 1909. B. TALBOT ROGERS.

THE SWEDISH EPISCOPAL SUCCESSION.

To the Editor of *The Living Church*:

I DO not think that anyone who has studied the subject can find reason for doubting the preservation by the Swedish Church of an unbroken *tactual succession* in its episcopate.

The difficulties which make Swedish orders "incurably doubtful," to repeat a phrase which I employed some years ago in discussing the subject in the *Church Eclectic*, pertain to the manner in which, and the conditions under which, that succession has been preserved. Being away from my library, I cannot venture to describe them in detail. Some of the objections to these orders may possibly be reduced in importance by fuller knowledge than can be gained without familiarity with the Swedish language. But the facts which are known, and which require no linguistic equipment to estimate, are somewhat serious. It would of course be an uncalled for and deplorable action on our part to pronounce any orders to be invalid until they were clearly proved to be so. But we ought to remember also that those who are responsible for a divinely given stewardship in the matter are trifling with such stewardship if they give formal recognition to orders that have elements of doubt hanging over them, before those doubts have been entirely removed—that is, before the orders have been proved to be valid.

Our interest in the matter is caused by our earnest desire to advance the sacred cause of Church Unity; and a Churchman whose heart would not be filled with gratitude should it be found possible for the Anglican and Swedish Churches to restore mutual intercommunion without betrayal of principles which are "incapable of compromise or surrender," would betray a deplorable lack of Christian instinct. Yet to force on unity regardless of vital principles cannot be thought of by a loyal Churchman. I am sure the good Bishop of Marquette would not think of it.

The Swedish Church has accepted Lutheran formularies, and is therefore presumably committed to their anti-Catholic teaching. It follows that other questions, as well as that of the validity of Swedish orders, will have to be investigated and considered before formal relations with the Swedish Church can be regarded as practicable for a Catholic Church.

FRANCIS J. HALL.

THAT is a good day in which you make someone happy. It is astonishing how little it takes to make one happy. Feel that the day is wasted in which you have not succeeded in this.—*Talmage*.

THE SUNDAY SCHOOL AND THE PUBLIC LIBRARIES.

By THE REV. WILLIAM WALTER SMITH, M.D.

THE average Sunday school library is usually composed of from 100 to 500 ill-chosen, soiled, trashy, "wishy-washy" books, of a goody-goody type, seldom read and little appreciated. It is on the wane to-day. There are not a dozen really up-to-date Sunday school libraries in this country now, save in a few large cities and under large endowments. None of these can compare with the neighboring public libraries.

We do not at all urge the abandonment of the Sunday school library, but we do advocate a *complete alteration* of its motive and plan. The Sunday school library to-day should cooperate with the public library in its vicinity. On both sides this cooperation is certain to be welcomed. It should be brought about in two definite ways:

1. The Sunday school library should begin anew on a revised type of books, making it a reference and specializing library for both scholars and teachers. In it should be a full list of teacher-training books for older scholars and teachers and the normal classes. There should be a set of good commentaries and *all* the books noted in the special list of reference books in the *Sunday School Problem Solved*. There should be a goody collection of books useful along the topics of the regular and supplementary and special Sunday school lessons, Old Testament, Life of Christ, Acts, Prayer Book, Doctrine, Hymns, Making of the Bible, Church History, Catechism, Christian Year, Missions, etc. Then a quantity of *graded* missionary books, both stories, biography, and history of missions, should be carefully selected. Story books on the Bible characters should be among this collection. Books for parents, along the line of child-training, child psychology, etc., should not be omitted.

Then a special library committee of a thoughtful, energetic, reading nature should be appointed, who would select these books, consult with the special lists compiled by the Commission and the Church Library Association, etc. This committee should post lists of books, available along present lines of study, for scholars and teachers as well; books of interest in general reading; books of fiction, of biography, of story, of morals; all new books of recent insertion; and should post the lists from the public library, of which we shall speak in the next paragraph. Now, as no wise library to-day issues printed catalogues, depending on a card catalogue, this posting should be done mainly through printed or mimeographed lists, changing from time to time. The library ought to be open on one week day at least, and readers encouraged to come and consult the shelves in person and look over the card index as well.

2. This committee has an equally important relation with the public library. It should haunt its lists and plague its librarian. Not only must it know all the lists of books in the public library, but it should select those of help and interest, designedly not those in the Sunday school library, and post and circulate them for the school. This is important. Just as large public libraries to-day have story-tellers, who make a point of gathering children in the afternoon, after school, to tell them stories, and so interest them in certain books from which these stories came, so should the committee; and it would not be too far astray if members of the committee were on hand at the Sunday school a certain afternoon or so in a week day time to tell stories, guiding children to read specified public library books.

Once more, this committee ought to cooperate with the librarian of the public library to get her to insert new books needed, and get her to suggest books, of a character to go only in the Sunday school library, which she may know to be particularly good, or which the pupils of that church may enquire for at the library, and the library not be able to furnish.

Without doubt an active committee of this sort in every town and connected with every parish would do as much good, if not more, to a certain group of children, as is done in the one-hour Sunday school session by the means of direct lessons.

THERE is no lie so hard to combat as a twisted truth—truth turned and distorted until it holds all the harm-working properties of a falsehood with ten times its power. Yet, oddly enough, there are many consciences that shrink from using a simple and unadulterated lie and yet feel no qualms in laying hold of a perverted truth to serve their purpose. "Anyway it is true," they say, as if that statement excused both motive and result. A truth may be so disguised and sent on so deceitful an errand as to become Satan's own messenger.—*Church of Ireland Gazette*.

LITERARY

AMERICAN HISTORY.

Grant, the Man of Mystery. By Colonel Nicholas Smith, author of *Our Nation's Flag*, etc. Milwaukee: The Young Churchman Co. Price, \$1.50 net; by mail \$1.60.

This is a volume of exceptional interest. The entire perspective of our Civil War period has changed in our day, as was inevitable when passions had cooled and calm minds were ready to review those four awful years. Out of that review the figure of Ulysses S. Grant looms more conspicuously than ever it did before. Except for Lincoln, whose place was wholly different from that of any one in the field, no character of the period on the Federal side approaches him. We know now that, under the divine will, the one man who made victory possible for the government was Grant. Where there had been stagnation there ensued fierce activity when Grant came. From his first successes in the southwest till his final success at Appomattox, Grant was preëminently the master hand in military strategy and in dogged perseverance.

Colonel Smith tells the story of his life with a vivid directness which sustains the interest on every page. His book is no dry collection of facts. His narrative makes the events real to the reader, his characters live again before him. The book shows the ever-changing panorama with Grant as the central figure in each of its sections. Biography could not be made more intensely vivid; history could not be made more thrilling. And he vindicates throughout that appellation, "the Man of Mystery," which will, at first, surprise, but which is shown really to be applicable.

The book should be read for its historic value, and will be read also for its interest. Fiction is not more entertaining.

Puritanism in the South. By J. Edward Kirbye. Boston: The Pilgrim Press.

This book of 142 pages aims to give a history of Puritans and Puritanism in the southern states. The first part of the book is historical, the second part appreciative. The author's purpose is to set forth the thesis that it is a historical inaccuracy to speak of "the Puritan from the North and the Cavalier from the South." He believes that the South was very largely under Puritan influences, and asserts that "the largest and most influential churches in the South in Colonial days were dissenting. . . . There is no more truth in the statement that the people of the South are Cavaliers than in saying that they are all Germans." To this influence or predominance rather of puritanism, Mr. Kirbye attributes most of the excellencies of Southern life and character. The Puritan was the prophet of progress and character, etc. Mr. Kirbye has apparently not realized that while there was much that was admirable in the Puritan character in the early years of the Puritan movement, none the less the system which he set up was destructive of the Christian religion and the Christian character and is chiefly responsible for the agnosticism, lawlessness, and faddishness which to-day so widely prevail among the descendants of the Puritan and those influenced by him.

J. H. C.

THE BIBLE.

The Pauline Epistles: A Critical Study. By Robert Scott, M.A., D.D., Bombay. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, New York. Price, \$2.00 net.

Many volumes have been written on the epistle of St. Paul, but for the most part they follow well-beaten paths, whether conservative or radical. Here, however, we have an author who is not easy to classify, for he thinks for himself and bases his views not on the judgment of others but on his own studies. Whether therefore we agree with his opinions or not we are bound to respect them. Dr. Scott regards only I. Corinthians (except 15: 20-34), II. Corinthians (except 6: 14; 7: 1; 13: 11-14), Romans 1-11, Galatians, Philippians, and Romans 16: 1-16, 21-24 (which he accounts a distinct epistle), as genuine writings of the great apostle. "They are unique, the image of a unique personality." Here, of course, and in the subjective reasons for this pronouncement, he is not peculiar. Where he is original is in his distribution of the authorship of the remaining epistles commonly known as Pauline. Ephesians, I. Thessalonians 4, 5, II. Thessalonians 1, 2, Romans 12, 13, 15, I. Corinthians 15: 20-34, II. Corinthians 6: 14; 7: 1, to which he adds Hebrews, I. Peter, the *Gospel of St. Matthew* in its final form, and perhaps slight elements in Acts, he calls the "exhortation group," and conjectures Silas, the missionary companion of St. Paul, as the author. He places I. Thessalonians 1-3, II. Thessalonians 3, Colossians and Philemon, with probably Romans 15, and the *final editorship of Mark's Gospel* in a third group and assigns them to Timothy. The Pastoral Epistles constitute a fourth group, and of these he remarks: "The same writer is the author of the doxology, Romans 16: 25-27, and probably of many terms and some clauses in all Paul's epistles. We show that the writer was a Greek, and that the Pastoral Epistles

have many points of connection with Luke and Acts. It is thought probable that the author is Luke."

Such an analysis and reconstruction will appear to many readers as wholly fanciful, but they follow quite logically from Dr. Scott's principles. The first of these is the assumption that St. Paul's theology was of the Protestant or "evangelical" type, and therefore any epistle, or portion of epistle, or word, which is not wholly consonant with this cannot have come from his pen. The second is that authorship can be determined by the minute examination of vocabulary, and that the occurrence of a number of the same words in writings of essentially different type are conclusive evidence of unity of source. Of course it is not to be supposed that all will agree with Dr. Scott in these critical principles, or assent to their application in the volume under review. However the scholarship, vigor, and outspoken originality displayed are sure to attract attention, and the book as a whole to be welcomed, weighed, and discriminatingly used by students of the New Testament. C. C. E.

Our Bible Text. By W. O. E. Oesterley, D.D. London: Skeffington & Son. 1909.

Recent years have witnessed the discovery of a vast amount of material, consisting largely of fragments of Egyptian papyrus, which to students of the Bible, and especially of the New Testament, is of inestimable interest and value. Dr. Oesterley has written this little book for "the ordinary reader who desires to have some little insight into some of these recently-discovered documents, but who finds, on the one hand, that newspaper articles do not give him enough, while learned journals and books give him too much."

The first chapter is an account of a papyrus containing the Ten Commandments in Hebrew. This papyrus is believed, on competent palaeographical authority, to be "at least five or six hundred years older than any piece of Hebrew writing known to scholars, and it is based upon a text which is not the Massoretic text, but has notable points of agreement with that which underlies the Septuagint" (quoted by Dr. Oesterley from Professor Burkitt). The second chapter deals with the sayings attributed to Jesus which have lately come to light in Egypt. These "Sayings," which are written on papyrus, are in two series—one consisting of eight and the other of five utterances—and each series seems to be not later than the early part of the third century. Dr. Oesterley apparently regards the genuineness of the sayings as unquestionable. He gives an exposition of those in the second series, in which he follows the interpretation as well as the readings of Dr. Swete. In the last chapter the author discusses the newly discovered Freer manuscript, which has aroused considerable interest on account of the addition of a few words to the longer conclusion of St. Mark's Gospel. Though the additional words in some form were known to Jerome, they have not been found in any other New Testament codex. The Freer manuscript came from Egypt and is an early uncial, dating probably from the fifth or sixth century according to Dr. Oesterley. It is interesting from the point of view of textual criticism because it contains elements of both the Alexandrian and the "Western" type of text.

Dr. Oesterley has written a popular and readable account of some matters connected with the study of the text of the Bible; and the reader of the book cannot fail to draw the important conclusion that, though our text of the Old and the New Testament is as a whole substantially correct, there are yet many passages in which the true reading is uncertain. At the end of each chapter is a short list of selected books and articles, chiefly in English, for anyone who wishes to pursue further the subject under discussion. Among the references given in chapter 2 one misses Dr. Ropes' excellent article on the Agrapha in the extra volume of Hastings' *Dictionary of the Bible*.

WILLIAM H. P. HATCH.

The Epistle to the Hebrews, by E. J. Goodspeed of the University of Chicago, is the latest in the series of "The Bible for Home and School," and can be cordially recommended as placing the results of the best modern biblical scholarship in the hands of the layman who is unacquainted with Greek. The Introduction is simple yet adequate, and the same may be said of the commentary itself. The series will unquestionably serve a good purpose. [Macmillan Co., New York.]

RECENT VOLUMES OF SERMONS.

The Church Year Pulpit Library. In Twelve Volumes. (I) *Advent Sundays*; (II) *Advent Courses—Christmastide*; (III) *Epiphany and First, Second, and Third Sundays After*; (IV) *Epiphany: Fourth, Fifth, and Sixth Sundays After—Septuagesima*; (V) *Septuagesima—Second Sunday in Lent*; (VI) *Lent: Third, Fourth, and Fifth Sundays—Passiontide*; (VII) *Easter Day and First Sunday After*; (VIII) *Easter: Second Sunday After—Ascension Day* (IX) *Whitsunday—Trinity: First and Second Sundays After*; (X) *Trinity: Third to Ninth Sundays After*; (XI) *Trinity: Tenth to Thirteenth Sundays After*; (XII) *Trinity: Fourteenth to Twentieth Sundays After—Holy Days.* Cleveland and New York: F. M. Barton Company, Publishers. Price, \$20.00 per set.

Some years ago there was published in six volumes a series of complete sermons, outlines, and illustrations arranged according to the Sundays and other days of the Christian year, under the general title *The Anglican Pulpit Library*. This series is now republished under the title *The Church Year Pulpit Library* and in twelve volumes, each half the bulk of the former volumes. We feel that this

republished work with its new title ought not to be sent forth with no explanation to show that it is a reprint, as explained, since otherwise it is not improbable that persons already in possession of the former set would be misled into purchasing this present series under a misapprehension.

Apart, however, from this fact, we have only praise for the publication. There is provided for each Sunday and Holy Day a complete sermon, a more condensed outline of the Epistle, of the Gospel, and of the lessons in the English kalendar, as well as a group of fugitive illustrations bearing on the lesson of the date. The authors are for the most part, though not exclusively, selected from the best preachers of the English Church and from some of our own American Church. Others are the more important preachers from English sectarian bodies, but with little or nothing in their sermons to which Churchmen would be obliged to take exception. The series is not only admirable as a guide to homiletics for the clergy and a library of sermons from the best preachers, but would also be useful for lay and other preaching for such purposes as do not require original sermons. The publishers offer to supply the set at \$20 in ten monthly payments.

In a Four Hundred Dollar Parish. A Handful of Sermons. By A. Allerton Murch. Newport, Vt.: W. B. Bullock, Printer.

The author has gathered into an unpretentious volume a Handful of Sermons from his early ministry. They are good sermons, varied in character, and cover a wide field. They read well, and would be serviceable in many a parish where the services are kept up by lay readers. They are, indeed, recommended by the Bishop of Vermont for that purpose.

The Witness of the Heart, and Other Sermons. By the Rev. Henry Morgan Stone. London and New York: Longmans, Green & Co. 1909.

These are excellent sermons, and it will be a pleasure to the friends of the late Mr. Stone to have them in permanent form. This volume will bring back to them the living voice of the preacher. Some sermons read well and are helpful, regardless of the preacher, while others depend upon the personality of the speaker. These sermons, as good as the matter is, need the living voice to relieve the literary style.

The Spirit of Christ in Common Life (Longmans) consists of a series of addresses and sermons by the late Regius Professor of Ecclesiastical History at Oxford, Dr. Charles Bigg, with an introduction by the Bishop of Oxford. The first seven, on "the trials and blessings of a scholar's life," and that on "the value of education," are among the most helpful. But all alike, in their mysticism, their profound scholarship, and their deeply spiritual tone, will appeal with great force to the better educated among our clergy and laity.

THE CHURCH.

The Doctrine of the Church. By A. C. A. Hall, D.D., Bishop of Vermont. Sewanee, Tenn.: University Press. Price, \$1.25 postpaid.

This is the first volume of the Sewanee Theological Library to make its appearance. The chaplain of the University of the South, the Rev. Arthur R. Gray, is the general editor of the series, which will include volumes on Doctrine, Polity, Prayer Book, Church History, Old and New Testament, Ethics, etc., from the pens of different writers. The collaborators of the library aim to furnish a set of works of "impartial scholarship and unbiased attitude," which Churchmen of all types may find acceptable and which Bishops and examining chaplains may be able to use as a "norm for canonical examinations." This is certainly an aim to be approved of. Those responsible for the enterprise seem to be moved by the same spirit that led to the Round Table Conferences at Fulham, planned by the large-minded Dr. Creighton, late Bishop of London.

The Bishop of Vermont's pen furnishes the initial volume, which proves to be an admirable conspectus of the elements of Christian doctrine. If we keep in mind the purpose of this series, viz., to meet the wants of all types of Churchmen, we will the more readily understand the large inclusiveness and nice balance of statement and definition, and also the omission of some matters a Catholic Churchman would be glad to find set forth and explained.

Bishop Hall's book is a moderate, safe, and liberal Anglican treatment of the doctrines of the Creed, intended for beginners in theology. In the preface the author forestalls criticism as to brevity of statement, but we can hardly agree with him that he has erred on the side of simplicity. A reader unversed in theology would find the work in its more strictly dogmatic sections too compact to be very easy reading; but used as a text book and its statements and definitions elaborated and elucidated by a competent instructor, it will, we doubt not, prove a useful manual. Any clergyman desiring to keep fresh in mind the sum of past theological studies, and also having some ambition to extend his theological knowledge, will find Bishop Hall's book and the suggested readings appended to each chapter well worthy of most careful attention and study. The practice of working through, once each year, some conspectus of theology as a whole—such as Bishop Hall's volume—cannot be urged on clergymen, young or old, with too much emphasis.

The skilled pen and more than competent knowledge of the

Bishop of Vermont is apparent on every page, and thus it is no easy matter to single out portions for special praise. The chapters on the Atonement, however, may be referred to. The section on the Symbolism of the Levitical Sacrifice throws not a little light on the sacrifice of our Lord. One would wish that when another edition is called for, the statement, "Christ is not our substitute" might be somewhat qualified. We are in accord with the Bishop's treatment of the Atonement on page 94, but we think the statement referred to is somewhat bald and may startle some readers who do not always rightly value words. And then, do we not use the word *substitute* often when we mean simply *representative*? In view of this, we suggest that some qualification be introduced into the text hereafter. A word or two would suffice. Admirable are the words on page 129, anent the Catholic Church as the elect body gathered out of all nations. That "the conversion of the whole world to Christ is nowhere foretold; witness among all nations is the Church's duty"—is a truth that needs emphatic proclamation in our day, when so many religious teachers see in Christianity and the Church only a natural process of religious and intellectual evolution and teach in effect that Christ's kingdom is of this world. It is to be hoped that the other writers in this series will maintain the high standard of excellence set by Bishop Hall in *The Doctrine of the Church*.

Having in mind the aim of the Sewanee Library—viz., a mission to all types of Churchmen—we have refrained from some points of criticism which, under other conditions, we would have made.

We accord a hearty welcome to the Sewanee Theological Library, and trust that those writers who are embarked on this enterprise will maintain in their several productions both a high level of impartial and thorough scholarship and also unswerving loyalty to the Catholic Church and her ecumenical teachings.

JOHN A. CABE.

MISCELLANEOUS.

The Revelation to the Monk of Evesham Abbey, in the Year of Our Lord 1196, Concerning the Places of Purgatory and Paradise. Rendered into Modern English by Valerian Paget. New York: The John McBride Co. 1909. Price, \$1.50 net.

Mr. Paget's rendering of this remarkable mediæval product of the mystic monkish vision is acceptably done. It ought to make many familiar with what is really a classic, but a classic as yet little known and hard to get at. The vision is extraordinarily vivid, and though lacking in Dante's detail, is interesting both as an example of the mediæval conceptions of the hereafter, which, materialistic in setting though they are, none the less bring powerfully home to one the Church's teaching of future readjustment, of judgment, of punishment, of justice and mercy. It is a book which many will be interested to read.

J. H. C.

The Harvest Within. Thoughts on the Life of the Christian. By A. T. Mahan, D.C.L., LL.D. Boston: Little, Brown & Co. Price, \$1.50.

Admiral Mahan has long been distinguished as a standard writer on subjects connected with the Navy, and he has from time to time contributed articles to our religious press. But we now have a whole volume devoted to the spiritual life, which reproduces some of the results of a long and devoted Christian experience.

It is a matter for which we ought to thank God, and take renewed courage, that we have in our American Church a layman who is capable of writing a work on Experimental Christianity and who can furnish us with such ripe and beautiful fruits of a devoted Christian life. The contents of this book are distributed under these heads: Power, Likeness, Intercourse, Fulfilment, and Hope, and there is added a supplemental chapter on The Practical in Christianity.

Admiral Mahan has contributed a valuable addition to our devotional literature; and we sincerely hope for further writing along the same lines.

A History of Art. By Dr. G. Carotti, Professor in the Royal Academy of Fine Arts in Milan, Lecturer in the University of Rome. Vol. II. (Part I.). Early Christian and Neo-Oriental Art. European Art North of the Alps. Translated by Beryl de Zoete. With 360 Illustrations. New York: E. P. Dutton & Co. Price, \$1.50 net.

This is the second volume of a work which we have heretofore commended in our acknowledgment of the first volume. The rise of Christian art and its history to its culmination in Gothic architecture in France and northern Europe, is the theme that is treated in this volume, which, therefore, makes it perhaps the most important of the series. The illustrations, no less than the text matter, make this a most readable manual on the difficult but absorbing subject of which it treats.

A CHART of Church Teaching, designed by the Rev. Archibald Campbell Knowles, possesses some unique and useful features. It shows the succession in the Church, with the divisions in the eleventh and sixteenth centuries outlined, and also gives concise facts relating to the Church, with brief analyses of the Creed, the Lord's Prayer, the Ten Commandments, the Sacraments, etc. It would seem to be very well devised. [St. Martin's Press, 713 Catharine Street, Philadelphia, \$5.00 a hundred.]

LORD TENNYSON AND DR. OLIVER WENDELL HOLMES.

BOTH BORN IN AUGUST 1809.

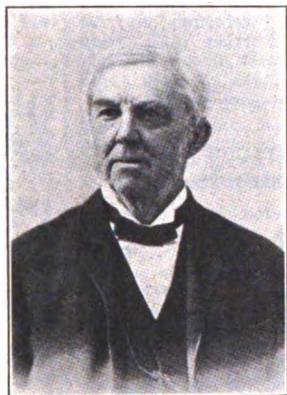
By CONSTANCE FULLER MCINTYRE.

EXACTLY "a hundred years have shed their leaves and snows" since these two poets—thus somewhat arbitrarily bracketed together through their having been born in the same month—first saw the light of day. Tennyson, the most thoroughly English of all English poets in his oft described flat fen country of Lincolnshire, with its

"Creeping mosses and clambering weeds,
And the willow branches hoar and dank,
And the wavy smell of the souging reeds,
And the silvery marsh flowers that throng
The desolate creeks and pools among."
DR. HOLMES, in *New England Manse*.

While Tennyson cannot fail of being dear to any lover of poetry in a remotely reverential fashion, one can scarcely conceive of getting really near to him personally, or of feeling for him the *intime* tender affection, as for an old family friend, guessing intuitively our secret aspirations, familiar with our hidden weaknesses inherited and acquired, as well as with "our side to front the world with," that the humorous, genial Dr. Holmes inspires in our hearts.

This wide sympathy and tolerant, kindly humor are just the qualities one rather misses ("The Northern Farmer" notwithstanding) in Tennyson; although it seems ungraciously presumptuous to imply the need of something further where deep meaning and music (and the most amazingly melodious music at that) are blended continually in a manner to remind one of the old definition of poetry as "Best words in their best order."



OLIVER WENDELL HOLMES.
[Copyright, By Permission of Houghton, Mifflin & Co.]

But although Dr. Holmes' verses do not pretend, for the most part, to this excellence, what would one not give, rolling back the calendar the requisite number of years, to board for a month, say, along with the school-mistress (what a tender, endearing portrait of a typical woman!) the divinity student, and "B. F." under the gentle autocrat's sway? I think one would have taken good care never to be late for breakfast for fear of missing something.

Tennyson seems to have been haunted, like Dr. Johnson (another literary light whose second centennial will be celebrated this year) and many other poets, by a melancholy habit of mind; without, however, the great lexicographer's excuse of adverse circumstances to account for it, since his own life and surroundings were singularly propitious, perhaps more so than in the case of any other great poet unless perhaps Goethe. Mendelssohn, another prominent figure whose centennial came this year, seems also to have enjoyed a favorable setting of propitious circumstances all along.

Knowing nothing of the early struggle which seems to have been almost inevitable with most of the poets, financial as well as literary recognition came to him early and tarried permanently. One wonders whether perhaps this might partly account for the aristocratic aloofness which seems to pervade his whole outlook on life to the point of precluding any but the most superficial sympathy with the joys and sorrows of the people with a big "P."

He had, moreover, a perfect wife in Lady Tennyson, who not only inspired (together one may infer with the typical mother he describes so convincingly in the "Princess") his lofty and yet sympathetically true idea of the best women in general, but entered with absolute sympathy and understanding into all his work. Besides all this, she shielded him continually all along from the teasing little intrusions of every day life, so vexing to one of his temperament, standing always between him and whatever might ruffle him. She was spared, further, to be beside him until the end. All of which would seem to show that melancholy is inherent in the mental make-up, as a rule, and little dependent on outward circumstances.

Tennyson's great sorrow in the death of his deeply loved friend, Arthur Hallam, with which we have all perforce sympathized in reading the noble elegy—and much more—"In Me-

moriam," of course intensified this. The latter and Gladstone (another of the great men born in 1809) were also fast friends, being at school together at Eton, though Gladstone went to Oxford later, while Hallam was at Cambridge with Tennyson and Darwin (still another of the same wonderful birth year).

Cambridge has always emphasized mathematics and science just as Oxford does classics, so that Tennyson's choice of a university was rather remarkable, Oxford having generally been given the preference by literary men. One wonders whether it may have had something to do with encouraging his marked interest in science, unusual in poets, who, as Dr. Holmes remarks, have often a shrinking from and distaste for mere blunt facts, which did so much in enabling him to voice the spirit of his generation. And this in spite of the secluded life he chose, which seemed rather to shut him out from close sympathy even with the great masses of his countrymen.

"O loved the most when most I feel
There is a lower and a higher."

Tennyson apostrophizes his dead friend in "In Memoriam" that wonderful immortalization of personal grief, of philosophic and religious reflection, with its many haunting stanzas. Per-

haps it is the most loved and read of all his poems, which is saying a good deal. Probably it has at any rate been more written about, analyzed more, and quoted more than any of them.

"We can but hope that good shall fall
At last, far off, at last to all,
And every winter change to spring."

Thus he voices what has been called "the larger hope," and rather seems to imply a belief in purgatory.

One sees Tennyson's scientific habit of mind not merely in "In Memoriam," where he characterizes nature as "red in tooth and claw"—"so careful of the type she seems, so careless of the

single life"—but indirectly in his minute accuracy about even the smallest detail in a description of natural objects, which may be depended upon never to need any appeal to poetic license, but will each severally bear the closest analysis. He anticipated (as a recent reviewer of his last poems in the *Spectator* remarks) by intuition the theory of evolution, which has always been associated with Darwin.

The latter, in his college days, despite his already deep interest in geology, zoölogy, and botany, must have cared much more than he did later for literature itself. There was a time, he says in his autobiography, when he loved the best poetry, pictures, and music. But now, at the time of writing, Shakespeare nauseated him, and he had no interest whatever in poetry.

Let us hope the courteous, scholarly naturalist's intimate study of plants, stones, and the interesting sicknesses of monkeys (such as catarrh, cataract, headache next morning after a drunken bout and occasionally fatal fevers in baby monkeys during the teething period) compensated him for the loss of his literary tastes. Still it is certainly a very mixed satisfaction to most of us to recognize family characteristics in distant relations of whom we cannot help feeling ashamed!

Tennyson and Dr. Holmes both lived to a ripe old age, the former "crossing the bar" with his loved ones all around him. Dr. Holmes lost his wife in his seventy-ninth year, and said a year later that the world seemed altogether changed to him since then. On being asked which was his own favorite among his poems, he replied, as might have been expected, "The Chambered Nautilus," though he said he found himself referring oftener at that time to "The Last Leaf."

"And if I should live to be
The last leaf upon the tree
In the spring:
Let them smile as I do now
At the old, forsaken bough
Where I cling."

The religious belief of his latter days has been summed up in his own words:

"That one unquestioned text we read
All doubts beyond, all fears above,
Nor crackling pile nor cursing creed
Can burn or blot it, God is Love."

Church Calendar.



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

Personal Mention.

THE Ven. A. A. ABBOTT of Cleveland, Archdeacon of Ohio, sailed for England, July 24th, on the steamship *Caledonian*.

THE Rev. WILLIAM BELCHER ALLEN has resigned the rectorship of St. Paul's Church, Newport News (diocese of Southern Virginia), on account of his wife's health.

AFTER August 15th the address of the Rev. W. RIX ATTWOOD will be Edanola Avenue, Lakewood, Cleveland, Ohio.

THE address of the Rev. JOHN K. BLACK, D.D., in the future will be 334 South Main Street, Paris, Texas.

THE Rev. DAVID W. BLAND, after six years of service in the island, has resigned his position as missionary in charge of St. Andrew's mission, Mayagüez, Porto Rico. After August 3d his address will be R. F. D. 2, Box 45, Pennellville, N. Y.

THE Rev. J. TAYLOR CHAMBERS has resigned St. James' Church, Mansfield (diocese of Harrisburg), and has accepted an appointment to St. Andrew's, Shippensburg, in the same diocese, to date from September 1st.

THE Rev. JOHN G. FAWCETT is now rector of Christ Church, Middletown, diocese of New Jersey.

THE Rev. ROBERT J. FREEBORN, rector of St. James' Church, Painesville, Ohio, will spend the month of August at his cottage at Balmy Beach, Owen Sound, Ontario.

THE Rev. ARTHUR GOODGER of Mattoon, Ill., is travelling in England.

THE Rev. R. R. HARRIS, for the past two years rector of Christ School, Arden, N. C., and in charge of the surrounding mountain mission work, has resigned. He will remain in the mountains until the middle of September.

THE Rev. R. V. K. HARRIS, rector of Christ Church, Red Hook, N. Y., and acting secretary of the diocese of New York, is spending his vacation at Cousins Island, Casco Bay, Maine.

THE Rev. F. W. HILLIARD of Oxford, N. C., has been transferred to the diocese of Tennessee. His new address is 185 Pine Street, Memphis, Tenn.

THE Rev. ALMON A. JAYNES, for several years vicar at Christ Church, the Pro-Cathedral of Newark, N. J., has resigned to become rector of Trinity Church, Syracuse, New York; to take effect September 1st.

THE Rev. J. E. REVINGTON-JONES, priest in charge of St. Paul's Church, Columbus, Ind., has accepted his appointment by the Archbishop of Ottawa to the parish of St. Barnabas, Ottawa, of which he is to assume the care in September. His address after August 30th will be 382 Gilmour Street, Ottawa, Ontario, Canada.

THE Rev. GEORGE E. WHARTON expects to return to Glenwood Springs, Colo., by August 13th.

THE correct address of the Rev. WILLIAM CURTIS WHITE is The Kanatenah, Utica, N. Y.

THE Rev. J. G. WILSON of New York has recently become assistant to the Rev. Dr. Maxon of Christ Church, Detroit, Mich. His present address is 408 Jefferson Avenue, Detroit.

BORN.

NEVITT.—On Wednesday, July 21st, to the Rev. and Mrs. R. S. NEVITT of Henry, Ill., a daughter.

DIED.

BARRETTO.—On Friday, July 30th, 1909, MARY MAGDALENA BARRETTO, daughter of the late Francis Barretto, Esq. R. I. P.

DREW.—In Burlington, Vt., on July 21st, 1909, in her 90th year, Mrs. LOUISA (ATWATER) DREW, widow of Lemuel S. Drew, and daughter of Phineas Atwater (deceased), who was, for many years, senior warden and vestryman of St. Paul's Church.

POWELL.—In Dunsmuir, Cal., on July 27th, 1909, of cholera infantum, HENRY ROBINSON POWELL, beloved son of Rev. and Mrs. Charles H. Powell, aged 9 months and 10 days.

"Suffer the little children to come unto me."

MEMORIALS.

REV. DR. W. R. HUNTINGTON:

At a stated meeting, July 29th, of the Executive committee of the Anti-Imperialist League, of which Moorfield Storey is president and Erving Winslow secretary, the following votes were passed:

The Executive committee of the Anti-Imperialist League records with great sorrow the loss of the Rev. Dr. WILLIAM REED HUNTINGTON, a sympathetic and helpful member for many years of the official body of the league. Dr. Huntington had a firm belief in that unity of the race only to be attained through liberty for the development of individual and national life among our own people and in foreign lands, and in this belief he gave consistent support to the principles of the league and unfailing inspiration to its counsels.

That this minute be published in the usual way and communicated to Dr. Huntington's family.

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

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

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

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.

UNIVERSITY trained Churchwoman wanted for laboratory instructor in Chemistry, Physics, and Biology in Miss WOODBERRY'S SCHOOL FOR GIRLS, 428 Peachtree Street, Atlanta, Ga.

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

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

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

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

POSITIONS WANTED.

POSITION WANTED as Housemother or Assistant in Children's Home by Churchwoman of education and experience. Trained in the work. Good disciplinarian. Address: CHILD-LOVER, care LIVING CHURCH, Milwaukee, Wis.

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

EXPERIENCED Organist-Choirmaster desires post. United States or Canada. M.A. Cambridge; Mus. Bac. Oxford; Fellow Royal College of Organists; Recitalist. Highest references, clerical and musical. Age 40. Address: C. E. LEATHES, Reedham Rectory, Norfolk, England.

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

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

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

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

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

FINANCIAL.

WANTED, \$2,500, five years, on or before, at 6 per cent net, to retire present mortgage and make improvements that will put our parish in shape to do splendid work in a growing locality in Minneapolis, Minn. Security easily \$5,000. For particulars write WILLIAM MELVILLE, Senior Warden, 2513 Fremont Avenue North, Minneapolis, Minnesota.

PARISH AND CHURCH.

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

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

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

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

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

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

UNLEAVENED BREAD.



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

ALTAR BREAD
 Samples and Price List sent on application
 ADDRESS, SISTER IN CHARGE ALTAR BREAD

COMMUNION BREADS and Scored Sheets. Circular on application. Address Miss A. G. BLOOMER, Montrose, N. Y.

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

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

CHURCH EMBROIDERY.

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

CHOIR EXCHANGE.

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

PUBLIC ACCOUNTANTS.

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

HEALTH RESORTS.

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

SHOPPING.

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

RELIGIOUS PUBLICATIONS.

EARNEST people should read "MOUNTAIN PATHWAYS," by Hector Waylen, a study in the text and teachings of the Sermon on the Mount, psychological and practical, with a new translation and critical notes. Introduction by Prof. F. C. Burkitt, D.D., of Cambridge, England. Mailed from the author, \$1.50. Box 283, Atlantic City, N. J.

CHURCH SERVICES AT SUMMER RESORTS.

NEW HAMPSHIRE.

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

NEW JERSEY.

ATLANTIC CITY AND SUBURBS.

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

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

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

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

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

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

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

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

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

NEW YORK.

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

APPEALS.

EPHAPHATHA REMINDER AND APPEAL.

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

EPHAPHATHA APPEAL.

Prayers and offerings for the Church Work among the Deaf in the dioceses of Chicago, Milwaukee, Fond du Lac, Minnesota, Quincy, Springfield, and Michigan City are desired on the Twelfth Sunday after Trinity, August 29, 1909. Rev. GEORGE FREDERICK FLICK, 1061 East Fifty-fifth Street, Chicago, Ill.

COLUMBIA INSTITUTE, COLUMBIA, TENN.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment, it has held its own, and to-day it is a blessed witness to Christ and a power for good. We appeal to all the alumnae and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our chapel and the creation of an endowment fund, as a thank-offering for seventy-five years of service.

(Signed)

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

NOTICES.

More than 1,000 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent,

THE BOARD OF MISSIONS

for all or part of their stipends. Full particulars about the Church's Missions can be had from

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

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

INFORMATION AND PURCHASING BUREAU.

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

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

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

THE LIVING CHURCH

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

NEW YORK:

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

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

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

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

WASHINGTON:

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

ELIZABETH, N. J.:

Franklin H. Spencer, 947B, Anna Street.

ROCHESTER:

Scranton, Wetmore & Co.

CHICAGO:

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

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

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

LONDON:

A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus. (English agency for all publications of The Young Churchman Co.) G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

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

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

The Basis of Ascendancy: A discussion of certain principles of public policy involved in the development of the Southern States. By Edgar Gardner Murphy. Author of The Present South. Price, \$1.50 net.

PAMPHLETS.

Corporation of the Church House. Incorporated by Royal Charter, 1888. Twenty-first Annual Report. Presented at the Annual General Meeting, Thursday, June 24th, 1909.

DR. SMITH'S RELIGIOUS EDUCATION.

WRITING in Book News Monthly of Religious Education, by Rev. Dr. Wm. Walter Smith, the Rev. J. R. Miller, D.D., says:

"There is now a widespread interest in this country on the subject of religious education. For a number of years the Religious Education Association has been an active organization and has done much to kindle interest and to advance the cause which it represents. Rev. William Walter Smith has brought out a valuable book entitled Religious Education, which aims to cover the entire field. It is meant to be a comprehensive textbook. The author says that it is the outcome of a wide demand for a complete handbook covering all phases of religious education in the church. There was no such book extant. It took a library of some thirty or more volumes to cover the whole field, as laid down in the standards for teacher-training. This meant laborious and costly research for students. The preparation of this new textbook is meant to gather the results of study from the whole field and to present them in a single volume for the use of leaders of teacher-training classes and for other workers in the same lines. Mr. Smith's book considers first the scope and aim of religious instruction—the why of teaching; the teacher, his character and training—the who of teaching; the child and child study—the whom of teaching; the lesson and its preparation—the wherewithal of teaching; the curriculum—the what of teaching; the class—the how of teaching; the school—the where of teaching; and the history of religious education—the source of teaching. Thus the entire ground of the subject is gone over.

"There never has been such widespread interest in the matter of religious teaching as there is at the present time. The Sunday-school leaders have waked up to the fact that their work has not been done in the most thorough and effective way in the past, and there is a strong demand for improvement all along the line. A number of new books on teacher-training have been brought out in the last few years, and teacher-training classes have been organized all over the country. This promises well for the future work of religious education. It must be done better than it has been done in the past. It would seem that Mr. Smith's book covers the ground well, and no doubt it will prove of great value to those interested in this important movement."

Published by The Young Churchman Co., Milwaukee. 8 vols., cloth, \$2.00; by mail \$2.20

UNFINISHED WORK.

WE shall all leave unfinished work, says the Catholic Citizen. The lives of literary men illustrate this. Crawford was busy on a History of Italy. It will never be finished. Buckle did not finish his History of Civilization on which he had worked for twenty years; neither did Prescott finish his History of the Reign of Phillip II. Those of us who have the collected works of Dickens and Thackeray will note that the Mystery of Edward Drood was never finished by Dickens, and Thackeray had gotten only to the end of seven chapters of his Denis Duval. Scott died before he finished The Siege of Malta, and Robert Louis Stevenson left St. Ives unfinished. Death called Spenser before he had quite completed the Faerie Queen; Coleridge, before he had finished Cristabel; Keats before he had finished Hyperion, and so on. But the world lives and moves and—forgets.

THE Church of Jesus Christ should not go through the world hat in hand like a beggar. The state demands taxes; the lodge, dues; the club, assessments; but the Church coughs apologetically and holds out a hand.—The Lutheran.

THE CHURCH AT WORK

SUNDAY SCHOOL CAMPAIGN PROPOSED IN LEXINGTON.

THE JULY number of the *Diocesan News* of the diocese of Lexington is given over to a vigorous pronouncement by the Bishop upon the necessity of a "campaign for the Sunday school." Bishop Burton recalls to his readers the serious danger to the Church if no children are to be trained up, and declares that the Sunday schools ought not to be content with merely training the few children that come naturally to them, but should go into their respective communities for the children not otherwise provided for. He states several examples of how this has already been worked successfully. One of these examples is at Ashland, Ky., where the matter has been thoroughly gone over with the result of attendance very greatly increased. He gives other examples showing what can be done, where a real attempt is made. He commends Saturday sewing schools as well. He asks, however, for a diocesan Sunday school campaign that shall not take the form merely of reviving an almost defunct organization, already in existence on paper, but which consists of men and women doing real work. He impresses the great need for a field secretary, who ought to be found, he thinks, in the field itself. He would prefer a clergyman, but a layman would be satisfactory; and if no "Episcopalian having these qualifications can be secured" he would be ready "to accept the services of some broad and spiritually-minded layman from one of the denominations." He reminds his readers how much greater progress has been made in Sunday school work in other Christian bodies than in the Church. "Were I a king and anaemic," he says, "I should welcome transfusion of the blood of a stalwart, sound and healthy peasant. If I were monarch of a small kingdom, though I believed in the divine right of kings and belonged to a dynasty eighteen centuries old, I should welcome alliance with the newly-founded republics surrounding me, if thereby my realm might absorb some of their spirit of enthusiasm, some of their vigorous vitality and aggressive energy, might learn some of their new and effective methods; and, more than all, might have their fellowship, with its inspiration and strength, in a united progress toward the redemption of all nations and the uplift of the peoples of the earth." His earnest recommendation in conclusion is that money be appropriated for the expense of a field secretary and that Advent offerings be invited for the same object.

The legislation which he desired was taken in the Diocesan Convention.

PATRONAL FESTIVAL OF ST. JAMES', CLEVELAND.

THE REV. GUY L. WALLIS, rector of St. James' Church, Cleveland, Ohio, arrived home from a seven weeks' holiday in Europe, provided for him by his congregation, in time for the patronal festival of the parish, July 25th. At 7 o'clock there was a general Communion of the people, at which over half the entire number received the Blessed Sacrament, an exceptional record for midsummer. Afterward the congregation gathered at the rector's house for breakfast, which was a joyous occasion. At 10:30 there was a sung Eucharist with incense. In this parish there is no stated choir. The people rehearse as a whole and have attained considerable skill in rendering the music. A simplified form of the St. Cecilia Mass was rendered with a hearti-

ness and religious feeling seldom exceeded. The offerings of the entire day were given to missions, and amounted to \$350, one-half being sent to the Rev. J. A. Staunton, Jr., in the Philippines, and the other half to the Holy Cross community for the Sisters' home recently destroyed by fire in Tennessee. The parish numbers 120 communicants, and is united to a man for Catholic work.

ARRANGEMENTS AT BERKELEY.

ARRANGEMENTS for next fall's work at Berkeley Divinity School, Middletown, Conn., include the lectures of the Mary Fitch Page foundation to be given by the Rev. Lucius Waterman, D.D., rector of St. Thomas' Church, Hanover, N. H., in February. The subject has not yet been stated. Dr. Waterman is a graduate of Trinity College, Hartford, and of Berkeley, and an author of note within the Church. There will again be, as last year, a series of lectures on homiletics by the Rev. Dr. C. L. Slattery of Springfield, Mass., and a course in law by Burton Mansfield of New Haven.

MICHIGAN DIOCESAN SEAL.

THE NEW SEAL of the diocese of Michigan is shown in the accompanying illustration. The seal was adopted at the last dio-



cesan convention, being designed by Mr. La-Rose, a distinguished expert of Cambridge, Mass., and recommended by a committee of which the Rev. William L. Torrance was chairman.

MIDSUMMER MISSIONARY MEETINGS IN MICHIGAN.

DURING the month of July the Rev. Dr. John Henry Hopkins, secretary of the Fifth Missionary Department, accompanied by Mrs. Hopkins, spent eighteen days in the diocese of Western Michigan, holding services or missionary meetings at the following points: South Haven, Marshall, St. Joseph, Benton Harbor, Ottawa Beach, Saugatuck, Grand Haven, Big Rapids, Petoskey, Harbor Point, We-que-ton-sing, Charlevoix, Traverse City, Ionia, Allegan, Niles, and Grand Rapids (at the pro-Cathedral and at St. Paul's). At Ottawa Beach, Charlevoix, Traverse City, Ionia, Petoskey, and Grand Haven the afternoon meetings were held on porches or in private residences or cottages, and were followed in several instances by services in the churches, in the evening. At Petoskey, Harbor Point, and We-que-ton-sing these meetings were attended by the Rt. Rev. D. S. Tuttle, D.D., Presiding Bishop. Bishop Tuttle conducted the service entirely at the We-que-ton-sing Casino, on the afternoon of the Sixth Sunday after Trinity, Dr. Hopkins preaching the sermon.

At Niles, on Sunday afternoon, July 24th, Mr. and Mrs. W. W. Dresden threw open their spacious grounds at "Castle Rest," and

invited a large gathering to a lawn party, the addresses by Dr. and Mrs. Hopkins being given out of doors under the shade of the trees. Among those present were the ministers of the Methodist and Presbyterian congregations of Niles. At Big Rapids the Presbyterian minister advertised in both the daily papers of the town that his prayer meeting would be omitted on the evening of Dr. Hopkins' visit, so that he and his congregation might attend the missionary service at St. Andrew's Church, of which the Rev. Wm. A. Henderson is rector. The service at St. Mark's pro-Cathedral, Grand Rapids, was largely attended on the morning of St. James' day, the United States Ambassador to Japan being in the congregation. That same evening St. Paul's Church, Grand Rapids (the Rev. L. R. Vercoe, rector), was crowded to the doors, despite the warm weather, and the offering was a liberal one. Bishop McCormick and Dean R. H. Peters assisted the Rev. L. R. Vercoe in the service, the Bishop introducing Dr. Hopkins in a preliminary address.

The Grand Rapids committee in charge of the programme for the forthcoming Missionary Council of the Fifth Department, which is to be held in that city on October 18th, 19th, and 20th, has been hard at work for some weeks, and the elaborate preparations for a successful and varied programme are well in hand. A separate programme for Woman's Auxiliary members is being arranged for October 20th.

The reports of offerings from congregations for general missions (as distinct from the gifts through the Sunday schools and the Woman's Auxiliary branches) showed, on July 1st, a net increase for the whole Fifth Department of about \$4,075 as against the total sum received last year by July 1st. The whole amount given by July 1st this year was \$24,430.50, every diocese but two out of the twelve in the Department having increased its gifts this year. There are nearly 800 congregations in these twelve dioceses, including the unorganized missions. By July 1st 287 of these had increased their entire gifts of the last fiscal year (a few of them having repeated, though not increased, these gifts), while 130 congregations had given nothing. A strong effort is being made by the Executive committee of the Department to have as many as possible of these 350 congregations make some gift, even if it must be perforce a small one, before the 1st of September.

The Rev. Dr. and Mrs. Hopkins spent three days in the diocese of Marquette, from August 1st to 3d, closing with the annual meeting of the Marquette diocesan branch of the Woman's Auxiliary at Ishpeming on Tuesday, August 3d. They went east on August 4th to their bungalow at Grand Isle, Lake Champlain, Vermont, to remain until after the September meeting of the Board of Missions.

THE SITUATION DEFINED.

THE REV. RICHARD H. GUSHEE, editor of the *American Catholic* and president of the Catholic Club in the diocese of Los Angeles, Calif., preaching at St. Philip's Church, Cambridge, Mass., this summer, said that the recent utterances of Dr. Eliot, Prof. Toy, Dr. Gannett, Mrs. Bellows, Prof. Foster and the "heretics" in the various "evangelical" denominations are "a distinct advantage." "They make plain," he adds, "an attitude hitherto somewhat obscure. Dr. Francis Abbott, pastor of the Unitarian Church in Dover, New Hampshire, nearly fifty years

ago, afterward substitute professor of philosophy in Harvard College, stated that the term *Christian* could not be fairly applied to him; that he was not a Christian. Dr. Abbott saw danger in the deification of any particular remarkable man. All this clarifies the atmosphere, and Christians themselves can more easily define their position: they believe exactly what these other well known persons do not believe. It may be convenient for some who have hitherto supposed themselves Christians to remove into their more congenial camp, its boundaries being now so well described."

WRECKED CHURCHES IN TEXAS.

THE ACCOMPANYING illustrations show some of the effects of the terrible storm that visited the Gulf Coast on Wednesday, July 21st. The first of these churches is St. John's, Columbus, of which the Rev. William Hart is priest in charge. The building



WRECK OF ST. JOHN'S CHURCH, COLUMBUS, TEXAS.

had recently been newly covered and a tower built at the front entrance, which is now a pile of debris. The second illustration shows the wreck of St. Mark's Church and school at Bay City, where the property was valued at \$8,000, upon which there was no insurance applying to losses of this character. The Rev. John Sloan, priest in charge, also suffered a heavy personal loss, a large part of his library, manuscripts, and valued papers having been blown entirely away. St. Thomas' Church, Wharton, was also seriously damaged. These are places in the diocese of Texas. In some sections the storm was more severe than in 1900, although but few lives were lost.

A CORRECTION.

THE LOCATION of Middlebury College was inadvertently stated in a recent number of THE LIVING CHURCH as Burlington, Vt. It is in fact located at Middlebury, Vt.

SUDDEN DEATH OF A CANADIAN PRIEST.

ONE OF THE oldest and best known of the clergy of the diocese of Niagara, Canada, died suddenly in Hamilton, Ont., July 21st. The Rev. Canon GEORGE A. BULL. He had been quite feeble for some time but was able to be about and was going for a walk in the town when he fell unconscious in the street and died almost immediately. Canon Bull was eighty-one years old and was born in Ireland.

RECENT DEATHS AMONG THE CLERGY.

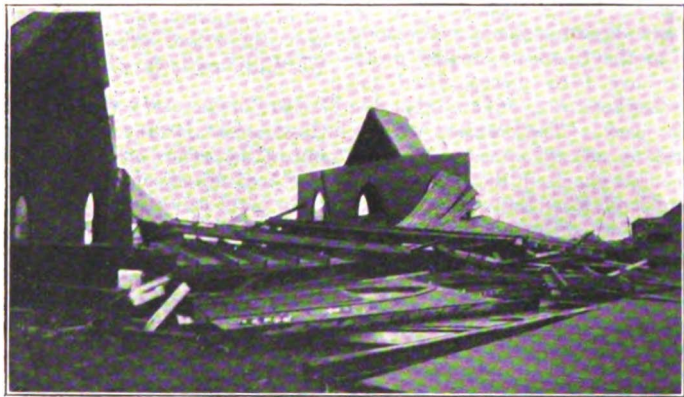
THREE of the clergy have recently passed from the Church Militant to the Church Expectant: the Rev. HENRY LANDON DERBY, the Rev. ROLAND E. GRUEBER, and the Rev. CARLOS SLAFTER.

THE REV. HENRY LANDON DERBY, rector since 1903 of St. Andrew's Church, Lawrenceville, Va., died on July 20th at his home in that city. The whole of his clerical life had been spent in the Old Dominion, he having served churches in Sussex and Southampton counties, at Lancaster and Suffolk, in Nansemond county. St. George's and Accomac parish, and at Petersburg, in the order given. He was ordered deacon in 1872 and priest in 1873 by Bishop Whittle.

THE REV. ROLAND E. GRUEBER, rector of the Church of the Resurrection, Hopewell Junction, N. Y., died suddenly on July 4th, in Germany. He was ordered deacon in 1879 by Bishop Perry, and advanced to the priesthood in 1887 by Bishop H. C. Potter. His first work was as assistant in Grace parish, New York City, in 1880-81, and he then served successively at St. Michael's and St. Thomas' in the same city. In 1892 he be-

MEMORIALS, GIFTS, AND BEQUESTS.

ON SUNDAY, August 1st, in St. Paul's Church, Toledo, O. (the Rev. J. C. Ferrier, rector), was blessed and carried in procession a handsome and costly brass processional cross, the gift of Mr. Francis B. Swayne of New York, formerly of Toledo, and one who gave generously to build St. Paul's Church twenty years ago. The twentieth anniversary of the laying of the cornerstone was observed last May, and it is to commemorate this event that the cross was given. It is from the Geissler Christian Art Institute of New York. On the reverse side are the symbols of the four Evangelists, with the *Agnus Dei* at the intersection of the arms. On the obverse are two adoring angels; the I. N. R. I., with a small cross surrounded by a crown of thorns, at the intersection of the arms. On the twentieth anniversary of the laying of the cornerstone, with the exception of the anniversary services in May, when a cross was loaned for the occasion by Trinity parish, this is the first time a processional cross has been used in St. Paul's Church. To mark the twentieth anniversary Mr. Frank Harrison met the expense of decorating the parish hall and Sunday school room, and Mrs. Harrison presented a complete set of altar linens. Mr. and Mrs. Harrison are recent additions to the parish and have done much to aid in building up the work. Mr. Alfred Kell met the expense of decorating the primary room, and Mr. George Wolfe donated a gas range for the kitchen. Mrs. Colburn and Mr. M. Young met the expense of the anniversary souvenir books. A Book of Remembrance is being prepared which will contain the names of all who gave towards the twentieth anniversary fund. It is hoped by December 9, 1909, the date of the consecration, that the



WRECK OF ST. MARK'S CHURCH AND SCHOOL, BAY CITY, TEXAS.

came rector of Christ Church, Cleveland, Ohio, remaining there until 1901, when he took up work at Holy Cross Church, New York.

THE REV. CARLOS SLAFTER, a non-parochial clergyman of the diocese of Massachusetts, educator and author, died after a brief illness at his home at Hyde Park, Mass., on July 19th, aged 83 years. He was educated at Thetford Academy and Dartmouth College, and Trinity College, Hartford, Conn., conferred the M.A. degree upon him in 1867. He was ordered deacon in 1865 by Bishop Eastburn, but owing to poor health was unable to take up parish work, and devoted himself to teaching. For forty years he was master of Dedham (Mass.) high school, wrote several historical works and pamphlets, and as a speaker he was much in demand. The late Rev. Dr. Edmund E. Slafter, for many years registrar of the diocese of Massachusetts, was his brother. His widow, a son, Theodore E. Slafter, and a daughter, Mrs. Calvin Countryman of Rockford, Ill., survive him.

remaining \$200 floating indebtedness will be wiped out.

A MEMORIAL WINDOW, the first of a series, illustrating the history of the Church from its first beginnings until now, will be given to St. Thomas' Church, Washington, D. C., by A. P. Crenshaw. The window will illustrate St. Joseph of Arimathea as one of the traditional founders of the Anglo-American Church. As such St. Joseph will be represented with a model of the Holy Grail, the chalice with which our Lord is said to have celebrated the Holy Eucharist on the night of His betrayal, and which St. Joseph carried into Britain to Glastonbury, where he founded the Church and planted the Glastonbury thorn, the tree which blooms at Christmas time. Both Glastonbury Abbey or Church and the thorn, as well as the Holy Grail, will appear in the window, which will begin the series of sixteen in number.

A BEREDEDOS of handsome design has been placed in St. John's Mission, Harbor Springs, Mich. This enrichment of the interior was designed by H. V. Von Halst of Chicago, the

work having been executed by the Schmeizer & West Co. of Chicago. In suitable niches at each end are statues of Christ and St. John the Evangelist, which were carved by W. F. Ross of Boston. The reredos is a gift from Miss Louise E. Kimball of Chicago and is a memorial to her sister, Alma L. Kimball. It was solemnly blessed by the Rt. Rev. Daniel S. Tuttle, D.D., on the Sixth Sunday after Trinity. Since last December St. John's Mission has been under the care of Rev. W. J. Bedford-Jones, rector of Emmanuel Church, Petoskey.

A GENEROUS friend of St. David's Chapel, on the Conduit road, Washington, D. C., has given the money to purchase a new site, and the sacred edifice will shortly be moved to the new location at the corner of Conduit road and the proposed Nebraska Avenue.

OWING TO the generosity of a parishioner a new altar will be placed in St. Margaret's Church, Washington, D. C. The same parishioner will also donate an east window; this will not, however, be in place before All Saints' Day.

A BEQUEST of \$200 has been left to the Church of the Messiah, Providence, R. I., by Mrs. Elizabeth Scoweroft. It will go toward the endowment fund.

PAROCHIAL IMPROVEMENTS.

THE RENOVATION of Grace Church, Stafford Springs, Conn., has just been completed. The floor has been stained dark and treated with wax, and the main alley carpeted in a rich brown, harmonizing with the pews and other furniture. The walls and ceiling are retinted in tones of brown, and the chancel floor tiled in dark brick red, with a border of cream brown. A heavy black walnut altar rail, with old brass supports, a black walnut Litany desk, chairs in the sanctuary for the servers, and new kneeling-stools are among the additions to the furniture, beside which four windows have been placed, from the works of the Gorham Co., as are also the rail and the desk. The center window in the chancel is of the Ascension, with figures of attendant angels in the side panels; these are the gift of Mrs. Edward R. Brown and the Misses Brown, in memory of the late Rev. Edward Rutledge Brown, rector of the parish, 1892-5. The double panel above the font is filled by a large and fine window figuring of Christ blessing little children, the gift of Mrs. Nancy M. Chamberlin, in memory of her husband, J. F. Chamberlin, for years warden, treasurer, and strong supporter of the parish, who died in 1907. The Litany desk is a memorial to the late Rev. William Morrall, who died as rector of the parish in 1907, a gift of the members of the Masonic lodge and chapter in Stafford Springs. The altar rail is a gift from the children of John Dobson, in his memory, who was the first to seek the establishment of the mission there, in 1872. It was in memory of Mr. Dobson's granddaughter, Mrs. Mary J. Atkins, that the processional cross was, last year, presented by her mother. The present rector is the Rev. R. M. D. Adams. The church has had a prosperous year, and the beauty of the services has steadily increased, wherein much assistance is given by the vested choir, which began its duties at Easter, 1908. The standard of reverence and doctrine inculcated invite to a deeply spiritual life.

THE PARISH HOUSE being erected by Grace Church, Port Huron, Mich., will be first-class in every respect and will fill all modern requirements. The foundation stone was laid on July 26th. The chapel is to be of white cut stone, stands out from main building, properly orientated and will have a seating capacity for sixty. In the basement of the church house proper (white brick) will be furnace rooms and space for gymnasium,

bowling alley, and bath. On the first floor there will be primary department, rector's study, two class rooms, and offices; on the second floor the auditorium, seating 260. There will also be a kitchen on each floor, cut off from the building by fireproof walls. The building as a whole is to be fireproof. George L. Harvey, one of the vestrymen of Grace Church, is the architect.

GROUND was broken on July 21st for a combination parish house and chapel for St. Stephen's, a mission of St. John's Church, Jersey City, N. J. The chapel will seat 400 people, and there will be ample room provided for Sunday school rooms, guild rooms, etc. St. Stephen's is in a prosperous condition and has over 300 communicants and a Sunday school of 250 scholars and teachers. The Rev. S. E. Sweet will give his full time to the development of the mission. The rector is the Rev. George D. Hadley.

THE CORNERSTONE of the new St. Thomas' Church, Bethel, Conn. (the Rev. Henry Macbeth, rector), was laid with appropriate ceremonial on the afternoon of July 24th by the Rev. Storrs O. Seymour, D.D., president of the Standing Committee of the diocese, in the absence of the Bishop. Two boxes were placed in the stone, one being the old box from the cornerstone of the previous church, and among the contents of the other were copies of the Book of Common Prayer, the current *Living Church Annual* and *THE LIVING CHURCH* of date July 24th.

A LEGACY of \$1,000, from Mrs. Joseph Wilcox of Philadelphia, which was paid over last week, forms the nucleus of a fund for the enlargement of All Saints' chapel, Chelsea, Atlantic City, N. J. The seating capacity is proving to be inadequate. Over \$1,500 was recently raised to clear off the debt resting on the chapel, and plans are being drawn to build a mission church as soon as the necessary funds are subscribed. The Rev. John W. Williams is in charge of the work.

ST. MARGARET'S CHURCH, Washington, D. C., is closed for the summer owing to its being in the hands of the builders, an addition to the edifice capable of furnishing about 150 more seats being in course of erection. With these new seats St. Margaret's can readily accommodate 900 persons. The cost of the improvements will be in the neighborhood of \$5,000. The reopening is expected to take place on the first Sunday in October.

AT BRADENTOWN, FLA., the center of a mission field embracing several small places along the banks of the Manatee river, the cornerstone of the new Christ Church was recently laid, the rector, the Rev. A. C. Killheffer, and the Very Rev. L. A. Spencer, Dean of St. Luke's Cathedral, Orlando, officiating. The town is rapidly growing in population.

A PLAT of ground, 48x110 feet, adjoining All Saints' Church, Philadelphia, has been purchased by the Church for the sum of \$4,000, and architects have prepared plans for a parish building, which will shortly be erected.

ATTACKED BY BANDITS.

THE FOLLOWING, which appeared in the daily papers of last Saturday, refers to the distinguished founder of the Brotherhood of St. Andrew:

"Barmen, Rhenish Prussia, July 30.—While on his way today to attend the world's conference of Young Men's Christian Associations, James L. Houghteling of Chicago was set upon by thieves on the Italian frontier. He beat off five of the robbers with his fists, sending one to the hospital and arresting two others. Mr. Houghteling is an old-time Yale university baseball player."

THE NEW CALVARY CHAPEL, WASHINGTON, D. C.

IT IS A matter of great regret that just as the Rev. F. I. A. Bennett, priest in charge of Calvary Chapel, Washington, D. C., should have completed his new church he should collapse and be ordered away immediately. He has done excellent work at Calvary and the new church will be a memorial of his activities and popularity in the years to come.

The new building will hold some 250 people and has cost \$9,000, most of which has been met by the congregation itself. A memorial pulpit has been erected, and Bishop Harding has given a sanctuary chair in memory of Mrs. Harding, while the splendid oak altar is the gift of the Rev. Mr. Bennett and Mr. Charles E. Lane. There is in connection with Calvary a first class parish hall capable of holding 200 people, with complete up-to-date equipment. This mission has property values at \$14,000. Industrial classes for alley children are carried on here with great success under the superintendence of Mrs. A. F. Freeman.

PROGRESS OF THE OHIO EPISCOPATE ENDOWMENT FUND.

THE REV. HENRY E. COOKE, financial secretary of the Bishop Leonard Episcopate Endowment Fund, announces that the total subscriptions to the fund now amount to \$6,280.41. This fund, as its name implies, is being gathered for the purpose of endowing, or rather completing the endowment, of the episcopate in the diocese of Ohio. It is planned to present it at Trinity Cathedral, Cleveland, on October 12th, the twentieth anniversary of the consecration of Bishop Leonard. It is confidently expected by the Rev. Mr. Cooke that the work of raising the fund in the larger parishes of the diocese will not be done until September.

THE COLORED WORK IN MEMPHIS.

THE CHURCH work in Memphis, Tenn., is making excellent progress under the leadership of the Rev. E. Thomas Demby, who took charge of Immanuel Church about eighteen months ago. Large congregations attend the services; the communicant list and Sunday school are steadily increasing in membership. The congregation is at a great disadvantage as far as a church building is concerned. For more than a year on account of the sale of the old place of worship, Immanuel Church people have had no special abiding place, but have been ever faithful.

On Friday, July 30th, the office for the breaking of ground for a new church was chanted by a full vested choir on a new site, where will soon be built a fine brick church with stone trimmings. Dean Morris, Archdeacon Hildebrand, the Rev. Prentice A. Pugh and the Rev. H. W. Wells took part in the service and addressed the large congregation. The new church is to be ready by the First Sunday in Advent.

CRITICAL ILLNESS OF MRS. SCARBOROUGH.

MRS. CATHERINE E. T. SCARBOROUGH, wife of the Bishop of New Jersey, is ill at her summer residence, Spring Lake, N. J., and is said to be in a critical condition.

Mrs. Knight, her daughter, and widow of the late Bishop of Western Colorado, has been summoned to her mother's bedside. Previous to her marriage, Mrs. Scarborough was Miss Catherine Elizabeth Trivett, a great-granddaughter of the late Dr. Burhans, well known in church circles. The Bishop and Mrs. Scarborough were married May 23rd, 1865, while Dr. Scarborough was rector of the Church of the Holy Comforter, Poughkeepsie, N. Y.

SEND ADDRESSES OF COLLEGE MEN.

THE Brotherhood of St. Andrew is anxious to get the full name, home address, and full college or school address of every Churchman or boy who expects to enter any college or boarding school in the United States next autumn, and to know as to each whether he is baptized, confirmed, and a communicant. The information is to be given by us to the College Chapter of the Brotherhood, the College Church Society, or the rector of the nearest parish, so as to diminish as far as possible the number of young men who are annually lost to the Church, and too often to any religious influences, in the transition from home or Church school to college or boarding school. Parents and rectors are asked to send such information, including the exact address of the young man's future room in college, to Brotherhood of St. Andrew, 88 Broad Street, Boston, Mass.

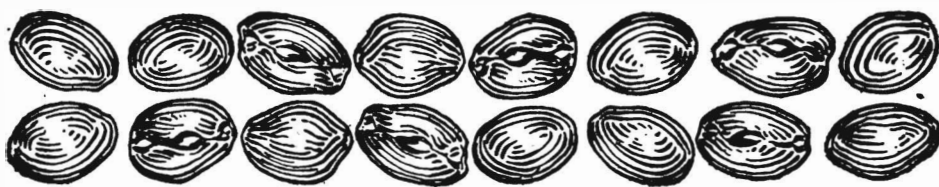
A HOME FOR DISABLED CLERGYMEN.

THE DIOCESE of California is taking the lead in the development of a plan to provide a home for disabled clergymen. A beginning has already been made towards providing such a home, at Pacific Grove, Monterey county, California, where land has been acquired, and a building and small endowment fund secured, through the generosity of the late Miss Margaret Tennant. The use of this property is limited to the clergy of the state of California, but it is intended to extend the benefaction to the clergy of the whole of the United States, if the plan should commend itself to those who are interested. Pacific Grove is on Monterey Bay and adjoins the famous Del Monte, offering, in every respect, an ideal retreat to those whose declining years render it impossible for them to continue their work in the ministry. The chairman of the committee having the matter in hand is the Rev. Hamilton Lee, whose address is Hayward, Calif.

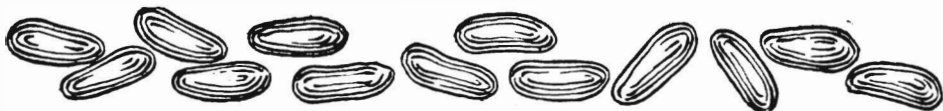
MORE OF THESE LAYMEN NEEDED.

FOR THE PAST ten years the Church of the Redeemer, one of the youngest of the Cleveland, Ohio, missions, has been holding its services in a frame church building, at the corner of Superior Avenue and East 108th Street. Several years ago the residence adjoining on Superior Avenue was purchased for a rectory. At the recent diocesan convention, held in Youngstown in May, this very promising work was formally admitted to union with the convention under the name of Christ Church, thereby perpetuating the dedication of a former Christ Church, located on Orange Street, which became extinct several years ago as a result of the inroads of business. The new Christ Church has also received the funds realized from the sale of the former parish, as well as the altar and chancel furniture. Under the vigorous leadership of the present rector, the Rev. Virgil Boyer, a new stone and concrete church is in progress of erection, the frame building which has heretofore served jointly for church and parish house having been moved to a location in rear of the rectory. The spirit of the congregation may be seen in the following incident: When plans were prepared and contracts let for the new church, no contractor could be found who would undertake the work of laying the foundation within the time limit specified. The rector thereupon consulted with the men of the parish and they decided to undertake the work themselves. Under the personal direction of the Rev. Mr. Boyer and the junior warden of the church, who is a building contractor, the excavation for the building was made and the concrete foundation laid. The work was successfully completed in ample

Puffed Wheat—10c



**These Foods Are in Fashion
This Summer**



Puffed Rice—15c

Cereal foods, as you all know, are subject to fads and fashions. The favorites today are the foods shot from guns—the crisp, unique, delightful foods invented by Prof. Anderson.

We have to tease people to try these foods, because they are new and queer.

But wait till you try them. The folks at your table will do the teasing then.

For these are delightful foods. There never was anything like them.

Mammoth crisp grains, with their coats unbroken—so porous that they melt in the mouth.

Hearty foods, yet they don't tax the stomach. Every starch granule has been blasted to pieces, so the digestive juices act instantly.

Whatever you seek—healthfulness, heartiness or taste—no other cereals compare with them.

Prof. Anderson's Foods

You owe these foods to Prof. A. P. Anderson. And he owes them largely to accident.

He was seeking a way to break up starch granules so the digestive juices could get to them.

In cooking, baking or toasting, only part of the granules are broken. The aim of food experts has been to break all.

Prof. Anderson's idea was to explode them by steam. And the result, as expected, was to blast every granule to pieces. But he did not expect that this steam explosion would leave crisp and unbroken grains.

Exploded by Steam

In this curious process, the whole wheat or rice kernels are put into sealed guns. Then the guns are revolved, for sixty minutes, in a heat of 550 degrees. That heat turns the moisture in the grain to steam, and the pressure becomes terrific.

Then the guns are unsealed—the steam explodes. Instantly every starch granule is blasted into a myriad particles.

The kernels of grain are expanded eight times—made four times as porous as bread. Yet the coats are unbroken, the shapes are unaltered. They are delightful, digestible foods.

A Package Will Tell

One ten-cent package of the Puffed Wheat will tell you how much these foods mean to you.

Order it now, and submit it to a vote of your table.

If the children say, "We want these foods always," let them have what they want. For never were cereal foods created so good for them as these.

Sold by grocers everywhere.

Made only by the Quaker Oats Company

time for the work of erecting the building itself. About fifty men of the parish gave their time and labor to the work.

CHICAGO.

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

Thanks Extended.

THE Rev. A. H. W. ANDERSON, rector of All Saints' Church, Ravenswood, addressed the last meeting of the Men's Club of the Church of the Good Shepherd, Lawndale, Chicago (the Rev. J. W. Fogarty, rector), upon the "Persecution of the Clergy in Cromwell's Time," a most interesting and instructive address, for which the Men's Club desires to acknowledge its thanks.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Return of Rev. Dr. Niles.

THE REV. DR. AND MRS. CHARLES MARTIN NILES are returning to America after spending their vacation abroad. They were present at a garden party given by the Archbishop of Canterbury at Lambeth Palace. Dr. Niles was one of the speakers at a dinner given in the Cecil Hotel, London, for the purpose of bringing before the American people the need of purchasing homes for our ambassadors. There were present nearly four hundred representative Americans. He also preached several times in London churches.

GEORGIA.

F. F. REESE, D.D., Bishop.

Personal.

THE REV. G. S. WHITNEY, rector of St. Paul's Church, Augusta, will spend his vacation this month in a trip up the Great Lakes and in visiting friends in northern Michigan and Wisconsin. During his absence the Rev. A. E. Evison of Barnwell, S. C., will have charge of the parish.

HARRISBURG.

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

Appointment of Lay Readers—Sermons to Soldiers—Vacation Notes.

THE FOLLOWING lay readers have been appointed to the churches named: Harold Eugene Schmauss of Ascension Church, Brooklyn, in charge of St. David's, Delta; Mr. Shoemaker of Muncy and St. Stephen's College, Annandale, in charge of St. Michael's, Middletown; Malcolm De Pew Maynard of Williamsport, also of St. Stephen's College, has charge for the summer at Laporte; G. D. Graeff of the Philadelphia Divinity School, All Saints', Paradise; R. A. Selheimer of the General Theological Seminary, in charge of St. Andrew's, Shippensburg.

BISHOP DARLINGTON preached twice on Sunday, July 25th, at the Mt. Gretna Chautauqua, Mt. Gretna, Pa., and once to the Third and Sixth Regiments, N. G. P., who are encamped at Mt. Gretna. Dr. Floyd W. Tomkins was present in camp as chaplain of the First Regiment of Philadelphia.

THE REV. R. A. SAWYER, rector of St. Stephen's, Harrisburg, will spend his vacation in the month of August near Wilkes Barre, Pa.—THE REV. W. NORTHEY JONES, rector of Christ Church, Williamsport, will spend his vacation in Martha's Vineyard.

IOWA.

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

Debt Reduced of St. Paul's, Council Bluffs.

ON JUNE 27th Bishop Morrison visited St. Paul's, Council Bluffs, and confirmed a class of fourteen. On July 1st the mortgage indebtedness of this parish was reduced by a payment of \$1,000 from \$5,500 to \$4,500. This is the lowest amount the mortgage has

reached since the building of the church twenty-four years ago. A floating debt of several hundred dollars has been met in the last sixty days, and the parish is in the best financial condition for many years. On July 4th the Rev. H. W. Starr, former rector of St. Paul's, preached the baccalaureate sermon at the Sunday school commencement service, when six graduates were given diplomas.

KENTUCKY.

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

Work of Christ Cathedral—Vacations of the Clergy.

THE YEAR BOOK of Christ Church Cathedral, recently issued, shows progress in all of its many departments. Dean Craik in his annual address says: "By all means the most important event in the life of the Cathedral the past year was the Easter offering for missions; * * * The entire offering of the Cathedral on Easter, 1909, amounting to nearly \$1,800, was given to missions outside of our own diocese. * * * We have also given to general missions during the past year about \$2,000. Compared with previous records this is a large amount. We are most grateful. Such action is full of encouragement. It is much more than the Board of Missions has asked of us. And yet is it more than God expects from us?" The Cathedral congregation now consists of 840 communicants, not counting those of its parochial mission. All Saints'. The endowment funds total \$62,215 at the present market value of securities. There are eighteen active parish organizations, of which one of the newest and most prominent is the Cathedral House Guild; although organized only about three years ago, it has raised to date a sum slightly under \$20,000. During the past year, the total expenditures of the Cathedral have amounted to about \$17,000, not including those of the various parochial organizations.

A NUMBER of the clergy of the diocese are now away from home enjoying their vacation, but in practically all the parishes whose rectors are away the Sunday services go on as usual, and in no case have the weekly or semi-weekly celebrations been interrupted or lessened. Bishop Woodcock is now at his summer home at Leland, Mich., where he has been with his family since the middle of June. The Rev. John Mockridge, rector of St. Paul's Church, Louisville, and his brother, the Rev. W. H. Mockridge, rector of the Church of the Epiphany, Louisville, are spending July and August at their cottage in the Muskoka Lake district of Canada. The Rev. H. S. Musson, rector of the Church of the Advent, Louisville, has also gone to Muskoka Lake and to Toronto, Canada, to remain until the first part of September. The Rev. J. G. Minnigerode, D.D., rector of Calvary Church, Louisville, is taking a holiday with his family at Raleigh Springs, Va. The Rev. F. W. Hardy, rector of St. Stephen's Church, Louisville, is resting in the mountains of West Virginia, and the Rev. D. C. Wright, rector of Grace Church, Paducah, is at Flat Rock, N. C., where he is *locum tenens* during the months of July and August. The Very Rev. C. E. Craik, Dean of Christ Church Cathedral, is spending the summer at his country place on the river road, a few miles from Louisville, near enough for him to continue regular services and pastoral work.

MEXICO.

HENRY D. AVES, LL.D., Miss. Bp.

Progress at Guadalajara.

A CHAPEL in the hall of the American School at Guadalajara has been fitted up with simple but adequate furniture, and services are held there on Sundays and saints' days. As the building is not lighted, evening services are held in the chapel of the Spanish congregation. A class of six persons has been presented for confirmation; a Sunday

school has been established with an enrollment of twenty-two scholars; and a Woman's Guild has recently been started with a list of twenty-one members. A site for a church is needed now, in view of a prospective rise in property values, but cannot be bought for lack of means. The Rev. A. L. Burseson is in charge.

MILWAUKEE.

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

St. Mary's, Tomah, Freed from Debt.

ST. MARY'S CHURCH, Tomah, after hard work has succeeded, with the assistance of friends, in paying off its rectory mortgage. The church property is now free of all encumbrances.

NEWARK.

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

Personal.

THE Rev. A. C. FLIEDNER, rector of Trinity Church, Irvington, will spend the month of August at Green Lake, Wisconsin, visiting relatives at Argall Lodge.

NEW JERSEY.

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

Church Debt Wiped Out at Point Pleasant.

ON JULY 10th the last dollar of the standing debt on the parish of St. Mary's-by-the-Sea, Point Pleasant (the Rev. Harry Howe Bogert, rector), was paid. The prospects for this summer are very encouraging as more Church people are occupying the cottages than last year, with a corresponding increase in the congregations.

OHIO.

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

Summer Services in Cleveland—Notes.

MIDSUMMER finds the parishes of Cleveland in most cases maintaining but their morning services, although several, including Trinity Cathedral, have an afternoon service. A number of the parochial clergy are away on vacation, several being abroad. Bishop Leonard, who has spent the months of June and July at his summer home, "Kokosing," Gambier, Ohio, returned to Cleveland with the end of the month and was the preacher at the Cathedral on Sunday morning, August 1st. He will spend the month of August on vacation. Dean Du Moulin of the Cathedral, who has spent July in the East, also returned for services on the same Sunday and was the afternoon preacher at the Cathedral.

AFTER a ministry of nearly fifteen years as rector of All Saints' parish, Cleveland, the Rev. W. Rix Attwood has resigned that parish and after August 15th will devote all of his time to the growing mission of St. Peter's Church, High Bridge Park, Lakewood. The Rev. Mr. Attwood is an examining chaplain, and is an honorary canon of Trinity Cathedral, Cleveland. The work to which he will now devote his chief efforts was organized about eighteen months ago and is located in a most important and growing suburb of the city of Cleveland. It is destined in a few years to become one of the important rural parishes of the diocese. All Saints' Church, on the other hand, is located in a section of the city which is fast being given over to a non-English speaking population. The Rev. Mr. Attwood will continue in his office of editor of *Church Life* and his other diocesan activities.

HARVEY B. GAUL, for the past eight years organist and choirmaster of Emmanuel Church, Cleveland, has resigned and will spend a year in study abroad. Under his able leadership the choir of Emmanuel Church has been brought up to a state of high efficiency. Mr. Edward J. Robinson, a member of the parish, has been appointed to take temporary charge of the choir and music.

PENNSYLVANIA.

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

Vacations of Choirs and Clergy—Death of William Carson — Prominent Philadelphian Married in London, Eng. — Other News of Interest.

MANY of the church choirs are on their usual summer outing. That of St. Mary's, Ardmore, has its outing at Stone Harbor, N. J.; the choir of Holy Trinity, West Chester, is camping at Ocean City, N. J.; the mixed choir of St. Luke and the Epiphany, Philadelphia, spends its vacation at the Belmar, N. J.; the vested choirs of Holy Nativity, Rockledge, and St. Simeon's, Philadelphia, are at seaside resorts as usual.

MANY CLERGYMEN from distant dioceses are taking charge of various parishes in the diocese during the temporary absence of the rectors on their vacations. Archdeacon Hobbs of the diocese of Kansas has charge of Christ Church, Germantown; the Rev. E. T. Pancoast of the diocese of Milwaukee has charge of Calvary Church, West Philadelphia; the Rev. R. K. Yerkes of Nashotah House has been assisting the rector of St. Elisabeth's, Philadelphia, during the summer; the Rev. John F. Kirk of Maryland is officiating at St. Mary's, Wayne; the Rev. Dr. Correll of Japan is in charge of St. Mary's, Ardmore; the Rev. E. L. Osborne of Brooklyn and the Rev. Geo. M. Davidson of Ohio are also supplying in various parishes during the vacation period.

IN THE death on Monday, July 26th, of William Carson at his home, Glen Riddle, Delaware county, Calvary Church, Rockdale, lost an old and valued member. His burial took place from the church on Saturday afternoon, July 31st, with interment in the ancient cemetery surrounding the church, the rector, the Rev. J. F. Weinmann, officiating.

AT NOON on Tuesday, July 27th, the wedding of Mr. Rodman Wanamaker of Philadelphia and Miss Violet Cruger of New York was solemnized in St. Margaret's Church, Westminster, London. Mr. Wanamaker some time ago erected the magnificent Lady Chapel with its costly silver altar and other Churchly appointments at St. Mark's, Philadelphia, as a memorial to his first wife.

DURING repairs and alterations at the Church of the Holy Comforter, Nineteenth and Titan Streets, Philadelphia, the services on Sunday mornings are held in the parish house. A vesper service is held at sunset on the street in front of the church by the rector, the Rev. Wm. H. Graff.

THE Rev. THOMAS J. TAYLOR, in charge of the Church of the Advent, Kennett Square, was recently invited by the Board of Trustees of the Presbyterian church at Toughkenamon, which has been closed for some time, to conduct religious services in the building. He complied with the request on Sunday, July 25th, and his ministrations were well received by the congregation present.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Church of Our Saviour, Cincinnati.

THE Church of Our Saviour, Cincinnati (the Rev. Edmund A. Neville, rector), has just installed an up-to-date system of electric lighting, which adds greatly to the appearance and convenience of the church. During the summer a full schedule of services is maintained every Sunday, with an excellent attendance. The prospect is very bright for a strong, aggressive missionary effort in the parish in the fall.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.
Illness of Rev. John Sloan.

THE Rev. JOHN SLOAN, rector of St. Mark's Church, Bay City, is seriously ill, having been found unconscious. Worry over the loss of the church edifice and damage to his home is supposed to be a pre-disposing cause.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Personal Mention.

THE Rev. C. ERNEST SMITH, D.D., D.C.L., rector of St. Thomas' Church, Washington, preached in St. Bartholomew's Church, New York City, on Sunday, July 25th, as one of the special preachers for the summer season.

THE (Washington) National Guards go to Boston for the maneuvers on August 12th. The Rev. George F. Dudley, rector of St. Stephen's, will accompany them as chaplain.

THE Rev. E. BUCK, rector of St. Paul's Church, Rock Creek, is spending his vacation at "Mountain Lake," a Virginia summer resort. Mr. Buck will hold service in the hotel each Sunday.

THE RECTOR of Anacostia will spend his vacation at Colonial Beach, and he will probably be present at the laying of the foundation stone of the new church which is shortly to be built there. During his absence his place will be supplied by the Rev. J. A. Gillfillan of Washington.

WESTERN MICHIGAN.

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

Memorial Service for Dr. E. H. Van Deusen — Services at Holland.

A SPECIAL memorial service was held in St. Luke's Church, Kalamazoo, on Tuesday evening, July 27th, for Dr. E. H. VanDeusen, long a prominent citizen of that city and a devoted member of the parish, who recently departed this life. Through the generosity of Dr. VanDeusen St. Luke's possesses one of the largest and best appointed parish houses in the state of Michigan, this property being a gift from him and Mrs. VanDeusen about

GOT TO

Have Sharp Brains Nowadays or Drop Back

The man of to-day, no matter what his calling, needs a sharp brain, and to get this he needs food that not only gives muscle and strength but brain and nerve power as well.

A carpenter and builder of Marquette, who is energetic and wants to advance in his business, read an article about food in a religious paper and in speaking of his experience he said:

"Up to three years ago I had not been able to study or use my thinking powers to any extent. There was something lacking, and I know now that it was due to the fact that my food was not rebuilding my brain.

"About this time I began the use of Grape-Nuts food, and the result has been that now I can think and plan with some success. It has not only rebuilt my brain until it is stronger and surer and more active, but my muscles are also harder and more firm, where they used to be loose and soft, and my stomach is now in perfect condition.

"I can endure more than twice the amount of fatigue and my rest at night always completely restores me. In other words, I am enjoying life, and I attribute it to the fact that I have found a perfect food." Read "The Road to Wellville," in pkgs. "There's a Reason."

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

MERIT and INTEGRITY
have Sustained
the High Reputation of
BORDEN'S
EAGLE BRAND
CONDENSED MILK
for **50** years



BOVEE FURNACES
At Manufacturers' Prices
Save one-half of the cost and more than one-third of the fuel. Send for catalog and plans.
BOVEE FURNACE WORKS, 74 Cedar St., Waterloo, Ia.

Our Most Popular
Bonds

We make a specialty of bonds secured by first liens on valuable farm lands. Some of them are tax liens—municipal obligations.

They pay 6 per cent—a higher rate than can now be obtained on any other large class equally well secured.

They are issued in denominations of \$100, \$500, and \$1,000, so they appeal to both small and large investors.

Short time or long time, as you prefer.

We sell a general line of municipal, railroad and other public utility bonds, but we consider these particular bonds the most attractive in the market. They are preferred by a large majority of our customers—people who know about them.

We have written a book about these bonds—a book of unbiased facts and clear information. Every investor, small or large, owes to himself its perusal. The book is free. Simply write us a postal, or send us this coupon. Please do it now.

Troubridge & Niver Co.

(Established 1883)

Municipal and Corporation Bonds

First National Bank Bldg.
CHICAGO

50 Congress Street
BOSTON

Gentlemen:—Please send me your new Bond Book, "The World's Greatest Industry."

Name _____

Town _____

State _____

22

twelve years ago. The city of Kalamazoo is also a recipient of his beneficence in the large public library erected by Dr. and Mrs. Van-Deusen about the same time that the parish house was built. One of the Doctor's gifts, shortly before his lingering illness, was a contribution of \$1,000 to the Episcopate Endowment Fund of the diocese. At the memorial service addresses were made by the Bishop and by several prominent laymen of the city and parish. Large numbers of people from all the religious bodies of the city were present.

DURING THE month of August the Rev. William A. Henderson of Big Rapids will supply services at Grace Church, Holland, which is now without a rector.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Resignation of Rev. M. L. Woolsey—Work Among the Buffalo Syrians.

THE Rev. M. L. WOOLSEY, for the last three years rector of St. Andrew's parish, Buffalo, has resigned, expecting to leave September 1st. He has not been well for the past several months and was advised by physicians to take six months for rest and recuperation, early in the present year. Devotion to his parish and people overcame the judgment of the physician, with the result that a complete cessation of labor is now required. He expects to visit England, but has made no further plans.

THE WORK of the Rev. Dr. Charles H. Smith among the Syrians of Buffalo continues. The Bishop arranged a visitation to St. James' Church on Sunday, July 11th, at which time a further class of ten, nine of whom were Syrians, was presented. These people seem to seek the Church, at least in this diocese. They receive ministrations from the rectors not only in Buffalo, but at Jamestown, LeRoy, Geneva, Niagara Falls, and possibly at other points.

CANADA.

News Notes from Dominion Dioceses.

Diocese of Toronto.

THE IMPROVEMENTS being made in All Saints' Church, Penetanguishene, will make it one of the finest churches in the vicinity.—THE REV. E. A. PAGET has been appointed rector of Innesfail. He was one of the clergy assisting in St. Albans' Cathedral, Toronto.

Diocese of Calgary.

THE DIOCESAN clerical conference, held in July, was very successful in the interest in the subjects taken up, though the attendance was not so large as had been hoped for. It met in Calgary. Canon Webb conducted the Quiet Day. The conference lasted from July 5th to 9th.

Diocese of Ontario.

REPAIRS are to be made on St. James' Church, Kingston, which will be commenced at once. Reports given at the July meeting of the parish board show all the Church activities in a healthy condition.—A HANDSOME alms basin was dedicated in St. Luke's Church, Lyndhurst, by Bishop Mills, recently.

Diocese of Huron.

THE NEW Church of St. John, at St. Thomas, will, it is hoped, be begun very shortly, a good deal of the sum needed having been subscribed.—IMPROVEMENTS on Christ Church, London, including twelve new windows, have been begun.

Diocese of Qu'Appelle.

A MEMORIAL to the late Bishop Anson has been decided on to be given by the diocese, and to take the shape of a fund to pro-

vide for the maintenance of a canon missionary. His duties will be to visit the various parishes and endeavor to bring about a spiritual awakening and uplifting at points where such changes seem greatly needed.

Diocese of Caledonia.

ARCHDEACON COLLISON had a narrow escape from death by drowning lately, while crossing a river when engaged in his work of visiting the various missions.

THE MAGAZINES

A DISTINCTLY valuable contribution to the popular subject of psychotherapy is the leading article in the July number of the *Bibliotheca Sacra*. It is entitled "Gifts of Healing," and the author is a physician of high standing, Edward M. Merrins, M.D., of Wuchang, China. "Essays in Pentateuchal Criticism," by Harold M. Weiner, a British barrister, shows the liability to error in the transmission of numbers in Hebrew. The Rev. P. P. Flournoy, D.D., exposes the fallacies of recent New Testament critics, taking for his subject a recent Baptist publication on the formation of the New Testament by G. H. Ferris. The Rev. B. T. Stafford contributes a timely article to sociological thought in "The Partnership of Organized Society." Numerous other articles, several of equal value to the ones mentioned, round out an exceptionally good number of this old and reliable quarterly.

AT THE present time, when reunion at any cost seems to be advocated by many Christians of nearly all denominations, an article entitled, "The Reunion Problem: a

THE NEW WOMAN

Made Over by Quitting Coffee.

Coffee probably wrecks a greater percentage of Southerners than of Northern people for Southerners use it more freely.

The work it does is distressing enough in some instances; as an illustration a woman of Richmond, Va., writes:

"I was a coffee drinker for years and for about six years my health was completely shattered. I suffered fearfully with headaches and nervousness, also palpitation of the heart and loss of appetite.

"My sight gradually began to fail and finally I lost the sight of one eye altogether. The eye was operated upon and the sight partially restored, then I became totally blind in the other eye.

"My doctor used to urge me to give up coffee, but I was wilful and continued to drink it until finally in a case of severe illness the doctor insisted that I must give up the coffee, so I began using Postum and in a month I felt like a new creature.

"I steadily gained in health and strength. About a month ago I began using Grape-Nuts food and the effect has been wonderful. I really feel like a new woman and have gained about 25 pounds.

"I am quite an elderly lady and before using Postum and Grape-Nuts I could not walk a square without exceeding fatigue, now I walk ten or twelve without feeling it. Formerly in reading I could remember but little, but now my memory holds fast what I read.

"Several friends who have seen the remarkable effects of Postum and Grape-Nuts on me have urged that I give the facts to the public for the sake of suffering humanity, so, although I dislike publicity, you can publish this letter if you like."

Read "The Road to Wellville," in pkgs. "There's a Reason."

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

A Housekeeping Necessity

Pure Refined Paraffine serves a useful purpose almost every day.

Add a little (melted) to Monday's wash water and wash easier—mix a little into hot starch and have better-looking linens.

Pure Refined PARAFFINE

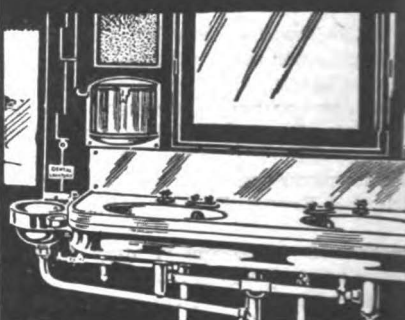
gives a durable polish to wood floors, and when preserving time comes it's the best air-tight seal for fruit jars and jelly glasses.

Write for a Paraffine Paper Pad for use on ironing day—keeps sad-irons from sticking.

STANDARD OIL CO.
(Incorporated)



Dental Lavatories THE "ALTON'S" LATEST



Does away with the ugly habit in sleeping cars of people cleaning their teeth in the regular lavatories. The new Pullman equipment of the Chicago & Alton Railroad has a neat little dental lavatory. The water has the chill removed. A rinsing apparatus for automatically cleansing the bowl is also a feature. Separate water glasses are provided.

W. L. ROSS GEO. J. CHARLTON
Vice-President, Chicago. Gen. Passenger Agt.

"THE ONLY WAY"
BETWEEN
Chicago, St. Louis, Kansas City
Peoria, Springfield

Meditations on the Office and Work of The Holy Spirit

By the VERY REV. J. G. H. BARRY, D.D.,
Dean of Naahotah House. Cloth, 204
pages. Price \$1.50 net; by mail \$1.60.

In this volume Dr. Barry gives ten devotional meditations on subjects connected with the Office and Work of the Holy Spirit. After two preliminary meditations on the main theme his subjects are, severally, The Holy Spirit in Inspiration and in the Church; The Holy Spirit Guiding into Truth; The Holy Spirit and the Conscience; Conversion; The Comforter; A Personal Friend and Guide; Zeal; Sanctity.

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

Published by
The Young Churchmen Co., Milwaukee, Wis.

"Scottish Episcopal' View," by the Very Rev. T. I. Ball, LL.D., provost of Cumbrae, in the *Church Quarterly Review* for July will prove of especial interest to Churchmen. It is one of a series of contributions on the Problem of Presbyterianism and Reunion which are appearing in the *Quarterly*, and which present all viewpoints. The author points out that "it seems impossible to formulate a programme of union that would at the same time respect the continuous integrity of the Apostolic Succession and also conciliate the just jealousy with which Presbyterians would regard anything that might seem to slight the traditions of their church. Any (even temporary) tampering with the integrity of the succession would be a disaster of the first magnitude. It would cause a dangerous schism which would rend the unity not only of the Episcopal Church in Scotland, but of the Anglican Communion in all its branches; it would give the proselytizing agents of Rome the very opportunity they are waiting for. What would be the value of a union effected at such a price as this?" Another valuable and timely contribution in this number is "John Calvin: An Historical Estimate," by the Rev. A. T. S. Goodrich of Bristol, England, in which the founder of Presbyterianism and the father of the greatest schism in the history of the Christian Church, and the theological novelties which he introduced, receive rough handling. The Dean of Westminster contributes an article on "Westminster in the Twelfth Century"; the "Greek Contribution to Spiritual Progress" is discussed by Miss H. D. Oakley of King's College.

MUSIC

Editor, G. EDWARD STUBBS, Mus. Dec., Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

A CHICAGO correspondent asks for a list of Communion services that are specially suitable for children's voices, and melodious enough to be attractive without being too "pretty" and secular in style. He claims that the service known as "Children's Eucharist" is growing in popularity, and that there is a lack of settings that are particularly adapted to the child mind.

We regret that we cannot furnish such a list. There are, as far as we know, no settings for Sunday school use designed and composed especially for children. Several of our clerical correspondents have written to us on this subject during the past year, lamenting the fact that they could not find the exact style of service music they wanted. Woodward in E flat is used by some rectors, and also the easy services by Simper. But we do not think this particular want is sufficiently appreciated by composers, and until it is we shall have to utilize the short, popular services edited by Sir George Martin (Novello & Co.) and intended for choir use. Some of these appeal to young children, and are not too difficult for them to memorize. The publishers are generally ready to send sample settings for examination.

There are several problems connected with this question of Eucharistic music for the Sunday school that are not easily disposed of. In the first place, while there is certainly a demand for such music, it is not perhaps urgent enough to compel the cooperation of composers and publishers. Choral celebrations for children are comparatively rare in this country. When special music of this kind begins to make its appearance we shall probably discover it first in England, and later here. At present there is a disagreement among the clergy or to the advisability

of children's Eucharists, and this of course retards matters.

Then there is a difficulty of a peculiar nature for the composer to face. It is not an easy thing to write Churchly hymn tunes for children, and it is more difficult to write settings for the Communion Office. The words of the hymns generally looked upon as "children's hymns" are not readily adaptable to melodies that "take" with the young, and are at the same time expressive of dignity and reverence. We have an immense amount of musical rubbish in our Sunday school hymnals, and it is highly undesirable that trivial or "catchy" tunes should be furnished for Holy Communion. Composers of merit understand this danger, and are more or less afraid of it. They do not care to run the risk of setting solemn words to tunes intended to please immature minds.

We do not mean to imply that music cannot be at once acceptable to children and Churchly in style. But we claim that ideal settings for "Children's Eucharist" can only be produced by composers of learning and skill, and such composers are the very ones who are least likely to give us what we need. They are too busy with larger musical works to spare their time and labor on lesser things. We trust, however, as time goes on, the demand mentioned by our correspondent will become more marked, and will be suitably met.

EDUCATIONAL

Colleges

NEW YORK

St. Stephen's College

ANNANDALE, N. Y.

Gives Students a thoroughly useful education, enabling them to study for the Sacred Ministry or for other Callings.

Courses for B.A. or Ph.B., also Specials.

Excellent Buildings. Fine Library. \$250.00 a year

Schools of Theology

NEW YORK

Berkeley Divinity School
Middletown, Connecticut

For Students of Theology

Address Communications to the Dean

EDUCATIONAL

Schools of Theology

NEW YORK

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic Year will begin the first Ember Day in September.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from THE VERY REV. WILFORD L. ROBBINS, D.D., LL.D., Dean.

Schools for Boys

CONNECTICUT

Cheshire School

Established by the Episcopal Church, A. D. 1794 Situated in the beautiful hill country of central Connecticut. College preparatory and general courses, combined with well-directed physical training. Extensive grounds, fine buildings; first class in every particular. Acquaint yourself with the advantages Cheshire offers before deciding upon a boarding-school for your boy. Send for illustrated description and catalogue.

REV. JOHN D. SKILTON, M.A., HEADMASTER, CHESHIRE, CONN.

TRUSTEES

- Jos. W. Harriman, President
- The Rev. John Williams
- Eli D. Woodbury
- Herbert D. Lloyd, Treasurer
- J. Pierpont Morgan
- S. Viles Beckwith
- C. La Rue Munson
- The Rev. J. Frederick Sexton
- Nicholas Murray Butler
- William H. Burtenshaw
- The Rev. Favel S. Luther
- John A. Ordway
- The Rt. Rev. Edwin S. Lines
- William G. Mather
- William C. Demorest
- John J. Osborn
- J. Borden Harriman
- J. D. Walter
- George T. Wilson
- Edward Dodge, Secretary

• ALUMNI

DISTRICT OF COLUMBIA

The National Cathedral School
For Boys

THE LANE-JOHNSTON BUILDING, MOUNT ST. ALBAN, WASHINGTON, D. C.

A Preparatory School, offering exceptional advantages—"An American School for American Boys." The Faculty comprises college graduates of recognized ability; the building is most modern in its appointments. Daily religious services under the direction of Bishop of Washington. Free instruction in music to boys of vocal ability.

For Catalogue, address

- E. L. GREGG, Headmaster, Box H
- Board of Trustees
- The Bishop of Washington, Pres.
- Thomas Hyde, Esq., Treas.
- The Rev. Randolph H. McKim, Hon. John A. Kasson
- D.D., LL. D. Hon. George Truesdell
- The Rev. G. C. P. Bratenahl, D. D. Adm. I. George Dewey, U. S. N.
- Gen. John M. Wilson, LL. D., U. S. A. Charles J. Bell, Esq.
- Charles C. Glover, Esq. William C. Bires, M. D.

ILLINOIS

St. Alban's Knoxville Illinois

Prepares for college and business. A separate house for younger boys; hard study, good discipline, athletics.

Rev. C. W. Leiffingwell, D.D., Rector and Founder Lucien F. Bennett, M.A., Headmaster

The 300 Acre Estate Woods, Farm, Campus, Athletic Field—and the modern Buildings and Shops of that most successful School at Jubilee, will be open for boys—all ages—from June 1 to September 1.

Limited number. Charges but \$20 a month for all advantages. Write to the BISHOP OF QUINCY, or RAYMOND RIORDON, Oak Hill, Ill.

CONNECTICUT



CHESHIRE SCHOOL FOR BOYS

Established by the Episcopal Church, A. D. 1794

Situated in the beautiful hill country of central Connecticut. College preparatory and general courses, combined with well-directed physical training. Extensive grounds, fine buildings; first-class in every particular. Acquaint yourself with the advantages Cheshire offers before deciding upon a boarding school for your boy. Send for illustrated description and catalogue.

REV. JOHN D. SKILTON, M.A., HEADMASTER, CHESHIRE, CONN.

- Trustees
- Jos. W. Harriman, President
- The Rev. John Williams
- Eli D. Woodbury
- Herbert D. Lloyd, Treasurer
- J. Pierpont Morgan
- S. Viles Beckwith
- C. La Rue Munson
- The Rev. J. Frederick Sexton
- Nicholas Murray Butler
- William H. Burtenshaw
- The Rev. Favel S. Luther
- John A. Ordway
- The Rt. Rev. Edwin S. Lines
- William G. Mather
- William C. Demorest
- John J. Osborn
- J. Borden Harriman
- J. D. Walter
- George T. Wilson
- Edward Dodge, Secretary

• ALUMNI

EDUCATIONAL

Schools for Boys

INDIANA

Howe School. A thorough preparatory school for a limited number of well-bred boys. Twenty-sixth year begins September 21. For catalogue address
Rev. J. H. McKenzie, L.H.D., Rector
 Box K, Lima, Ind.

KANSAS

St. John's Military School.

is not a big school where a boy is lost in the crowd; but one where every boy's individuality is studied, and he is handled, not as a unit but as a person. For Catalogue, address the Headmaster,

REV. WM. NEELY COLTON,
 Salina, Kansas.



MASSACHUSETTS

Saint Andrew's School

New building on Punkatasset Hill. Extensive grounds and woodland. Tennis courts, ballfield, canoeing. Constant and careful attention to the individual boy, and special supervision of young boys.
THOMAS H. ECKFELDT, Headmaster, Concord, Mass.

NEBRASKA

THE KEARNEY MILITARY ACADEMY

Kearney, Nebraska

A CHURCH SCHOOL FOR BOYS

Prepares for college, business and the technical schools. Appeals to parents desiring an all around education for their boys. For catalogue address
HARRY N. RUSSELL, Head Master.

NEW HAMPSHIRE

Holderness School
 FOR BOYS PLYMOUTH, N. H.
 Prepares for Colleges and Technical Schools. Ranked with the highest grade schools of New England, yet the tuition is only \$400. Individual influences and instruction. Gymnasium. Athletic field, running track. 30th year. A new building was opened last September.
REV. LORIN WEBSTER, L. H. D., Rector

The Philips Exeter Academy

125th year opens Sept. 15th, 1909. For catalogue and views, address **MARLAN P. AMEN, Prin., Exeter, N. H.**

NEW YORK

ST. DAVID'S HALL Thorough preparation for College or business. Limited number. Ideal surroundings. \$500-\$600.
REV. WM. L. EVANS, M.A., SCARSDALE, N. Y.

TRINITY SCHOOL

139-147 WEST 91ST ST., NEW YORK
 FOUNDED 1709. PRIMARY, GRAMMAR and HIGH SCHOOLS. UNEXCELLED EQUIPMENT. PREPARES FOR ALL COLLEGES. SEND FOR CATALOGUE.
 301st Year Begins September 27th.

Schools for Boys

VIRGINIA

EPISCOPAL HIGH SCHOOL

Near Alexandria, Virginia

Founded 1839. Diocesan School for Boys. The next session opens September 22, 1909. Catalogue sent on application to the Principal,
L. M. BLACKFORD, LL.D., Alexandria, Va

WISCONSIN

The St. John's Military Academy

A Church School for Boys

Thorough preparation for college and for business. Modern plant, electric lighted, steam heated, central heating system, hot and cold water in each room. For Catalogue, address **DR. S. T. SMYTHE, President, Delafield, Waukesha County, Wisconsin.**

Racine College Grammar School

"The school that makes many boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,
Rev. W. F. SHERO, Ph.D., Warden, Racine, Wis.

Colleges and Schools for Girls

CANADA

Bishop Bethune College

Oshawa, Ont.

In care of the Sisters of St. John the Divine. Prepares for the University. Younger girls also received.

For terms and particulars apply to
THE SISTER-IN-CHARGE.

The Carleton School

OTTAWA, CANADA

Personal Care; Limited Number of Resident Pupils; Healthful Climate.

CONNECTICUT

Miss Baird's School for Girls

Norwalk, Conn. 36th year. Intermediate, College Preparatory and General Courses. Superior advantages in Music, Art, and the Languages. Gymnasium. The home life is replete with inspiration.

DISTRICT OF COLUMBIA

GUNSTON HALL

1906 Florida Ave. N. W., Washington, D. C.

A Boarding and Day School for Girls and Young Ladies.

New building, specially planned for the school. Illustrated catalogue on request.

Mr. and Mrs. **BEVERLEY R. MASON**
 Miss **EDITH M. CLARK, LL.A., Associate**

WASHINGTON, D. C., Lafayette Square

HAMILTON SCHOOL

For Girls and Young Ladies

WRITE FOR CATALOGUE
 Mrs. **PHOEBE HAMILTON SEABROOK, Principal**

Opposite the White House

Colleges and Schools for Girls

DISTRICT OF COLUMBIA

Bristol School



WASHINGTON, D. C.

An Episcopal School for Girls. Home and College Preparatory Courses. The French Department occupies a separate residence on the same grounds, where French is exclusively the language of the house. No other school in this country gives equal advantage in this language. Music Professors from the Washington College of Music. Weekly sight-seeing parties. The location contributes to health and enjoyment of all outdoor sports. Very attractive home life. Address
Miss ALICE A. BRISTOL, Principal,
 Mintwood Place and 19th St., Washington, D. C.

GEORGIA

Miss Woodberry's Boarding School For Girls

428 Peachtree St. ATLANTA, GA.

College Preparatory, General and Intermediate Courses, Music, Art, and Expression.
 Reference **The Bishop of Atlanta.**
Miss Rosa Woodberry, Principal.

ILLINOIS

WATERMAN HALL

The Chicago Diocesan School for Girls
 SYCAMORE, ILLINOIS

The Twenty-first Year begins September, 1909. Preparatory, Academic, College Preparatory and Special Course. The **Rev. CHARLES P. ANDERSON, D.D.,** President of the Board of Trustees. Address, **Rev. B. F. FLEWWOOD, D.D., Rector.**

ST. MARY'S SCHOOL

KNOXVILLE, ILLINOIS

For Girls and Young Ladies

Preparatory and higher education in what chiefly concerns "the perfect woman nobly planned." Twenty states represented among its officers and students. Alumnae resident in almost every country of the world.
Rev. C. W. LINDGREN, D.D., Rector and Founder (1866)
Miss Emma Pease Howard, Principal

MASSACHUSETTS

Massachusetts, West Bridgewater.

HOWARD SEMINARY for Girls and Young Ladies. Healthful and beautiful location, 25 miles from Boston. Academic, College Preparatory and Special Courses. Two year course for High School graduates. Domestic Science, Art and Music Studies.
MISS SARAH E. LAUGHTON, A. M., Principal.

Quincy Mansion School. For Girls

Fine estate of eleven acres, 6 miles from Boston. Ample grounds. Outdoorsports. Regular and graduate courses. Advantages in Music, Art, Languages. College preparation and certificate. **Mrs. HORACE M. WILLARD, Principal, Wollaston, Quincy, Mass.**

Colleges and Schools for Girls

ILLINOIS



"The Ivy-Grown Grey Walls and Towers of Monticello."

Monticello Seminary

An ideal school for young women and girls. Sound scholarship, womanly character and bodily health are developed by our course of study and school life.

72nd Year begins September 30th, true to the spirit of its founders. It meets the wider demands of the present with fine modern buildings and a well balanced Course of Study. Departments, each in charge of trained specialists, for English, Classic and Continental Languages, Science, Music, Art, etc. Fine Gymnasium for physical culture. Beautifully shaded Campus of 60 acres with Tennis Courts and Basket Ball Field.
 Address **MISS CATHARINE BURROWES, Acting Principal,**

MONTICELLO SEMINARY, GODFREY, ILL.

EDUCATIONAL

Colleges and Schools for Girls

MARYLAND

THE HANNAH MORE ACADEMY

P. O. REISTERSTOWN, MARYLAND.

Church School for Girls in the country near Baltimore. Offers the best at moderate terms. Excellent table. Trained teachers. Resident chaplain. Tuition \$350. Address ANNA L. LAWRENCE, Principal.

MICHIGAN

Akeley Hall, Grand Haven, Mich.

School for Girls. Certificate admits to leading Colleges for Women. Attractive and healthful location on Lake Michigan. For new catalogue and book of views address the

Principals } MARY HELEN YERKES,
SUSAN HILL YERKES,

The Rt. Rev. JOHN N. MCCORMICK, D.D.,
Rector.

MISSOURI

LINDENWOOD COLLEGE FOR WOMEN

Established 1831. The pioneer girls' school of the West. College courses. Music and Art; strong Preparatory Department. 50 minutes from St. Louis. Terms, \$275-\$300. Address: GEORGE FREDERIC AYRES, Ph.D., President. Box 274, St. Charles, Mo.

Bishop Robertson Hall.

A Boarding and Day School for Girls, in charge of the Sisterhood of the Good Shepherd. Established in 1874. Reopens, D. V., Sept. 15, 1909. Address the Sister Superior, 4244 Washington Boulevard, St. Louis, Mo.

NEBRASKA

BROWNELL HALL

OMAHA, NEBRASKA EST. 1863
Academic courses, music, art, domestic science, gymnasium. Healthful surroundings. Address: Rt. Rev. A. L. WILLIAMS, D.D., Pres. of Trustees. MISS MARSDEN, Principal, 920 Worthington St.

DIOCESAN SCHOOL of NEBRASKA for Girls and Young Women. Certificates admit without examination to Wellesley, Smith, Vassar, etc. Academic and Collegiate. Healthful surroundings.

SOUTH DAKOTA

ALL SAINTS' SCHOOL

Sioux Falls, S. D.

18 hours from Chicago by sleeping car. A boarding school for girls only ten miles from western boundary line of Minnesota and Iowa. The high, dry, and brilliant climate of eastern S. Dakota often proves very helpful to those who are suffering from the low vitality of the lake region and malarial districts. Beautiful buildings. Commanding location. Perfect drainage. Good water. Every modern convenience. Standard of scholarship high, terms moderate. Address: Rt. Rev. W. H. Hare, D.D., President; Miss Helen S. Peabody, Principal. Address: ALL SAINTS' SCHOOL, Sioux Falls, S. D.



TENNESSEE

Belmont College

Nashville, Tenn.

For Young Women



The College embraces twelve Schools. Diplomas conferred by these Schools. Courses leading to degrees B.A. and M.A. Prepares for all colleges and universities. Music, Art, Expression, Physical Culture, Domestic Science, Modern Languages in the hands of Masters. Director of Music, eminent pianist and composer, Edouard Hesselberg.

Located on a matchless hilltop park within city limits. Country environment. City advantages liberally patronized. Nashville "the Athens of the South." Climate invites to athletics, outdoor sports and study. Health record unsurpassed.

Last year's registration represents thirty-seven states. Twenty per cent Northern girls. National acquaintances and friendships. Early registration necessary. Only limited number of new students can be received each year. College literature on request. Address Box C

IRA LANDRITH, D.D., LL.D., President.
Miss HOOD and Miss HERON, Principals.

Colleges and Schools for Girls

NEW JERSEY

SUMMIT, N. J.

Miss Potwin's Home School

for Young Boys and Girls (limited to 8) re-opens for 15th year Oct. 4. Beautiful and healthful environment.

NEW YORK

St. John Baptist School

231 E. 17th St., NEW YORK

A Resident and Day School for Girls under the care of the Sisters of ST. JOHN BAPTIST.

Terms, \$500. Pupils prepared for College. Elective Courses. Re-opens Sept. 30. Number of Resident Pupils limited to 18.

Address: THE SISTER SUPERIOR.

Saint Mary's School

Mount Saint Gabriel

PEEKSKILL-ON-THE-HUDSON, N. Y.

Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. Extensive recreation grounds. Separate attention given to young children. For Catalogue address

DE LANCEY SCHOOL

FOR GIRLS Geneva, N. Y.

30th year opens Sept. 22d. College Preparatory, General and Musical Courses. An attractive building within spacious grounds on Hamilton Heights Golf, Tennis, and Basket Ball. For catalogue, address Mrs. M. S. SMART.

Colleges and Schools for Girls

TENNESSEE

Columbia Institute

For the Higher Education of Women.

COLUMBIA, TENN.

Established by Bishops Oley and Polk in 1835.

For seventy-five years girls and young women have been coming to the Institute to receive their education and fit themselves for the responsibilities of life. It is ideally located in the Blue Grass Region of Middle Tennessee, and offers opportunities of the city without its distractions. Faculty of seventeen. Full diploma. College Preparatory and Elective Courses. Medal at World's Fair, 1904. Buildings large and attractive. Steam heat, electric lights, filtered water. Gymnasium and Athletic Fields. Write for Catalogue. Address

REV. WALTER BRANHAM CAPERS, PRESIDENT, COLUMBIA, TENN.



VIRGINIA

Mary Baldwin Seminary

FOR YOUNG LADIES

Term begins Sept. 9th, 1909. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 297 students past session from 32 States. Terms moderate. Pupils enter any time. Send for catalogue.

Miss E. C. WEIMAR, Principal, Staunton, Va.

WISCONSIN

Grafton Hall

School for Young Ladies
Fond du Lac, Wis.

Aims to thoroughly prepare young ladies for their places in society and in the home. Attractive social life and refining home influences. Academic and collegiate courses. Music, Art, Elocution and Domestic Science. Practical course in Library Science. The Music Department is affiliated with the Wisconsin College of Music. There are six teachers, all artists, in this department, and the courses are equal to those at any conservatory. Beautiful grounds and buildings. Climate remarkably dry and invigorating. Gymnasium and ample facilities for indoor and outdoor exercises. Tuition, \$450; this amount includes all necessary expenses. For catalogue, address

Rev. E. TALBOT ROGERS, D.D., Warden.

Milwaukee-Downer College

MILWAUKEE, WISCONSIN

College: Four Year Course. Seminary: College Preparatory School. Music: Instrumental, Vocal, Art, Elocution. Home Economics: Two year Course for Teachers. Gymnastics: Athletics. Fine new buildings. Advantages of city and country in location. Moderate price.

Miss ELLEN C. SABIN, President

SISTERS OF ST. MARY

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Fortieth year will open in September, 1909. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE SISTER SUPERIOR.

Saint Katharine's School for Girls

Davenport, Iowa

Academic, preparatory, and primary grades. Certificate accepted by Eastern colleges. Special advantages in Music, Art, Domestic Science, and Gymnasium. Address, THE SISTER SUPERIOR.

Spiritual Conferences on KINDNESS

By the Rev. FREDERICK W. FABER, D.D.

It was the Rev. Frederick William Faber, D.D., who delivered the four Conferences on Kindness, viz.:

"KINDNESS IN GENERAL,"
"KIND THOUGHTS,"
"KIND WORDS," and
"KIND ACTIONS."

As a prominent Bishop of the Church has said, "they have never been equaled."

Then too, it meets every condition of mind.

The man with no religion will read it with delight.

The man of the highest spiritual attainments will be profited by it, and charmed with its simplicity.

The well man, and also the man of suffering, will find entertainment for the one, and solace for the other.

The Professional Man,
The Business Man,
The Man of Leisure, and
The Man of Affairs

will each find paragraphs to store in his memory.

The handsomest edition that has ever been made of this book can now be had.

Useful as a gift for any season.

Remember it for Birthdays, whether to Boys and Girls in their 'teens, or to Adults of any age or either sex.

PRICES:

Bound in handsome light-colored cloth, printed in two colors, gilt top, 90 cents; by mail, 96 cents.

Same edition, bound in maroon turkey morocco, gilt edges, boxed, \$1.50; by mail, \$1.58.

PUBLISHED BY

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.



*The
Heaviest
Silver Plate*

Since first manufactured in the year 1847 by the original Rogers Bros., "1847 ROGERS BROS." ware has always borne the highest reputation for quality and beauty of design. To-day, the trade mark

1847 ROGERS BROS. X S TRIPLE

stamped on forks, spoons, and fancy serving pieces expresses the *heaviest triple plate*—an assurance of longer service than ever before—
"Silver Plate that Wears."

Sold by leading dealers everywhere. Send for Catalogue "H-91" showing all styles.

Communion Ware

Our special communion ware catalogue will prove of interest to church authorities. It describes and illustrates the various articles required. Ask for "Special Catalogue 91."

MERIDEN BRITANNIA CO.,
(International Silver Co.,
Successor)
Meriden, Conn.
NEW YORK CHICAGO
SAN FRANCISCO

FOR THE ALTAR

The Liturgy

Edited and Arranged by the Rev. Percy Dearmer, M.A.

Being the Order for Holy Communion from the (American) Book of Common Prayer: the Order of Administration with the Music necessary to the Priest: the Collects, Epistles, and Gospels pointed for Singing: the Kalendar, and the Rubrics and Canons bearing on the Office.

Together with Additional Collects, Epistles, and Gospels for the lesser Holy Days and for Special Occasions. With a Preface by the Right Reverend the Lord Bishop of Rochester. Edited by Percy Dearmer, M.A., Vicar of St. Mary the Virgin, Primrose Hill, with the assistance of Walter Howard Frere, M.A., of the Community of the Resurrection, and Samuel Mumford Taylor, M.A., Canon and Precentor of St. Saviour's, Southwark.

Full Levant Grain Turkey Morocco (red or black), \$25.00
calf lined, hand tooled, gilt edge, Price.....

In best quality red cloth, gilt edge, best grade workmanship \$12.50

This handsome volume, rubricated and adorned with woodcuts, is a magnificent edition of the Order for the Holy Communion arranged for Altar Use.

The Liturgy proper is contained in the middle of the volume, so that the book will easily remain open at any page. It follows the text of the (American) Prayer Book without alteration, the Plainsong notation for the Priest's part being added in the text.

The portion of the volume prior to this section consists of the Preface by the Bishop of Rochester, the Kalendar, including the English Black-

Letter Days, certain Tables, etc., and the Collects, Epistles, and Gospels for the Sundays.

Following the Liturgy come, first, the Collects, Epistles, and Gospels for Saints' Days, and for Ordination services.

Last of all, with its distinct Title Page, comes "Additional Collects, Epistles, and Gospels for the Proper of Seasons, the Proper of Saints, the Common of Saints, and Special Occasions." These special orders are from approved Anglican sources, some of them being as follows:

All the American Collects, Epistles, and Gospels not found in the English Book. (Transfiguration, Additional Orders for Christmas, Easter, etc.)

For Ember Days. From a Form sanctioned by the Bishops of London, Winchester, and Rochester in 1891.

For Rogation Days. Convocation of Canterbury, 1889.

Dedication of a Church. Convocation, 1712.

Vigil of St. Andrew (on behalf of Missions). Convocation, 1856.

St. Patrick. Authorized in united (Irish) Dioceses of Osmoy, Ferns, and Leighlin.

Special Orders for all Black Letter Days. For Use in Time of War, at Marriages, Burials, Commemoration of the Departed, etc.

The volume is one that is not only by far the best for the Altar, especially where choral celebrations are in vogue, so that the Priest requires the Plainsong notation, but it is also so magnificent a specimen of book making as to deserve place in all fine libraries.

The American Edition is published, in conjunction with the publisher of the English Edition, by