



The Living Church

VOL. XLI.

MILWAUKEE, WISCONSIN.—SEPTEMBER 25, 1909.

NO. 22

416 LAFAYETTE ST., NEW YORK



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



153 LA SALLE ST., CHICAGO

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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 MORRHOUSE.

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.]

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SUBSCRIPTIONS.

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

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

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

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TRUST not to friends and kindred, neither do thou put off the care of thy soul's welfare till hereafter; for men will sooner forget thee than thou art aware of. It is better to look to it betime and do some good beforehand than to trust to other men's help. If thou be not careful for thyself now, who will be careful for thee hereafter? . . . Labor now to live so, that at the hour of death thou mayest rather rejoice than fear. Learn now to die to the world that thou mayest then begin to live with Christ. Learn now to contemn all earthly things that thou mayest freely go to Christ. . . . Do now, my beloved, whatsoever thou art able to do; for thou knowest not when thou shalt die, nor yet what shall befall thee after thy death. Now whilst thou hast time, heap unto thyself everlasting riches. Think on nothing but the salvation of thy soul, care for nothing but the things of God. Make now friends to thyself by honoring the saints of God and imitating their actions, that when thou failest in this short life they may receive thee into everlasting habitations.—*Thomas a Kempis.*

THE STING OF DEATH.

FOR THE SIXTEENTH SUNDAY AFTER TRINITY.

"O beautiful Angel of Death!
With brow so white and calm,
With eyes so full of tranquil peace,
Wherein all tears forever cease;
With tender arms, so strong and true,
Folding us safe as none others do,
O beautiful Angel of Death!"

HERE is only one event in each human life which we may be positively assured will take place, and that is the fact that somewhere, somehow, we will die. Yet, knowing this, men live as if that event could never come to them.

In the Gospel for to-day we have the touching account of the widow of Nain. As our Lord, His disciples, and many people drew near the city, they met, coming out of the gates, the everyday sight of a funeral procession. The circumstances were unusually sad. The deceased was "the only son of his mother, and she was a widow." How often she had looked upon her son feeling that she had a strong arm to lean upon. And yet, perhaps, some such thought as the following may have flashed through her mind:

"One of us dear—
But one—
Will stand by the other's coffin bier,
And look and weep,
While those marble lips strange silence keep—
Darling, which one?"

Doubtless our Lord thought of those years in Nazareth, after the faithful St. Joseph had been called to his rest, when the labors of His toil-wearied hands supported His blessed Mother. His Sacred Heart overflowed with love and pity, and He called back from the spirit-land the son, giving him once more into his mother's arms. What a wonderful revelation to the crowds surging around, eager to catch a glimpse of one who had been in the unknown land and yet had returned, and by that return proving the immortality of the soul. After witnessing this miracle could any of them ever have doubted that there is a life beyond the grave?

We know all this, and infinitely more, for we have the glorious Easter message, yet the human soul shrinks back before the dread messenger. Why is it? It is because death is the penalty of sin. And it is right that we should realize the awful solemnity of it, and that black should be the garb of mourners. To the Christian, however, there is a wonderful brightness behind the clouds of sorrow when we know that we or our dear ones must cross the mysterious river. For Christ has conquered death, and to the penitent soul who has fed upon that Food, which gives life eternal, death is but an entering into joy and rest; while the pain of penitence and purification will be full of ecstatic joy. In the words of Father Brett, "Can we estimate the riches of the soul which has been for years nourished by good communions? His words which tell of sacramental union are wonderful beyond understanding. The effects of good communions are here and now evident to us in saintly lives. How will not that glory and beauty of spiritual life and power shine forth when no veil of the body hides its effulgence."

What the agony of the passing of the soul may be no one has ever told us; but we may believe that to the Christian soul, encompassed by the prayers and last rites of the holy Church, the valley of the shadow of death is brightened by the Living Presence of Him who raised the dead, and Himself rose triumphant, bearing in His pierced Hands the keys of hell and of death. The sweet singer of Israel said, "Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me."
C. F. L.

PAGEANTS, THEATRICALS, AND OTHER SPECTACLES.

THE success of the Church Pageant in England and of the great Historical Pageant given in Philadelphia last autumn in connection with Founders' Week establishes the fact, if that were really necessary, that the great mass of people are deeply stirred by pictorial representation. The Church is once more taking hold of this idea, and we find here and there in various parishes a wholesome revival of old miracle and morality plays. The Fulham Palace Pageant may be expected to give a needed impetus to this movement. The Church is rich in history and tradition, and we know of no more effective way of impressing these on the minds of Church people than by the method which we are glad to say has the distinguished approval and patronage of the Bishop of London.

Moreover, such productions, besides holding the interest of those who participate in them, serve to elevate the dramatic taste of the community, which is in sad danger from the meretricious productions that are very appropriately designated by the *American Magazine* as "The Indecent Stage." As the editor of that publication pointedly remarks, there are times when it is desirable to be frank on forbidden topics: "Just now the American stage is suffering from a contagious plague of evil plays and exhibitions. That this epidemic be stopped, it is necessary for good people to know about it and to be stirred to effective measures of quarantine and suppression."

There is still a better way, and that is to substitute good, wholesome plays and spectacles which not only point a moral and adorn a tale, but likewise illustrate our history or our literature. If anyone doubts this, let him attend the performance of such a miracle play as was given last winter at St. Clement's, Philadelphia, or read Miss Zona Gale's sprightly article on "Robin Hood in Jones Street."

There are those who defend the current day plays that pander to vulgarity and worse by quoting Shakespeare, for instance the drunken porter in *Macbeth*; but that is a mere incident, to begin with, and in the second place, ideals have advanced since his day. Nevertheless, with Shakespeare "the purpose of playing is to show virtue her own features, scorn her own image, and the very age and body of the time his form and pressure."

While there are influences at work which are gradually establishing higher standards of taste, nevertheless there are also influences at work which are degrading and dangerous in the extreme. Recently attention was called to the strong protest made against the production of the Strauss opera "Salome," which protest was successful in one city—Boston. On the other hand, as the Childhood Protective League of Philadelphia pointed out, in that city there are theatres which run two performances a day for nearly twelve months in the year, to audiences that fill the houses to the dome, and there is being turned loose to the sensual, the immigrant, and small boys, shows that are shocking in every degree; and there are being generated in these places each day moral standards of the very lowest sort. As the league pointed out, "Heart to heart talks with boys who attend these burlesque shows awaken one to a realization of the very great harm they are doing. Let us, at least, try to preserve these boys in purity and manliness, and this is really only a duty lying in our path."

Surely, the Church has a duty here which it must perform, and it lies along the lines we have already indicated. The boys and girls of the parish church might be interested in the production of their own plays, and the clergy and laymen should use their influence to drive out of business those who are degrading it, themselves, the community, and future generations.

A step in the right direction has been described at length in the *Springfield Republican* by Mr. Clinton Rogers Woodruff:

"The first step toward what may eventually lead to a censorship of the theater in the interest of morals and decency has been taken in New York, where a serious effort is now proceeding to establish an effective censorship of the programmes and the physical condition of moving picture shows. A board of censorship has been formed composed of such representative bodies as the Federation of Churches, the People's Institute, the Public Education Association, the Women's Municipal League, the public schools, and the League for Political Education. The board was established on the petition of the association of moving picture exhibitors of New York, including about 170 moving picture shows—the representative and majority element in the business. This association pledged the financial support of the censorship for an experimental period of three months (the censorship costs about \$300 per month) and bound its members to obedience to the censorship. There is a governing board made up of the

representatives of public bodies and an executive committee which does the actual work of censoring, two of the five members being exhibitors of moving pictures, elected by the governing board, upon nomination by the association of exhibitors. They are not, however, members of the governing board.

"To this board has been given the power to censor: (a) All moving pictures exhibited in moving picture shows in New York; (b) The illustrated songs, the vaudeville interludes, etc., seen in moving picture shows; (c) The physical condition of the shows in regard, for example, to fire, hygiene, etc., and likewise the general conduct of the shows in relation to law and order."

There may be a question as to how adequately this censorship has been exercised. We have observed some complaints of the portrayal of scenes of violence since the censorship began. The *Newark Evening News* well says of these: "The knowledge imparted by pictures of immorality and crime leaves an impress that lasts a lifetime. Neither the churches nor the schools nor home training can ever eradicate it." But there are bound to be questions as to precisely where the boundary line of the objectionable should be drawn, and the fact that the moving picture men are cooperating in this effort is suggestive, inasmuch as it indicates that possibly it "pays to be good."

Against this better tendency must be cited a practice that is still more demoralizing than the presentation of such scenes in moving pictures. We refer to the deliberate making of a spectacle in which two locomotive engines are caused to rush into each other at full speed, for the delectation of thousands of spectators gathered especially to witness it. This has twice been a drawing card at a state fair, under state supervision, not very far removed from our immediate post of observation, and is becoming more and more common elsewhere. In a day in which psychology is taken seriously it would seem incredible that such spectacles should be permitted. The inevitable "suggestion" that must be created in susceptible minds by such a spectacle, is how much more thrilling the scene would be if train loads of people followed these engines to their inevitable catastrophe, with the aftermath of shrieking and mangled humanity to be buried under the colossal wreck and perhaps consumed by the flames. Such a spectacle as these deliberately arranged locomotive collisions is directly conducive to deliberate train wrecking, and is far worse than most of the scenes of crime that are depicted in the moving picture shows.

Another factor of considerable influence and importance has been enlisted in the fight for decency. It is the Hamilton County (Ohio) Federation of (Roman) Catholic societies. According to the *Cincinnati Enquirer*:

"Every business house in Cincinnati which has in the past allowed the placing of theater cards and lithographs in its windows or in any part of the establishment will receive, within a few days, a joint request from the Hamilton County Federation of Catholic Societies and the Hamilton County branch of the D. R. K. Staatsverband, asking them not to allow the display of immodest pictures or pictures portraying crimes or violence. The request will be supplemented with a polite but significant notice that members of the two organizations will, from time to time, visit, inspect, and report on all places to which notices are sent, and that proprietors who decline to accede to their request will be placed on a list which will be the subject of future action.

"During the discussion of the matter, it was stated that the fight for decency on the stage will from now on be pushed vigorously all along the line and in every possible way; that when the fight was first started, five or six years ago, it attracted little attention and seemingly had no effect, but that within the past year it has received support from various sources all over the country and made itself felt in the theatrical world; that many Protestant churches and ministers who formerly denounced all theaters and plays, without regard to their character, have now joined in the crusade to drive out indecency and immorality. Answers to the letters sent the theatrical producers of the country warning them not to send any objectionable plays to Cincinnati the coming season, are expected within a few days.

"The two organizations now have a total membership of close to 18,000, and owing to the active interest Archbishop Moeller is taking in them, and his urging pastors to have all the men of their congregations join one of the societies affiliated with either the F. of C. S. or the Staatsverband, an increase in membership to over 25,000 within a short time is anticipated."

The Children's Theatre in New York is still another effort to meet the situation, and from the last annual report of the Worcester Public Education Association we learn of still another experiment, its Committee on the Theatre reporting that:

"Coöperation has been given to any plan for placing really superior plays before the children of our schools. *Rip Van Winkle*, by George Kiernan, secured by the General Secretary of the Public Education Association; *Hawthorne's Wonder Plays*, by the Ben

Greet Co., under the auspices of the College Club; and *King Lear*, presented by the students of Clark College, all were brought within the range of the public school student, by one method or another. The committee considers these individual cases a step in the right direction, a definite move toward the goal toward which we are all reaching, a Children's Theatre like that in New York. Only by such an agency as a children's company can we hope to counteract the questionable influence of the great bulk of entertainments which the managements here put within reach of the purses of the children of our city."

Surely, with these several interests concerned about the morals of this important form of amusement, the present generation should see a striking improvement in taste and morals, but there can be no permanent improvement without direct and persistent coöperation on the part of the individual. Each one must make sure that he is not helping by his presence at a show which is degrading and debasing.

WE have profound sympathy with Bishop Brent's plea that the American Church will give expression to an "imperial nationalism which, while clinging to national name and expression and character within the limits of the nation, pursues an understanding and sympathetic course in distant lands." The Bishop finds his work in the Philippines hampered by the Church's name and by those portions of the Prayer Book that are "aggressively national in expression"—such as the daily offices and the burial office.

Of course this plea for a larger attitude of mind among American Churchmen is nothing new. We have ourselves so often reiterated it, that it is a frequent embarrassment to us to have the same subject so constantly arise from every source, with the Church not altogether willing to profit by it. Little-Churchmanship dies hard. The "snug little Zion" idea is that which most Protestant Episcopalians cherish as their dearest possession. Those things which speak to us of the controversies of by-gone centuries in English history are just what most of us love most of all. We love our Catholic heritage, but—oh you Protestant Reformation!

And it is just those same things that hamper our work among races that care no more for English history than they care for Chinese. Bishop Gore's Englishman who, "even if he is on the top of the Alps mountains, expects to find sung matins on Sundays at eleven" is unintelligible in the mission field. The Little-Churchman may give his money to missions, but the missionaries well know that the efficiency of their work is sadly impaired by the *Anglomania* of Protestant Episcopalianism. A name that means to them heresy and anarchy; long exhortations in Tudor English that are intelligible only to the most English of Englishmen; daily offices that are peculiarly Anglo-Saxon; a burial office that is quite conservatively described by Bishop Brent as "too impersonal and timid in its references to the departed"—these are reasons for the impossibility of real missionary success among others than Anglo-Saxons so long as Little-Churchmanship shall be dominant in the Councils of the Church at home. If American Protestant Episcopalians love only their own "snug little Zion" and resent the intrusion of "strangers," they will, of course, perpetuate these Anglicisms as thus far they have done—and will make foreign missions and missions to foreigners at home impossible.

Here are two instances of this spirit at home that an American traveler has recently reported to us:

"I once told a priest that I was going to bring an Armenian to his church. The reply came: 'I don't know what you want to be going with those degraded people for. The next thing you will be bringing niggers to church!'"

"In another town I succeeded in bringing about the most cordial relationship between one of our parishes and an Old Catholic Polish church. The Polish priest and some of his people often attended our evening service, their own vespers being in the afternoon. But a new rector came who snubbed them unmercifully and said to me: 'I don't mind Armenians coming here, but I draw the line at Poles! I don't want this church to be made a dumping ground for that class of people.'"

That is the spirit that makes missions at home and abroad impossible; and that is the spirit that prevents reform of our terminology and that insists upon the coldness of modern Anglo-Saxon expression in divine worship.

If Bishop Brent can succeed in impressing upon the next General Convention the importance of giving expression to this broader "imperial nationalism," he will have performed a service at home even greater than that which he is doing in the midst of home-made difficulties in the Philippines.

WE are interested, too, in Bishop Brent's view of Canon 19 in operation. "It is a very different thing," he says, "to ask a man to give an address because, irrespective of his gifts or lack of them, he belongs to another Church; and to give him an invitation because, irrespective of his Church, he has a message to deliver. The former is maudlin; the latter is discerning: one is the abuse, the other the use, of the Canon."

It is reassuring to have the Bishop say this, for though he may not know it, he has been the particular bright star to which those who have been guilty of the "abuse" of the Canon have been wont to point as their authority. It would be too much to say that Bishop Brent's Richmond address and his charge on Unity that was given shortly before that, were the chief factors in the amendment of Canon 19; but it is probably true that, the Canon being amended, those who wished to use it for purposes that the Bishop wisely pronounces its "abuse" were loudest in citing his addresses as the ground for their actions. And now to have him pronounce their practice "maudlin"! Really, things that are awry have a way of righting themselves if one only has a little patience. Canon 19 has been one of them.

And yet we feel that Bishop Brent has really given some justification to those who committed excesses for which the Canon was, illogically enough, blamed, by a certain unguarded use of language. We find much less of this in his recent address than in those of 1907; no doubt the Bishop has learned the danger of unguarded eloquence, as many an orator has learned before. But we should have welcomed a rather more guarded discrimination in the use of the word *Church* in several distinct senses. It is proper to speak of the Catholic Church; it is also proper to speak of the Episcopal Church; it is also proper to speak of the Protestant Churches: but the three uses of the word connote different meanings. When, therefore, the Bishop combines them in one sentence, as he sometimes does, he is likely to be misunderstood. Without intending it, he conveys the impression that all "Churches" are of equal authority, and that "our Church" and "the Protestant Churches," and "the Roman Catholic Church" are rival sects, in which some chance to be better and some worse. This, as no doubt Bishop Brent would be the first to aver, is one of the popular fallacies of the day; and it happens to be the particular fallacy that created serious trouble in connection with Canon 19.

Again, the Bishop observes that "Should any alteration be made at a future General Convention in Canon 19, whatever be its nature, it cannot abrogate the Church's duty of frankly recognizing and using God's prophets." True, but who are God's prophets? Strictly speaking it is true that there is a distinction between the priestly and the prophetic office; but in the Anglican communion, at least, these are combined so intimately that the Bishop's faculties to exercise the preaching office are conferred the moment after the priestly office has been conferred by the laying on of hands. The commission to preach follows immediately after the conferring of the priestly order. The theoretical distinction between the two is of the same sort as the distinction between the President of the United States as chief executive and the President as commander-in-chief of the army and navy. The power conferred upon the Catholic Church by our Blessed Lord was complete and absolute. There is no ground for supposing that He has commissioned any order of prophets apart from the historic ministry of the Church, and not the remotest reason to assume that any man not in the Church's orders has a "message" for the Church, however God may use him for speaking to people who, through no fault of their own, are not living in communion with the Church. The theoretical distinction between priest and prophet does not justify the idea that because any man is confessedly not a priest, therefore he is to be recognized as a prophet! We can hardly suppose that Bishop Brent would contest this obvious truism; but again, just because he expressed himself rather carelessly and quite inadequately in regard to the prophetic office two years ago, the most extraordinary ideas in regard to the recognition of various sectarian ministers as "prophets" with a "message" for the Church have been gravely propounded among us. Of course there is not the remotest reason for such an assumption. It must be presumed that our Lord intended the ministry of His own appointing to be complete in itself.

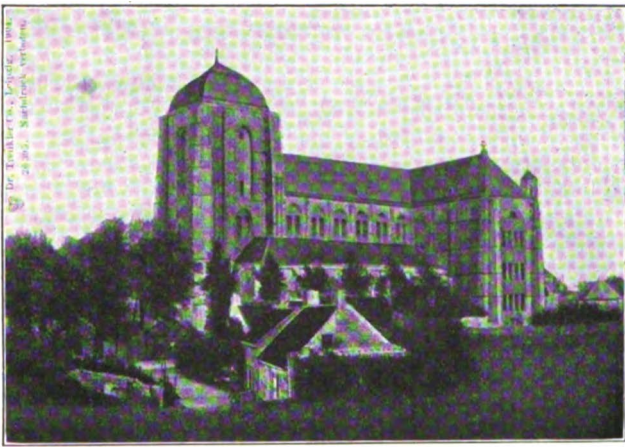
The Bishop has written so much that is good that we are jealous for him where his words are so framed as to be susceptible of misunderstanding.

BLUE MONDAY MUSINGS.

IF one has found an enchanted land, so that he can thenceforth say *Et ego in Arcadia vixi*, ought he to keep the secret of its existence for a peculiar possession, or rather to initiate others, that they, too, may travel that way and rejoice with him? Of course, on high social grounds, there is no doubt that the second course is preferable ordinarily; but the charm is so fugitive, and so much of the joy lies in that it is "a garden enclosed," that one ought to consider carefully what he does.

For example, I told you about Luxembourg; and no harm has resulted, because readers of THE LIVING CHURCH are a select company: I never would have dared to point out the road that leads to Vianden and peace, in the column of a daily paper. So, now, I propose to share another secret with you; and, if ever we meet, we shall have a pass-word to exchange, whispered so that the profane vulgar shall hear no syllable of it. It is *Walcheren*.

I write from a quaint old towered inn overhanging an arm of the North Sea, and guarding the harbor-mouth of Veere.



THE VILLAGE CHURCH, VEERE, HOLLAND.

Once, when Veere was a prosperous city, with eighty vessels clearing daily, and all the wool trade of Scotland and the continent centered here, there was a second tower on the other side of the harbor, with warehouses and palaces clustered round it, and the two towers were the device on Veere's arms. But as, years before, Kampen, Veere's predecessor, just across the water on the next island, had disappeared in a night, some new-yawning abyss swallowing it up, so half of Veere vanished likewise; and since then the *Kampveersche Toren* has stood solitary, watching over a glorious past, with only a few fragments left to show what greatness once was here. A few artists frequent it, since Boughton discovered it thirty years ago; now and then a Frenchman, who has read Henri Havard's *Heart of Holland*, finds his way here. But the "tripper" is happily absent; the Cook's tourist knows it not; the loud-voiced, hurrying, money-scattering philistine who makes one blush for his native land finds nothing to draw him here (praise the saints, and specially good St. Willibrord, Apostle of Walcheren!) And one can meditate serenely, with no other disturbance than the sweet salutations of tiny peasant maids who blossom round like flowers, in the loveliest costume ever designed to retrieve Mother Eva's transgression. I daren't undertake to describe it; but Willemina, my special favorite, shown here in the midst of four other small maids on their way to school, wears it irresistibly.

Veere is the consummation of Walcheren, as Walcheren of Zeeland, and Zeeland of the whole Kingdom. You may remember the Frenchman who reasoned thus: "France is the first nation of the world; Paris is the chief city of France; the Ritz is the best hotel in Paris; Suite A is the most magnificent in the Ritz; I occupy Suite A: ergo, I am the central figure of the world." Well, I am almost tempted to follow his logic, as I look from the Toren out on magnificent dyke-girdled wheat fields, red-roofed villages, embowered in trees, each clustered round the church that names it: Aagtekerke, St. Agatha's Church; Biggekerke, St. Bega's; Bondewijnskerke, St. Baldwin's, and the others; stately avenues leading up to country-houses where some of Holland's most illustrious families dwell, fragments of the great *Forêt Sans Pitié* that once covered the island, now left like bits of Broceliande, and, over all, that

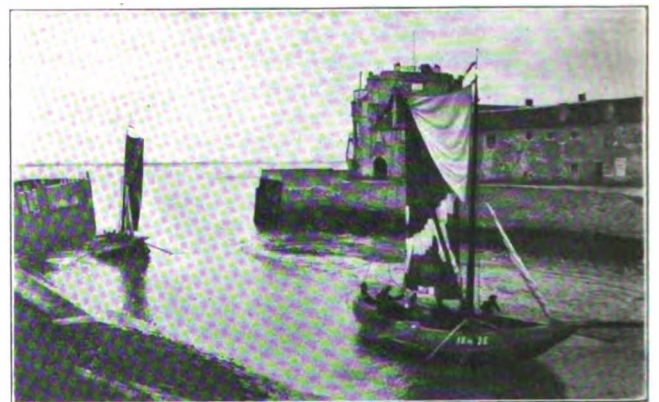
low-hanging sky mantled with pearly clouds, the inspiration and the despair of painters since Vermeer's time.

I, too, despair of making you feel anything of the extraordinary fascination of this bewitching isle by mere words: it is as if Nehalemina, the sea-goddess whom the Romans worshipped here, had left a spell round her ancient haunts; or rather, as if St. Willibrord, when he brought fresh water from the depths of the sand-dunes close by the sea at Zontelande in an un-failing supply that serves to-day, had invoked a blessing *super aquas refectiois* everywhere in the island he converted twelve centuries ago. Like pious Æneas, much tossed about on land and on the deep, I have seen many countries and have entered sympathetically into the lives of their people; but none compares with this in the irresistible force of its appeal. A Harvard don, writing to me just now from the blistering asphalt of Paris and the endless, soul-wearying galleries of the Louvre, has the impertinence to sympathize with me over being "among the dreary, dark dunes of desolate Holland!" Yet, while he is poring over acres of canvas splotted by human hands with colors that have faded or are fading, and trying to see what some long-dead artist thought he saw, I have all about me, in God's own breeze-swept galleries, ever-changing pictures of His painting, and living figures that glow with wholesome beauty and goodness. I had rather have my lookout here from the Toren than all Paris; and tiny Jannetje, lispng *Ous Vader* at my knee, is more edifying society than all the University presidents that ever invented new religions.

But what is Veere like, do you ask? Two buildings dominate it: one the vast fourteenth-century church, a veritable cathedral for size, now quite desolate and empty except for two apse-chapels thrown into one and used for the Reformed congregation's assembly; the other the *Stadhuis*, or city-hall, its exquisite, fragile minaret rising in a sort of arabesque above the rich Sixteenth-century Gothic of its front. The minster is silent; but every half-hour the old, old carillon in the *Stadhuis*



THE LOOKOUT ON THE DYKE.



OLD HARBOUR TOWER, VEERE.

tower tinkles forth the melody of "*Ein feste Burg ist unser Gott*." (Yesterday it sounded just at the Elevation, in the tiny Roman chapel on the quay!)

Little else is left of the ancient grandeur; two or three splendid crow-stepped house-fronts show how the merchant-princes used to live; and in the tiny museum the stately custodian shows you the famous silver-gilt cup, adorned with *repousse* work, which Maximilian of Burgundy gave to Veere four centuries ago, and which millionaires have striven in vain to carry off for collections. But there are red-tiled roofs so steep that the gulls cannot perch on them; old brick cottages whose hues are richer than the reds of Venice; a little harbor full of brown-sailed fishing boats, whose masters stalk along the

quay in sea-boots and silk hats. There are gardens overflowing with flowers; a great windmill flaps its arms giant-like, till one sympathizes with Don Quixote; the learned *Welerwaarde Heer Domine* and his charming wife put their perfect English at the disposal of the enquiring stranger; and the children are everywhere, with shining faces and waving hands and such ready friendliness that one wants to be *Briarens* and embrace them all. Whether they knit patiently at the stockings which the *sabots* wear out so fast, or dance in a ring on the beach "with woven paces and with waving arms," or stand in rapt sea-ward gaze in the dykes, they are always adorable. Some day a little book will appear, about real foreign children I know, with pictures of Simonne and Bianca and Marguerite and Ailison, and all my special favorites: very likely its chapters will first see the light here. And I warn you that, *place aux princesses* being law, so that H. R. H. Marie Adelaide of Luxembourg shall come first, my tiny peasant-maid of Veere shall follow close after her. I suppose trifles please me disproportionately: so I acknowledge that the pleasantest sensation of this whole summer has been to find myself remembered and hailed by name as *De Americaansche Heer Domine* by radiantly smiling Jannetje and Pieterrella and Kathje and fifty more.

There is nothing to do in Veere: I mean, you have not to draw up a sight-seeing programme each night and wearily fulfil it the next day. But time never hangs heavy. There are the boats to watch, with their fares of fish; good old Schippers plies back and forth in his ferry-boat from Noard-Bereland; a yacht puts in, flying the British ensign; Joanna Goldbloed, aged twelve, is ready to discuss the relative merits of peasant-girls' costumes and burgher-girls' garments like those she wears, a trifle consciously; the queer old Englishman who haunts the place has some bit of newly-discovered history to impart; the light and shadow on the polder change magically; and, after dinner, when brisk and kindly Martina brings tea up on the flat roof of the tower, and the little company holds high converse, with the firmament for cloth-of-estate, the Schouwen light flashing each minute to remind us that we are almost out at sea, one looks back over a day whose every hour has been filled to overflowing, yet with neither satiety nor fatigue at the end.

Procul, o procul esti, profani! If any of you can not be content with simple things, or yearn for excitement, keep away from my sanctuary. It is no place for the unsympathetic, the coldly critical, or the superior. Only the childlike ought to go to this paradise of children; for they only have the open vision and the open heart. But they, coming from whatsoever burdens of labor or whelming seas of anxiety to rest a little here, will ever afterward have a joyous memory, can always think exultantly of Zeeland's proud motto, set beneath its device of a swimming lion: *Luctor et Emergo*, "I struggle and emerge."

More of Walcheren another time. Just now the English Captain calls me to the tower-summit, where we shall discuss American humor, the influence of Japanese art on English painters, modern minor poets, and our favorite sweetmeats.

PRESBYTER IGNOTUS.

Kampveersche Toren, Veere, August 30, 1909.

It is the mental and spiritual attitude with which a man meets a crisis in life which makes the crisis one of victory or defeat. "Our thoughts are the epochs of our lives," says Thoreau truly. "All else is but a journal of the winds that blew while we were here."—*New Guide*.

YORK MINSTER ENDANGERED BY FIRE

Slight Blaze in the Historic Cathedral Creates Anxiety

DISTINGUISHED ORGANIST DIES BY HIS OWN HAND

Useful Papers on "The Church and Modern Life"

OTHER CHURCH NEWS OF ENGLAND

The Living Church News Bureau
London, September 7, 1909

GREAT alarm was created in York on Tuesday last (as we read in our *Standard* on the following morning) by the announcement that the venerable and beautiful Minster was on fire. Fortunately the outbreak was not a large one. It was detected very quickly, and it was suppressed before very much damage was done. It appears, according to the newspaper account, that plumbers have been at work on the roof of the north transept, and that, for the purpose of soldering, they have been using the customary plumbers' lamps. It is believed that a gust of wind blew the flame from one of these lamps among some loose inflammable material which caught fire, and that the fire was communicated to the partly exposed beams of the lower roof. So much water was poured out that it made its way into the interior of the transept, flooding down walls and pillars. The damage done was fortunately comparatively small.



"WILLEMINA, MY SPECIAL FAVORITE, AND FOUR OTHER SMALL MAIDS."

Fire, it is added has had a good deal to do with the history of the Minster. Two of its earliest predecessors were burned down. In 1829 a mentally deranged person, with the intention of burning down the organ, set fire to the wood-work of the choir; and so much damage was done that the work of restoration cost £65,000. Eight years later the roof of the nave was burned, and the southwest tower was gutted by another fire, through the carelessness of some workmen. The restoration on that occasion cost £23,000. Since then, until last Tuesday, the

Minster has been free from the ravages of fire.

SAD DEATH OF DR. WARWICK JORDAN.

With deep regret I have to record that Dr. Warwick Jordan, the well-known organist, has in his old age come to a very unhappy end, having committed suicide. It is stated that he had been for some time out of health, but surely neither that fact nor the memory of his past life-work in connection with Church music ought to blind our eyes to the terrible nature of his deed of self-destruction. The Judge of all the earth knows, however, how to judge him for it in perfect equity. It is surely high time, especially in these days when suicide has become such a frightfully frequent occurrence, and when it has been dubbed a new and euphemistic name by the newspapers, that of a "tragic death," that Church opinion should set its face solidly and like flint, as indeed the Church does in the Prayer Book, against the use of the Burial Office over those—no matter who they are—"that have laid violent hands upon themselves." We know that Lord Napier stamped out suicide in the British Army in India by refusing a soldier's burial to a *felo de se*. And undoubtedly the act whereby Judas Iscariot terminated his career in this world can be made to surcease to a very great extent here in England by the rigid enforcement of the Prayer Book rubric.

Dr. Warwick Jordan (says the *Morning Post*) was a familiar figure in English musical circles, and in connection with the Church accomplished much good work:

"It was in this branch of music that he chiefly labored. For

the past thirty years he had held the post of organist at St. Stephen's, Lewisham, but his sphere of work was not restricted to the duties of that position. He worked long and earnestly to secure the use of the Gregorian chants in the Church, and with this object took an active part in the operations of the Gregorian Association, and for many years assisted at the annual festivals held in St. Paul's Cathedral by the various choirs which formed the society. Dr. Jordan, who was a Doctor of Music, contributed largely to the music of the Church in the form of anthems and services. The circumstances of his death can only increase the regret felt by his numerous friends, for Dr. Jordan by his amiable nature and great musical gifts had endeared himself to everyone with whom he had come into contact. He was about 70 years of age."

A word of my own as to Dr. Jordan's connection with the Plainsong Revival. I do not think that his efforts in this direction, zealously undertaken as they were, can truthfully be said to have done much towards the advancement of the cause. On the contrary I fear that such efforts, like those of Mr. Redhead before him, have rather retarded the restoration of the Church's own incomparable music. His method of Plainsong was radically wrong. Had Sir John Stainer, in the latter period of his life, been the organist of the London Gregorian Choral Association, instead of Dr. Jordan, there can scarcely be any doubt that that society would have coöperated with the Plainsong and Mediaeval Music Society in promoting the study and use of plainsong on scientific and true traditional lines.

"THE CHURCH AND MODERN LIFE."

To refer again to the series of articles on "The Church and Modern Life" which are now appearing in the *Standard* (*vide* last "London Letter"), the subsequent articles published have been: "Party Spirit in the Church," by Canon Kempthorne, rector of Liverpool; "Modern Manners," by the Bishop Suffragan of Barking; "Pernicious Literature," by Canon Rawnsley; "The Democratic Movement," by the Bishop of Lichfield; "Intemperance Among Women," by the Bishop Suffragan of Croydon; "The Decay of Home Life," by the Bishop of Ely. Excellent both in matter and form was the article by Canon Kempthorne, and specially noteworthy considering its *provenance*. I quote a pregnant passage:

"Learning is the foe of party spirit, because the Christian scholar soon comes to distrust mere negations and to comprehend within his creed all the positive teaching which will stand the test of serious thought and sound knowledge. As an English Churchman, he rejoices that the Anglican communion is at once Catholic and Evangelical, and that the sacramental system of the Church is wholly and perfectly consistent with the free access of the individual soul to God. He finds that liberty and authority are necessary to one another in a Christian society."

Canon Rawnsley (the well-known literary Churchman) dealt in a singularly searching manner with what must be regarded by all pure minded people as one of the very worst of present day evils—pernicious pictorial illustration, and in particular the indecent post card. Public opinion, he declared, was strongly growing not only in Great Britain, but on the Continent, "in favor of dealing drastically with the producers and vendors of moral poison." The Bishop of Lichfield's treatment of his subject was not altogether satisfactory. His Lordship seemed rather over-anxious that the Church should put her house more in order expressly to conciliate King Demos. It is surprising, moreover, that the Bishop should have made such a statement as this: "The parish is the unit of Church organization." On the contrary, as has been pointed out, I am glad to see, by the rector of Houghton, Hampshire (the Rev. Mr. Firth), in a letter to the *Standard*, the diocese is the unit of Church life and organization. The Bishop of Ely, in his article, laid stress upon divorce as a national peril.

ELECTION OF LORD HUGH CECIL ASSURED.

The executive committee who are promoting the candidature of Lord Hugh Cecil for the forthcoming vacancy in the representation of the University of Oxford in Parliament state that up to the present, in response to their last circular, they have received over 2,500 unqualified promises of support for their candidate. Thus Lord Hugh is already assured of being elected. The number of pledges he has received would mean 5,000 votes. The total electorate is only 6,528, which would leave both Sir William Anson, the present sitting member, and Dr. A. J. Evans, the Tariff Reform candidate, in an extremely small minority.

APPOINTED DEAN OF NORWICH.

The Rev. Henry Russell Wakefield, rector of St. Mary's, Bryanston Square, W., and Prebendary of St. Paul's, has been appointed by the Crown to the vacant Deanery of Norwich.

Prebendary Wakefield, who is the oldest son of Mr. F. Wakefield, J. P., of Bromfield, County Wicklow, Ireland, was born at Mansfield, Nottinghamshire, in 1854, and was educated at Tonbridge School; the Lycée Bonaparte, Paris; Bonn, Germany; and Cuddesdon. He received priest's orders in 1879, and in 1894 became rector of St. Mary's, Bryanston Square, the church with which his name has been most familiarly associated. It is mainly, however, on account of his connection with public affairs, since coming to London, that Prebendary Wakefield has become so prominent. He served on the old London School Board for three years, and is an alderman of St. Mary-le-Bone, of which metropolitan borough he was Mayor a few years ago for two successive terms. He was a member of the late Royal Commission on the Poor Laws, and is chairman of the Central Committee on the Unemployed. It is thus sufficiently obvious, seeing that the Church of God in this land is still wandering in the wilderness, that this London clergyman was rather conspicuously marked out for ecclesiastical preferment. Still undoubtedly there is an earnestly religious side to his nature, and, according to his lights, he has real devotion to the Church as a spiritual reality. However deficient the newly appointed Dean of Norwich may be in his individual position as a Churchman, he is certainly not a Protestantizer. We may therefore look, I think, for some improvement in the character and tone of the Cathedral services. It appears from a statement in the *Standard* that Prebendary Wakefield was strongly supported by cabinet ministers, including Mr. John Burns, for the See of Newcastle. In comparison with the choice that was made for that See, the nomination of Prebendary Wakefield would have been an excellent one. I often wonder how soon Catholics will share in the ecclesiastical patronage of the Crown. Perhaps, in God's good providence, that will happily be when Lord Hugh Cecil becomes Prime Minister.

THE BISHOP OF BIRMINGHAM AND CANON HENSON.

The final outcome of the dispute between the Bishop of Birmingham and Canon Henson, arising out of the Canon's unlawful intrusion into a Birmingham parish last March, is now no longer subject to uncertainty: the Bishop has decided to take no further action in the matter. That comes doubtless to multitudes of Churchmen as an intense relief. It is most earnestly to be hoped that the real reason why legal proceedings have been abandoned, is that the Bishop of Birmingham cannot finally bring himself to recognize Sir Lewis Dibdin's court as in any respect a spiritual court, or the old Court of Arches. Of the two evils—Canon Henson's flouting a well established principle of ecclesiastical law, and any recognition of Sir Lewis Dibdin's court by a member of the English Episcopate—the former is indubitably a lesser evil. The Bishop wrote from "Bishop's Croft, Birmingham," under date August 23rd, as follows:

"MY DEAR HENSON:—I see that you are home again, and I see also that you have made some allusion to probable action on my part with regard to what occurred just before Easter when you left England. It was undoubtedly my intention then to proceed against you in the Court of Arches for what was, in my opinion, a serious violation of a fundamental principle of our Church administration: and accordingly immediately after Easter I consulted lawyers and was assured by them that my suit should be successful. But time has passed, and I find that I cannot bring myself to believe that it is my duty to revive the matter. I am writing, therefore, simply to tell you that I have let the matter drop and am going to do nothing more. Yours, etc., "C. BIRMINGHAM."

It is reported that Canon Henson has promised to address a gathering in the Harringay Congregational meeting house on a Sunday afternoon a few weeks hence. Now if Canon Henson, when frequenting such places, would only do as St. Paul did when going into a Jewish synagogue—that is, to try to convert his hearers to the true Gospel of the Kingdom of Jesus Christ—then there could be no ground of complaint (assuming, of course, the consent of the parish priest) against his movements amongst Protestant dissenters. But I do not suppose I am misrepresenting that Canon's policy in the least when I say that it is diametrically the reverse of that of the holy Apostle St. Paul.

"OLD PROTESTANT HORSE" TO BE TROTTED OUT.

It appears that there has been sent to every Protestant dissenting preacher in the United Kingdom a letter, signed by the ex-president of the Baptist Union, and others, in which it is stated that the revival of Sacerdotalism having for some time been undermining the nation's national (*sic*) Protestantism, "it was felt that a definite forward movement amongst Nonconformists on Protestant lines should be made." The

new propaganda will be launched by sermons to be preached on Sunday, October 3rd, by a number of the leaders of the different sects on the general question of Protestantism. On October 5th a public meeting will be held in the Protestant Memorial Hall in London, under the presidency of Sir Robert Perks, M.P. So it seems that what Mr. Delane, the former celebrated editor of the *Times* newspaper, once in a private letter styled the "old Protestant horse," adding that it was "a staunch old beast," is now to be brought out again by its owners.

Messrs. Mowbray announce the publication early in October of the volume on *John Keble* which the Hon. E. Wood is contributing to the series of "Leaders of the Church, 1800-1900," of which the Rt. Hon. G. W. E. Russell is the editor. The Hon. E. Wood is the son of Lord Halifax.

J. G. HALL.

THE TIMELINESS OF PEACE SERMONS.

COMMENTING on the assembling of many war-ships in the Hudson River, a writer in the *Newark Evening News*, under the above caption remarks:

"Three hundred years ago carries one back to a time of great tumult in the Christian Church. The fire of theological and ecclesiastical controversy was blazing fiercely, and among the nations war was a chronic condition. A comparison of the time when Henry Hudson sailed in the *Half Moon* up the river bearing his name with the time in which now his achievement is celebrated, indicates the timeliness of the subject for sermons on Sunday, September 26th, suggested by Bishop Greer and Bishop Lines, 'The Universal Reign of Brotherhood and Peace Among the Different Nations and Peoples of the World.' The special prayer commended by circular letter is worthy of adoption by all the denominations. A still further suggestion by Bishop Burgess of Long Island diocese, is that a particular effort be made to 'bring out the importance of the mission of the Church in influencing our national life and character.'

"The special interest of the Protestant Episcopal Church in the coming celebration grows out of the fact that this Church, then a branch of the Church of England, had a large part in the development of the life of New York City after the English conquest, when English immigration increased as Dutch immigration decreased. Although Hudson was an Englishman he discovered Manhattan Island and environs under the auspices of the Dutch. Not only these two peoples have an interest in the celebration, but it is to be shown that all the chief nations will have some part as a token of international good will in spite of the presence of warships, which seemingly might indicate not the strongest confidence in lasting peace. But it is not a conventional or forced peace the Christian Church urges. The object in view in the preaching of the numerous sermons is to take advantage of an international occasion to spread sentiment in the interest of a real peace of the world. The larger the number of churches of all denominations which present this subject on September 26th the greater the moral effect. There is timeliness, too, in urging the sentiment of peace on so great a festival as this now beginning in view of the ugly rumors about possible conflict between England and Germany. For these two nations to harbor for the least time any idea of the kind would be a serious mistake approaching an international crime."

SUCCESS IN THE MINISTRY.

I suppose the greatest temptation that comes to us in the missionary field lies in the so-called practical side of the work. I mean the ever pressing necessity of providing material equipment. The church, the rectory, the stipend, these loom so large that we may lose sight of the fact that they are merely tools and not the finished product. A comfortable church and rectory are necessary and wholesome things, but the building of them does not necessarily imply that the Lord's real work is being done. A spiritually bankrupt priest may build twenty churches. The real test of our work must lie in what we are doing for the souls, yea, and the bodies, of men. If we are bringing them to a clearer vision of truth, justice, and love, if we are getting them to live more wholesome lives, if we are deepening their faith and making them sensible of God's loving grace through Church and sacrament, then we are really doing something. This is the work we must ever keep before us as the *Real Thing*.—*The Bishop of Nevada*.

DISEASES are not the only things that are contagious. Courage is contagious. Kindness is contagious. All the positive virtues, with red blood in their veins, are contagious. The heaviest blow you can strike at the kingdom of evil is just to follow the advice Sir Walter Scott gave to his son-in-law, Lockhart: "Be a good man." And if you want to know how, there is but one perfect and supreme example—the life of Him who not only did no evil but went about doing good.—*Van Dyke*.

DEATH OF REV. PHILIP A. H. BROWN.

Another Distinguished Presbyterian of New York Passes to His Rest.

CATHEDRAL CHOIR AND CROSSING TO BE OPENED ON ST. JOHN'S DAY.

Bust of Bishop Potter to be Placed in Synod Hall.

OTHER LATE NEWS IN NEW YORK.

**Branch Office of The Living Church }
416 Lafayette St.
New York, September 21, 1909 }**

RETAINING the title and office until his death, though relieved of active duty because of ill health for nearly two years, the Rev. Philip Auld Harrison Brown entered into rest at his home in Cooperstown, N. Y., on Wednesday, September 15th.

Born in Baltimore, on January 3, 1842, Mr. Brown was graduated from Dickinson College, Carlisle, Pa., in 1860, and eleven years afterward he received the degree of M.A. from that institution. He engaged in the study of law with Judge Chambers, in Baltimore, but at the outbreak of the Civil War he entered the service of the Confederate army. After serving under his brother, William D. Brown, who was in command of a Maryland battery, he afterward was a signal officer on a blockade runner plying between Nassau and the Chesapeake Bay. In the course of the war he was engaged in thirteen battles, and he was three times made a prisoner.

At the close of the war Mr. Brown went into business in Baltimore, but having decided to study for the ministry, he took a course of theology under the late Bishop Coleman, and afterward at the General Theological Seminary. He was ordained deacon in 1871 by Bishop Stevens. A year later he was made a priest by Bishop Horatio Potter.

At this period began an intimate friendship with the late Dr. Morgan Dix. Mr. Brown became rector of Christ Church, in Cooperstown, in 1872, and two years later he was recalled to New York by Dr. Dix. Here he took up work at St. John's Chapel, of which he afterward became the vicar. He held that place for nearly thirty-five years. He was president of the New York Catholic Club for many years.

Mr. Brown suffered a stroke of paralysis about three years ago, from the effect of which he never recovered, but he held the title of vicar of St. John's until his death.

In January, 1900, Mr. Brown celebrated the twenty-fifth anniversary of his connection with St. John's Chapel. A high tribute was paid to the work accomplished by Mr. Brown by the Rev. Dr. Morgan Dix, rector of Trinity:

"There was a time when the vicinity of St. John's was the most fashionable part of the city," said Dr. Dix. "It was then that this was perhaps the Court church of New York. But how complete has been the exodus! To hold ground against the changes and adversities required a strong soldier of Christ. In Dr. Brown the Church found that able, worthy leader which has kept it in motion and progress."

Mr. Brown left a widow and seven children. The eldest is Mrs. Philip J. McCook, of New York. William Averill Brown, one of the sons, is practising law in that city. Funeral services were held in Christ Church, Cooperstown, on Saturday morning, the Rev. Ralph Birdsall officiating, and the interment was made in Christ churchyard, where James Fenimore Cooper lies buried.

AT THE CATHEDRAL.

The choir and crossing of the Cathedral of St. John the Divine are to be opened on St. John's day, December 27th. Bishop Greer, in announcing his fall parish appointments, set aside that day for the Cathedral opening. This will be the greatest event in the Cathedral history since the laying of the corner-stone on St. John the Evangelist's day, eighteen years ago. It is likely that several Bishops will take part, and that the two Chapels of the Tongues, now completed, will be dedicated at the same time. These are the Chapel of the Holy Saviour, given by August Belmont in memory of his wife, and St. Columba's Chapel, given by Mrs. Edward King in memory of her daughter.

The high altar is now in place. This is a part of the gift of Levi P. Morton, whose generosity provided the entire choir. In the centre of this, where later there are to be nine figures, is a plaster model of the Christ. If this meets with favor it will be duplicated in marble. The choir and crossing are finished, except for the completion of the enclosure. The crossing, which is enclosed in temporary walls, is but a central square, from which the Cathedral will gradually develop, one arm of the cross after the other being added, until the whole is completed.

A NEW AND SUPERB TRIBUTE TO BISHOP POTTER.

A marble bust of the late Henry Codman Potter, for

twenty-five years Bishop of New York, has just been made from photographs by Mr. Leopold Bracony, an Italian sculptor. It is considered by friends of the great Bishop a good likeness and an admirable work of art. It cost \$1,000. Archdeacon Nelson raised the fund and gave the order for it some months ago. It is now at the Diocesan House in Lafayette street, and will be placed in Synod Hall of the Cathedral of St. John the Divine before the meeting of the Diocesan Convention on November 10th. Bishop Potter's body was laid to rest in the Cathedral Crypt on October 20, 1908, the twenty-fifth anniversary of his consecration. Materials for his biography are being collected by Archdeacon Nelson at the request of the family.

FLOATING CHURCH TO BE SOLD.

The Church of the Saviour, belonging to the Seaman's Church Institute, will be sold and the organization's religious work among sailors continued elsewhere. This building, which was a floating church, has been located in the East river at the foot of Pike street. The church, in use for many years, is built upon a flatboat, and many a clergyman taking service there for the first time kept his footing with difficulty, especially after a ship had passed that way.

A similar floating church at the port of Philadelphia was disposed of for like practical reasons influencing the executive members of the Church Institute.

DEATH OF A DISTINGUISHED ARCHITECT.

Charles Follen McKim, architect and head of the firm of McKim, Mead & White, died last week in his summer residence, at St. James, L. I. Although he had been in ill health for more than a year, his death was unexpected. Heart disease, with a complication of diseases, was the cause of death. Mr. McKim's only immediate relative, a daughter, was with him when he passed away.

Mr. McKim was born in Chester county, Pa., on August 24, 1847, and was educated in Lawrence Scientific School, Harvard, and the Ecole des Beaux-Arts, Paris, where he spent three years. He received a degree of Master of Arts from Harvard University in 1890 and from Bowdoin College four years later. Meantime he had begun the practice of his profession in 1872, two years after his return from his foreign studies.

Mr. McKim was joined in partnership in 1877 by William R. Mead, and in 1879 by the late Stanford White, when the firm name which still prevails was adopted. Among the notable buildings erected by the firm are Columbia University, the State Capitol of Rhode Island, the Brooklyn Institute of Arts and Sciences, the Herald Building, the Walker Art Gallery at Bowdoin College, the Department of Architecture at Harvard, the Music Hall and Public Library in Boston, the New York State Building at the Columbian Exposition, the Newport Casino, and the University, Harvard, and Century clubs in this city, and St. Peter's Church, Morristown, N. J.

The funeral was held in Trinity Church, Manhattan, on Friday morning. Archdeacon Holden of Suffolk county, Long Island, the Rev. Dr. Manning and the Rev. Joseph W. Hill officiated. The full choir of Trinity sang and both organs were used. A very large congregation was present. The interment was made in Rosedale cemetery, Orange, N. J.

GOOD WORDS FOR MR. HARRIMAN.

The Rev. William Wilkinson of Trinity parish in conducting a mid-day service in Wall street, in front of the old Custom House, last Tuesday, delivered an eulogy on the late E. H. Harriman. He is reported to have told how ten years ago the financier had gone among the whaling fleets off Siberia, and, in

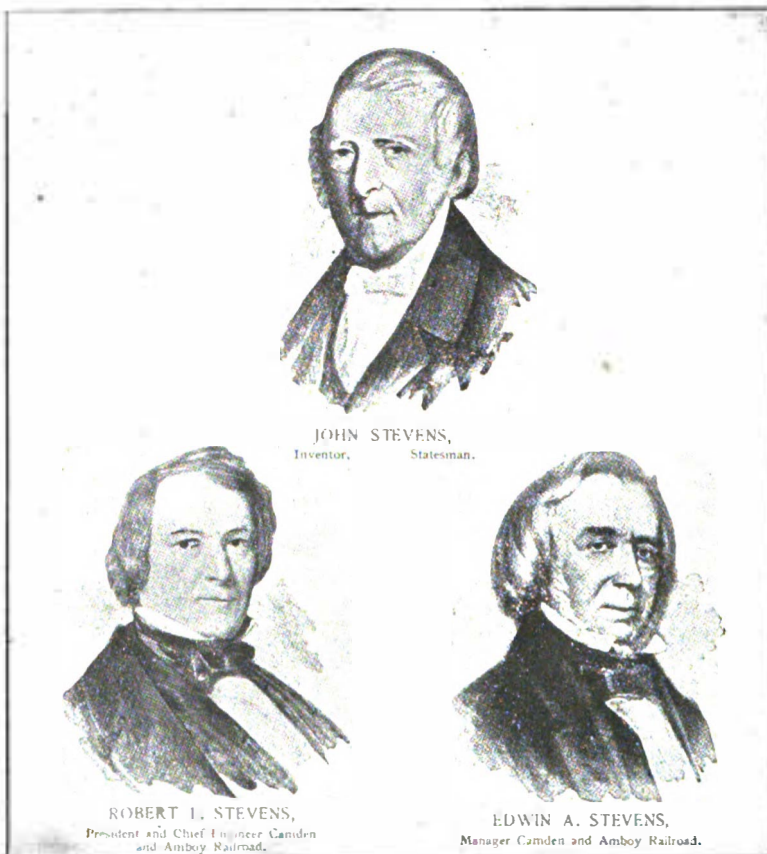
company with Archdeacon Nelson of New York, given encouragement to the sailors, who rarely saw the inside of a church. Mr. Harriman's will was offered for probate on Thursday. The estate is estimated to be worth about eighty millions. His widow is sole legatee of the entire estate and sole executrix.

SERMON ON GAMBLING.

The Rev. Andrew F. Underhill, at the Church of the Ascension, Fifth avenue, preached a strong sermon against gambling. A quotation reads:

"The gambling spirit stalks abroad and demands as its victims some of the brightest individuals, and through them ruins whole families. It affects the rich and poor alike. It takes the crust of poverty and the gold of wealth. It flouts itself in our great cities, corrupting the administration of law and undermining the municipality.

"Drunkards have reformed, but never a confirmed gambler. Gambling is the most insidious of habits. It isn't the loss of the money that counts. No; it is the different outlook it makes us take of life."



JOHN STEVENS,
Inventor, Statesman.

ROBERT L. STEVENS,
President and Chief Engineer Camden
and Amboy Railroad.

EDWIN A. STEVENS,
Manager Camden and Amboy Railroad.

"HUMANE PROGRESS AND GREAT INVENTIONS."

An historical sermon on "Humane Progress and Great Inventions in New Jersey" was preached in Grace Church, Newark, on Sunday morning, September 19th, by the Rev. John Keller, secretary of the diocese. The honorable treatment of the Indians by the early settlers; the legal measures taken for the abolition of negro slavery in that state; New Jersey's military record and care for disabled soldiers; the establishment of modern life-saving methods on the sea-coast by Governor Newell; the achievements of some distinguished sons of the Church as civil and mechanical engineers, marine architects, naval officers, etc.; the improvements in transportation by land and by sea and in the rapid transmission of news, were reviewed.

Especial emphasis was laid upon the work of John De Hart, John Stevens, Richard Stevens, James Parker, and other conservative New Jersey laymen in "maintaining the doctrines of the gospel, as now held by the Church of England, and holding that the American Church shall adhere to the liturgy of said Church as far as shall be consistent with the American Revolution and the constitution of the respective states (dioceses)."

It was pointed out that the Church convention of New Jersey originated the General Convention; defeated the "Proposed Book"; brought the Church into national unity; opened the way for the consecration of American Bishops in England, and preserved the integrity of the Book of Common Prayer.

It is of interest to note that of the three distinguished members of the Stevens family shown in the accompanying illustration, the first is the grandfather, the second the uncle, and the third the father, of Colonel E. A. Stevens, treasurer of the diocese of Newark, and a layman of distinction in the Church at large.

Knowing in our hearts how utterly unworthy we are to sit at meat with Jesus Christ, yet humbly acknowledging His merciful invitation to us, we shall never despair of even the worst sinner, never judge his case hopeless, never think it useless to pray for him, and to watch for all opportunities of doing him good which may be put in our way by the Lover of his soul and ours.—Koble.

It is a kind of law of His kingdom, if we suffer, we shall also reign with Him: not else.—Selected.

BISHOP BRENT ON CHRISTIAN UNITY.

IN his address to the Philippine Convocation given in August, Bishop Brent said, in part:

Just now it is Christian Unity and world-wide missionary responsibility which seems to be engrossing the Church's attention. Both subjects are of peculiar interest to us. Christian Unity is the keystone to the arch of Christian missions. The gift to heathen people, especially to adherents of great Oriental religions, of a Christianity at war with itself is a crippled blessing at best, and if some of our efforts to live at peace with all who teach in the Name of Christ seem strained, it is the best witness we can bear to the seriousness of the situation. I believe it to be the acme of sectarianism to assume the ground that any existing Church, whatever its name or claim, is destined to become the supreme Church by absorbing into itself all other Churches. Any claim to infallibility on the part of Protestantism is as dangerous as that of the Roman Catholic Church. Protestantism as a Church or an agglomeration of Churches is a failure; as a sentiment it is a measurable success. Our Church prides herself, whatever be her limitations or defects, on being in a position to act as the Church of the reconciliation, and I see indications that she purposes being less academic and more practical in her character as such than heretofore. What can be more inspiring than for a Christian to feel that the position of his Church is such as to enable him to be in sympathetic touch with the deepest and best, that is to say, with the essential character, in both the Evangelical and the Roman Catholic and Greek Orthodox Churches, without weakening, but on the contrary giving more potency to, his own positive convictions! Such I conceive to be the position of the Church of our allegiance. But I recognize the narrowness of my own human nature without going any further, a defect that has been magnified by training and environment, which makes it extremely difficult to do common justice in religious matters to those who stand next door to our prejudices and most remote from our sympathies. If antagonism is created among many by a full knowledge of the tenets and practices of those with whom they disagree, ignorance or a surface knowledge of them upbuilds that "rotten pale of prejudice" which is so difficult "to o'erleap." The study of another's position merely for controversial purposes is more apt to blind than to enlighten as to the facts. It is pitiable to hear the objections frequently urged against one Church or another, objections of the most trivial and superficial character, unworthy of any serious attention, whereas the real lines of division are not so much as mentioned.

It is a false idea that conceives our Church as having its greatest or only affinity with the Protestant Churches and little or none with the Roman Catholic Church. This is in part due to the fact that the Roman Catholic Church refuses to recognize any affinity with us, and groups together as schismatic or heretical all Churches which are unable to bend to her obedience. But blood relationship is not annulled by the refusal to acknowledge it. It is our duty to our big sister, in spite of her exclusiveness, to insist upon our close kinship with her. She may be lacking in the first principles of justice and courtesy to us, but that does not absolve us from being just and courteous to her. To frame an indictment against a whole Church is as perilous as to frame one against a whole nation. Notable delinquencies are to be reprobated where apparently there is no effort to remedy them, but they give no just cause for a wholesale indictment. If we are just only to those who are just to us, what merit have we? Do not the heathen the same? The only Christian position is that which St. Paul enunciates: "Bless them which persecute you: bless and curse not." Churches in their relation to one another are not absolved because of strong conviction from the primary principles of justice and courtesy. I have striven to be patient toward other Churches, sometimes under great provocation, and when I have failed I have not hesitated to make amends.

In this connection I wish to say that, profoundly interested as I am in the motive of and the plans for the World Missionary Conference to be held in Edinburgh next summer, I must take exception to the way Roman Catholic missionary agencies seem to be ignored in the study of the situation. This is doing to Rome exactly what we fault her for doing to us. The Roman Catholic Church, whatever her faults, is of the Body of Christ and an enormous force for good. Were she to be eliminated to-day, the balance of Christendom would be impotent in the face of a staggering responsibility.

Equal justice in this matter should be done Protestantism. Without its aid Roman Catholicism has proved itself to be sectional and as the sole Church a failure. The Protestant Churches, together with their ministry and ordinances, are what they claim to be, and the Spirit of God is with them for the work and purposes to which they pledge themselves. This is a matter not of surmise or theory, but of record. Our own Church, broadly speaking, is with them in their positive and constructive thought and usage, as far as they go. The line of cleavage comes when they hesitate to proceed within the confines of Catholicism, whither our convictions carry us.

The name which our own Church bears is not of a sort to commend her character as Catholic. Nationally there may be sufficient

historical justification for retaining it in America. But it was so manifestly unfitting to burden an Oriental Church with an European or American name (or a combination of both), that the Churches of the Anglican communion in Japan and China have adopted the titles of the *Nippon Sei Kokwai* (the Japanese Holy Catholic Church) and the *Chung Hua Sheng Kung Hui* (the Church in China). A national Church has a right to a local name and a local mode of expression, but if such a body be Catholic and not sectarian, when she moves abroad into the mission field she must fall back on her Catholic name and character. Otherwise she will find herself with sectarian implements attempting to do a Catholic work, a manifest absurdity. Yet this is what is expected of our Church in the Philippine Islands. The name Protestant has a significance among the Filipinos which is not descriptive of our real character, and rouses so grave a misconception as no amount of argument or assertion can disperse. In their minds Protestant and Catholic are as diametrically opposed as darkness and light; Protestantism is virtually a repudiation of Catholicism as being non-Christian. Hence, for a Church with a blatantly Protestant name to claim a Catholic character mystifies the native and arouses his suspicions. So far as I am aware, ours is the only Church which incorporates the word Protestant in its official title. It may be a small matter in the United States what the Church is called, and men may dismiss the question as being too insignificant to make a fuss about; but in a country like the Philippines it makes all the difference between success and failure. There are many adult Filipinos and an increasing number of the youth of the land who are estranged from one cause or another from the Roman Catholic Church, and yet who are not touched by Protestantism, whom a Church, Catholic in name and character, could reach.

It is equally true of a considerable portion of the book of Common Prayer that it is aggressively national in expression. Thus, to adduce a few examples, Morning and Evening Prayer as they stand are unsuited to the needs of the people among whom we live; sixteenth century exhortations, well adapted to Teutonic phlegm, are unintelligible to Oriental warmth of temperament; the Burial office, beautiful as it is to us who understand it, is too impersonal and timid in its references to the departed.

In a charge of two years ago, which I now reiterate, I expressed myself regarding the inviolability of our liturgy. Without due authority to make changes it should be used as we have received it from the Church. But I conceive it to be within the province of a Bishop to recognize and permit, temporarily at least, supplementary services of a widely varied character. Am I wrong in thinking that there is a tendency in our Church to lay undue stress on uniformity? It is not considered respectable to do in the congregation anything that your neighbors do not do. This is indicative of the general attitude of our Church. Conservatism makes a home Church hesitate to give freedom to her clergy in distant lands, among foreign people, to do the thing and to take the course prompted by good judgment and an intimate personal knowledge of the situation. We have yet to learn that there is such a thing as imperial nationalism which, while clinging to national name and expression and character within the limits of the nation, pursues an understanding and sympathetic course in distant lands. It was blind and blundering nationalism that lost Great Britain her American colonies. It is the same characteristic in our Church that hampers her course in the mission field. The theory that what is suitable here in thought and method must be equally suitable there is an untenable position.

It is not that I am advocating that there should be any radical change in the basis of our Church. Like many who have gone before and who were bitterly opposed as being disturbers of the existing order, I am but seeking "to obtain recognition within the Church for principles which I consider not only consistent with her teachings, but really involved in it.* Thought and custom are current in the Church to-day which, at the beginning of the Oxford movement or the inception of the critical study of Holy Scripture, to cite two widely different matters, were counted unlawful or destructive of belief. This applies to the principles lying behind the amendment to Canon 19, which is that the prophetic spirit and gift are to be recognized and used by the Church wherever and in whomsoever they may be found. It is axiomatic. Quite probably there is no way of expressing the principle legislatively which would not give room for misunderstanding and abuse. Every great privilege involves an opportunity for great abuse. Opportunity and risk can never be divorced. And the greater the opportunity, the greater the risk. This has already come out in connection with Canon 19. It is a very different thing to ask a man to give an address because, irrespective of his gifts or lack of them, he belongs to another Church; and to give him an invitation because, irrespective of his Church, he has a message to deliver. The former is maudlin; the latter is discerning: one is the abuse, the other the use, of the Canon. When this Canon was amended there was no idea in my mind of altering the fundamental position of the Church. I thought and think of the amendment as being an honest effort to bring our Church a step nearer true Catholicity in practice. Our conception and that of Rome differ in this respect—we are not afraid of coming

* See Gairdner's *Lollardy and the Reformation in England*, p. 8.

into close contact and promoting fellowship with other Christian Churches where the working of the Spirit of God in wisdom and righteousness is manifest. The Roman Catholic Church, afraid lest she should be contaminated by such contact, sits apart in solitary dignity.

Should any alteration be made at a future General Convention in Canon 19, whatever be its nature, it cannot abrogate the Church's duty of frankly recognizing and using God's prophets. The duty is inherent. It cannot be destroyed by legislative silence or prohibition, though the performance of the duty may be hampered and made disagreeable.

I cannot understand why those who petitioned the House of Bishops against the amendment should have addressed that body. The General Convention is a whole of which the House of Bishops is but a part, and it is to the whole rather than to the part that we should look in weighty matters for authoritative utterance. It was said, with considerable insight, of Newman and Pusey, that the difference between them was that the former trusted the Bishops and the latter the Church; hence Newman fell victim to defection, whereas Pusey remained loyal to the communion of his birth.

In times of transition, if not always in the processes of growth, there must be ample freedom for new life to declare itself. The Church must not be the only living organism in history which is forbidden development according to the laws of its being. Now development cannot always be in accordance with our theory of it as expressed in statutes and formulas. It must have room to declare itself in accordance with the laws of development, which can be ascertained only by a close observation of the process, and which are independent of what men may think of them. Hence it is that much of that which was once pronounced lawless is now part of the Church's common life. For this reason a minimum of legislation is preferable to a maximum, especially legislation of a prohibitive character. I would lament the enactment of any partisan measures in the Church. The Church's councils are not a place for struggles for the majority, but for struggles for unanimity. Permissive and prohibitive legislation are not in exactly the same category. The former, of which the amendment to Canon 19 is a fair sample, offers no compulsion. It infringes on the rights of no one. It simply presents an option under expressed conditions.

In the International Opium Commission, which took for its guide the principles that control the procedure of the Hague Peace Conferences, the principle was agreed upon by the representatives of the participating powers, that though free discussion was to be indulged in, only such resolutions as could pass *nem. con.* were to be put. Such a course in ecclesiastical legislation would be practicable and Christian, provided it was understood that Bishops with their clergy had a larger freedom for tentative measures suited to local conditions than now obtains.

In what I have said, have I seemed to be critical of our own Church? If so, the kind of criticism to which I have given expression is that which is born of loyalty, the criticism that aims at arousing latent capacity to meet new opportunity. Never have I felt more sure of our Church's vocation or of her power to bind men to Christ, and in Him to one another.

THE COST OF A SPECTER.

The United States devotes two-thirds of its revenues to ghosts and specters, says the Grand Rapids (Mich.) *Evening Press*. Two-thirds of all the money handled is for the ghost of wars past, and the specter of future wars. According to the report for the year ended June 30, 1909, the chief expenditures was as follows:

Civil and miscellaneous	\$164,000,000
War	164,000,000
Navy	115,000,000
Pensions	161,000,000
Indians	15,000,000
Postal deficit	10,000,000
Interest on public debt.....	21,000,000

Pensions and the interest on the public debt are legacies of past wars, the ghost as it were. There is no disposition to reduce either item. But the other two big items are what we pay for the up-keep of the war specter.

All that this great government spends for administration, for justice, for education, for agriculture, for pure food, for the preservation of its forests, for the struggle against disease, for maintaining its commercial relations, for pleasing its neighbors, for collecting its dues, for searching its resources, for stocking its streams, for lighting its coasts and ports—all that is almost exactly equal to the amount spent for the specter of war. And the expenditure for the navy is like unto it.

A reasonable amount for laying a specter is all very well, but two-thirds of the national revenues—that seems just the least bit out of proportion.

THE RELIGION of Jesus tells us that cheerful piety is the best piety. There is something finer than to do right against inclination; and that is to have an inclination to do right. There is something nobler than reluctant obedience; and that is joyful obedience.—*Van Dyke*.

OPENING OF MILWAUKEE DIOCESAN COUNCIL.

TWO new features added zest to the Milwaukee diocesan council, which opened on Tuesday morning at the Cathedral. One was that the newly organized Church Club gave a dinner in honor of the council on the preceding evening, when Churchmen of the city and Churchmen of the diocese had the opportunity to make each other's acquaintance. In a diocese of such "magnificent distances" it is difficult for these to know one another personally, and the opportunity for a social meeting was much appreciated. It is quite likely that the precedent thus set will become a permanent feature. The other new feature was the delivery of the Bishop's address at the opening session. Heretofore it has been delayed until Tuesday night, with the result that it was then too late for the council to be guided by what it might contain.

THE BISHOP'S ADDRESS.

After speaking of the serious losses to the Church by death, the Bishop told of the work in the diocese, prefacing it with a caution to the clergy in regard to presenting classes for Confirmation. While small classes well prepared are better than large classes hurriedly gathered together and badly prepared, yet "if a priest is presenting very small classes, smaller than the average classes in the parish and smaller than the average percentage per number of communicants, it is well for him to ask himself what the difficulty is. Is it not our duty to hunt up people, especially children? Not to persuade them to enter the class at the last moment to increase its size, but to be continually searching out those who are not confirmed and keeping it before them, not so much because they ought to be confirmed, as because they should be receiving the Holy Communion? And according to the discipline of this Church they cannot be admitted to the Holy Communion unless they be confirmed, or are ready and desirous of being confirmed."

He gratefully recorded the largest sum ever given to any fund, church, or institution in the diocese, in the gift of an estate amounting to at least \$200,000 by Miss Frances Donaldson of Baltimore, to Nashotah House. This, he said, "has been largely due to the influence of Bishop Grafton and his interest in Nashotah."

He urged the clergy to do all they could to arouse vocations for Holy Orders, both by preaching and by speaking to young men on the subject. The need within the Church is not for clergymen who will do "only a certain sort of work, and for a certain salary," but "for young men willing to take several missions, live largely in their bags, and go where they are sent." He could not see why the clergy shun home missionary work. "Why is it that they seem to invent every possible excuse to get out of it: they want the experience of a curacy; they must be near their family; they want something that is in the line of promotion; they wish to be near some seminary friends; they go to the foreign mission field with its certain salaries and interesting conditions; anything and everything to get out of this real domestic mission work. It is, to be sure, hard; it is full of problems; it is lonely; one often cannot see the results of one's labors; numbers are few, congregations small, services have to be held in all sorts of places; good music and a careful ritual are out of the question; but it is the mission work that God has given us to do."

He commended the mission work being done within the diocese, and noted, also, that largely through the work and energy of Dr. Hopkins, as secretary of the Fifth Department, the offerings for general missions have increased more than fifty per cent over the last year.

He spoke of the necessity for Sunday school work, and urged the value of frequent communions.

"It is difficult for me to understand," he said, "why more of the clergy do not realize that even if their people do not appreciate the need and help of frequent communions, they themselves are satisfied with so few. The temptations of the priesthood are so many and subtle, the need of special strength so great, that one needs every possible help, and the spiritual life of the parish as a whole is seldom above that of the priest. If, in the mystery of His Incarnate Life, our Blessed Lord said that He sanctified Himself for His disciples, certainly we need to sanctify ourselves for the sake of our people. So far as I know, every early commentator on the Lord's Prayer interprets the clause, 'Give us this day our daily bread,' as referring not only to the food and raiment necessary for the body, but also to that Bread that cometh down from Heaven, which is the food of the soul."

Two matters he mentioned that he said had been presented to the Council many times, but had never had real attention. One was the necessity for special work among university students at Madison; the other is the division of the diocese, which he held to be very desirable, and ultimately necessary.

LEGISLATION.

The first day's session was chiefly given to confirmation of a series of amendments to the constitution tentatively adopted last year; and closed with a missionary meeting.

NEVADA PLANS UNIQUE METHOD FOR CHURCH EXTENSION.

ACTING upon a suggestion of the Bishop in his annual address, the Nevada convocation determined upon an unique method of missionary foundation. The great area and sparse population renders the ordinary missionary methods impracticable for every Christian body, with the result that most places have no Christian organization of any sort. The appointment of the Rev. P. S. Smithe is made to travel about and organize Sunday schools, remaining long enough to train teachers at each, and afterward continuing to visit them and conduct examinations.

The convocation met at Carson City, September 10-12. The preacher at the opening service was the Rev. L. C. Sanford, Eighth Department secretary.

OPENING SERMON.

The sermon at the opening service, delivered by the Rev. L. C. Sanford, was an appeal to the Church to realize that its chief purpose must be that of the missionary. The text, Phil. 2: 5, "Let this mind be in you which was in Christ Jesus," suggested an inquiry into what the mind of Christ is. From a consideration of the Sermon on the Mount and the Parable of the Last Judgment comes this conviction, that the mind of Christ dictates to the individual a loving helpfulness to one's fellowmen. But if that is the mind of Christ for the individual, so it is also for the Church He founded. His society can have no other purpose than that of His disciples. The purpose of the Church is not primarily to worship, nor even to provide for the development or the consolation of the Christian; but it is to serve. The test of the Church's allegiance to the Master is its loving helpfulness to men. By its response to the missionary call are the claims of the Church tested; and it is this humble, loving service of men which exalts it in the sight of God.

THE BISHOP'S ADDRESS.

This was the preface to the Bishop's account of the year's gains and losses within his jurisdiction:

"A year finds us together again, anxious to count gains and losses. It is a glorious thought that the gains must ever be the greater. Howsoever weak our efforts, howsoever fearful our mistakes, God's work swings on to strength and victory. The course of physical evolution is, on the whole, upward. The course of spiritual evolution is the same. The inefficient and decadent may hinder, but they can never prevent.

"Men and thoughts perish, but some men never die, and some thoughts live forever. Imperishable men and eternal thoughts are those that count in the plans of God. Such are the men and thoughts God uses. Perhaps these were in the divine Mind when the Lord of Life said of His Church, 'The gates of hell shall not prevail against it.' Thus we may look deep into our own hearts to-day and ask, Are we the men who count? Are ours the thoughts that live? This must be the question that earnest men ask themselves. When it is asked seriously, often, we are in the way to surmount the little-nesses of daily life. We are coming to that nobler point of view whence we shall see more clearly, live more gently, and love more deeply. Let us then ask it for ourselves to-day as we glance, each one of us, over the work of the past year. It is my official part to review the work. When it is completed we may well ask, What, after all, have we really done for God and our fellow-men? Perhaps something. God grant it may be so."

He told of the completion of a church and rectory at Las Vegas, the latter being free of debt; of the near completion of a church at Goldfield, for which he had lately received \$4,000 from an anonymous donor to complete the structure; money in hand for the purchase of a rectory in the same place; and various lesser improvements. He had spent several months during the past year in the East soliciting money for the work in Nevada. "This is the most unpleasant task that falls to the lot of a Missionary Bishop," he observed; "but it seems to be a necessity. Aside from the Bishop's stipend and travelling expenses, the Board of Missions appropriates annually for the Church's work in this jurisdiction \$2,918.40. The inadequacy of this sum must be apparent to you all. The only way to get more is to solicit it from private individuals."

The problem in Nevada results from the great area and sparse population. It is impossible to supply clergy for the little hamlets. Every Christian body finds the same difficulty, with the result that there is almost no organized Christian work in most of the small places. The Bishop suggested the appointment of a clergyman who had made a study of Sunday school work and whom he had found among their own number, with a commission to travel about the state and organize Sunday schools, "but not in the usual haphazard way." He should begin by training teachers in each place, giving them instruction in faith and conduct and in pedagogical methods. After remaining long enough to get one school thoroughly under way, he should proceed to another place, with a like purpose, but should also re-visit for the purpose of holding examinations and making helpful suggestions to teachers and pupils.

The Bishop believed this to be the best solution of their difficulty in planting the Christian religion in Nevada.

Delegates to General Convention were elected as follows: Rev. Geo. C. Hunting, Ely; Mr. Thomas Means, Fallon. Alternates, Rev. P. S. Smithe, Elko; Hon. Geo. S. Brown, Fallon.

Officers of Woman's Auxiliary: Mrs. Patrick of Reno, president; Mrs. Baker of Ely, secretary; and Mrs. Dunbar of Fallon, treasurer.

The convocation remained together over Sunday, which closed with an energetic missionary rally. The tone of all the meetings was cheerful, courageous, full of promise for the extension of Christian work in Nevada, and pointing to a firmly founded, constructive, and abiding policy of the Church of Christ in this district

THE BUSINESS SESSIONS.

The Rev. L. C. Sanford told of his work as Department Secretary and of the opportunities for mission work in general. An interesting report on Christian education was read on the second morning by the Rev. P. S. Smithe, chairman of the committee. The Archdeacon had a telling report to make of work within the state, and the Rev. Samuel Unsworth of Reno, who lately returned from a year abroad, told of pleasant experiences at Oxford, where he was engaged in study.

A MICHAELMAS CAROL.

The angel host in heaven
 Their God and King adore;
 "Lord, Holy, Holy, Holy,"
 They cry forevermore.
 The angels from His presence
 By God's appointment go
 To succour and defend them
 Who serve Him here below.

The Incarnation message
 An angel brought to earth;
 The angels to the shepherds
 Proclaimed Messiah's birth;
 The Saviour in the garden,
 And in the desert drear,
 Was visited by angels,
 To comfort and to cheer.

The Master's resurrection
 Was by the Marys known
 From angels who, descending,
 Had rolled away the stone;
 And at the Lord's ascension
 The angels came to say,
 "In like celestial glory
 Shall He return one day."

The holy guardian angels
 Be our protectors still,
 To save us from all peril,
 To keep our souls from ill;
 Against the powers of darkness
 Good angels aid our strife,
 And help us in our struggle
 To live the perfect life.

When earthly toils are ended,
 And Jesus calls to rest,
 May angels bear our spirits
 To Paradise the blest;
 That we at last forever
 May join the angel host
 In praises to the Father,
 The Son, and Holy Ghost.

JAMES ROBERT SHARP.

IF INDIVIDUALS and the race are to progress, it must be in response to those same personal incentives that have lifted men above brutes and produced those splendid differentiations of taste, talent, and genius that are the glory and hope of mankind. Human weal absolutely requires that the kind and amount of the service that each of us shall undertake, and the portion of our gains and rewards that we shall devote to the welfare of others, be left largely to our own judgment and conscience. And could any attempt to have it otherwise be permanently successful, the star of human destiny would speedily set in darkness. Happily the primitive instinct of self-preservation and recognition will not permit such a result. As a consequence, no one of us can escape, through the virtue of any social or industrial mechanism, the responsibility of deciding how and what we will contribute to the common good. It is indeed a dangerous responsibility, fraught with awful consequences to ourselves and others. But confront us it must and will; and the best thing we can do is to convert responsibility into opportunity.—*Selected.*

KEEP CLOSE to duty. Never mind the future, if only you have peace of conscience. Be what you ought to be; the rest is God's affair.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

A SHELF FULL OF BOOKS.

INTEREST in social questions must be clearly on the increase, if one may judge from the number of new books that are making their appearance, dealing with the various phases of the social problem. The publication of a good book is an important fact to chronicle, and this week it is the editor's intention to notice several of the more important on subjects appropriate to this department that have recently appeared.

"MISERY AND ITS CAUSE"

is a striking contribution to this difficult and always present question. It is from the pen of Dr. Edward T. Devine, who, as secretary of the Charity Organization of New York, editor of that suggestive and helpful periodical, *The Survey*, and Schiff Professor of Social Economy at Columbia, is peculiarly well qualified to write with authority. As Dr. Lindsey says in his preface as editor of the series, the volume "attempts to articulate a new social philosophy, pragmatic, economic, and socially adaptable to the existing conditions of American life," based, he might have added, on wide experience as a charity worker in New York, Galveston, and San Francisco, and as a member of numerous investigations of which those in the *Standard of Living* and in *Pittsburgh* are the chief.

Dr. Devine builds up his plans for the elimination of poverty and its consequent misery upon a wide and careful study of individual cases. The author has no ready-made, never-failing panacea with which to cure all social ills. He has certain ideas which he advances as he develops his analysis of social life. His volume is one of facts, not theories, and proceeds on the principle often urged in these columns that to fight successfully against poverty "there must be knowledge, that ultimate causes instead of superficial symptoms must be assailed."

The book is one of the American Social Progress series published by the Macmillan Co. (\$1.25).

"WAGE EARNERS' BUDGET"

is a close study of living conditions made by the Greenwich House Committee on Social Investigations. It deals with the families of wage earners, 200 in number, and is based on first-hand information. It is one of those careful, minute analyses which are of great value to the social worker in the large cities, but which need to be assimilated and worked over by other thinkers and students before it becomes available for the general reader.

The fact that Mrs. Louise Bolard More had the assistance of the Greenwich House Settlement, situated in the heart of a crowded tenement quarter, and of such trained workers and thinkers as Dr. Devine, Professors Seligman, Giddings, and Seager of Columbia, and V. G. Simkhovitch, is ample guarantee for thoroughness and reliability.

It is No. 1 of the Greenwich House Series of Social Studies. The sub-title of the book is "A Study of Standards and Cost of Living in New York City," and Professor Giddings contributes a brief but helpful preface. (New York: Henry Holt & Co.)

"DEPENDENT CHILDREN."

The proceedings of the White House Conference on the Care of Dependent Children, already described in these columns, have been issued in a bound volume which rightly merits a high place in the literature of the subject. If, as Dr. Devine points out, an essential condition of a normal community is a protected childhood, surely the White House Conference was a momentous occasion and constitutes a bright, particular star in the official record of Theodore Roosevelt; I was about to say in his diadem, but some irreverent person or opponent would say that that referred to his imperial crown! (Government Printing Office.)

"THE CHURCH AND THE WAGE EARNERS"

has been called "the social creed of the Methodists." It is by C. Bertrand Thompson, and is an earnest attempt to solve the

problem of "why the poor man does not go to church." He seems to feel that the alienation of "the masses is so complete, their indifference to the Church is so dense, that the task of winning them back appears to be very heavy indeed," although he admits that in the past the Church "has encountered difficulties equally staggering, but by perseverance and enthusiasm has succeeded in overcoming them." Moreover, he expresses the opinion "that the combination of conservatism and progress, which is or should be formed in the churches, may yet save society both from socialism and from industrial and social anarchy" (page 171.)

Part IV. is entitled "What to Do," and is devoted to the discussion of a very simple programme. The churches must offer the people a modern Christianity (whatever that may be) in harmony with current modes of thought. There must be social teachings and practice.

While one may sympathize with the spirit of Mr. Thompson in his sincere effort to deal with a difficult situation, it must be pointed out that he fails to grasp the situation in our larger cities when he avers that there is general opposition to "ritualism," and that "simple gospel services reach more people than Romanism." True, his remarks refer only to London; but the implication is that they are generally true. He seems to favor sensationalism and to deplore ritualism, by which he means, apparently, an orderly and dignified service.

Parts I. and II., dealing with the extent and causes of the problem of the indifferences of the laboring classes, are the most interesting. The book, which has an abundance of foot-note references, is published by Charles Scribner's Sons (\$1.25.)

"TOWARDS SOCIAL REFORM"

is an attractive volume of essays by Canon and Mrs. S. A. Barnett of Toynbee Hall. The writers, while looking "on to a golden age when mankind producing knowledge will enjoy an earth producing fruit," believe "in progress to a future better than the present." Neither as socialists or individualists, they aim to suggest things which can be done at once.

The chapter "A Retrospect of Toynbee Hall" is a suggestive one. It is by Canon Barnett, who testifies that "settlements have put something human alongside the necessary machinery." "There is as much good will to-day as there was in 1883, and there is more knowledge. Men and women, conscious of other needs, are more conscious that machinery fails. They are anxious to avert the ills which threaten society, and are ready themselves to do their part. . . . A settlement is simply a means by which men and women may share themselves with their neighbors." In the words of the next chapter, "Settlements exist simply to enable rich and poor to understand one another."

For many long years Canon Barnett and his wife have lived and worked in Whitechapel, the heart of London's poverty and crime and suffering. "It is the worst parish in my district," wrote the Bishop of London when he offered the living to the young curate in 1872. Out of this experience the authors are thoroughly qualified to speak of life in the overcrowded, teeming cities of to-day. It is not of the horrors that they write; those are only mentioned in order that some means of alleviating them may be discussed. The reforms which are advocated are all practical and in the majority of instances simple. Their range, however, is so wide that it embraces every aspect of city life. (Macmillan. \$1.50 net.)

"PRACTICAL HOUSING"

is just what its title indicates it to be. It is a good, strong volume on an important subject, by J. S. Nettleford, who, as chairman of the Birmingham Corporation Housing Committee and chairman of the Harborne Tenants, limited, has amply qualified himself to write illuminatingly and authoritatively. It discusses the present conditions in England and abroad and describes town planning and numerous experiments like the Stuttgart system, Co-partnership Tenants Housing Council, and the Octavia Hill system. The book is printed and published by the Garden City Press of Letchworth.

HARRIMAN.

There is a good deal of indiscriminate praise of the late E. H. Harriman, largely because he was successful and because he was a great constructor. There is a disposition to overlook the fact that great though many of his achievements were, he was a corrupting and a morally disintegrating factor. His methods were those of the Standard Oil Company, of which he

was an ally. The *California Weekly* has put the case as well as any I have seen. It speaks with knowledge, for Harriman was a continual menace to the civic welfare of that great commonwealth:

"He was a great organizer and as such conferred advantages upon half a continent. That is half the story.

"He was a great sophisticator-speculator and as such plundered like a Ghengis Khan, reaped where he had not strewn, and gathered where he had not sown. That is the other half.

"The spirit of the jungle animated him, but, lacking physical prowess and a suitable period in the world's history, he became as subtle as a magician. His moral values were negligible quantities. As a force he was to be reckoned with.

"He subjugated commonwealth as well as rival railroads and taught an incorporated plutocracy how to do it. Acknowledging no master but his own will, and no ally but Standard Oil, he rose from broker's clerk to the mastery of the transportation of half a continent, suzerain of many states he had reduced to dependencies. . . .

"The evil he did will long survive him, the success he achieved tending to give false values to similar careers. The good he did will scarcely outlast the turning to dust of his mortal part. Our time has learned quite enough of the Harriman form of achievement, and learned the lesson quite too well. We have accumulated riches at the sacrifice of justice and gained power at the cost of a wholesome contentment and the living of lives worth while. His is not the type of success the coming generation needs to have set before it for emulation. Therefore let him not be exalted unduly, but rather suffer the attention to be turned to more important affairs. The civilization that produced such a character and career is not healthful. Let us therefore give the greater consideration to that pregnant truth."

DEAN SUMNER AND THE CHICAGO CHARGES.

Dean Sumner of the Cathedral of Chicago is paying the price most aggressive social reformers have to pay some time or other for their aggressiveness and activity. An attempt has been made to connect his name in an embarrassing and disadvantageous way with the trial of Inspector McCann for grafting in the red light district. Dean Sumner has been an active and vigorous worker all through the west side tenderloin district, seeking to help the unfortunate residents in that portion of the city. In this work he has come into contact with Inspector McCann, for whom he has formed a high regard. This judgment concerning McCann is not shared by any very considerable number of social workers in Chicago, but that is no evidence whatever that Dean Sumner has done ought to call for even mild censure or reproof. The Dean's statement concerning the attempt to besmirch his good name and his connection with the work he has done on the levee is conclusive. Moreover it is the outline of a splendid effort to do effective work in a very difficult field.

The public apparently has reached the opinion, according to the *New York Tribune*, that the government of cities is not the business of politicians, but of experts.

SOCIAL WELFARE COMMISSIONS IN THE AMERICAN CHURCH.

The following list of commissions and committees on Social Progress and Social Welfare of the American Church is published not only for the information and enlightenment of the readers and to demonstrate the growing interest in the subject on the part of the formal organization of the Church, but also to ascertain whether the list is a correct one. If there are any omissions the editor will be very glad to learn of them and to publish information concerning them in a later issue.

COMMISSION ON SOCIAL PROGRESS AND THE CHURCH IN THE DIOCESE OF MASSACHUSETTS.

Rev. W. H. van Allen, D.D., Rev. D. D. Addison, D.D., Rev. Albert St. J. Chambré, D.D., Rev. Thatcher R. Kimball, Mr. Sidney E. Blandford, Mr. Jonathan T. Lincoln, Mr. Phillip S. Parker, Mr. Frederick McDuffie, Mr. Charles Edward A. Winston.

NEW YORK DIOCESAN COMMITTEE ON SOCIAL WELFARE.

Rt. Rev. David H. Greer, D.D., Rev. J. P. Peters, D.D., Ven. Amos T. Ashton, D.D., Ven. George F. Nelson, D.D., Ven. Charles S. Burch, Ven. F. B. Van Kleeck, D.D., Ven. W. R. Thomas, D.D., Rev. F. B. Whitcome, Rev. J. B. Blanchet, Rev. R. M. Berkeley, Rev. P. C. Creveling, Rev. A. G. Cummins, Rev. H. P. Nichols, D.D., Rev. W. P. Manning, D.D., Rev. J. E. Freeman, Hon. Louis S. Chanler, Mr. Fred Van B. Goodwin, Mr. Howard Wainwright, Mr. Rogers H. Bacon, Mr. Francis H. Howland, Mr. Edward T. Cockey, C.P.A., Mr. J. Montgomery Hare, Rev. C. W. Douglas, D.D.

SOCIAL SERVICE COMMITTEE OF THE DIOCESE OF LONG ISLAND.

The Bishop, President *ex-officio*: Rev. James Clarence Jones, Ph.D., Rev. C. F. J. Wrigley, D.D., Rev. Robert Rogers, Ph.D., Rev. William S. Chase (Sec.), Rev. Floyd Appleton, Ph.D., Rev. Thomas J. Lacey, Ph.D., Rev. J. Howard Melish, Rev. William P. Evans, Rev. Joshua Kimber, Rev. James F. Aitkins, Dr. C. M. Pardee, Dr. Francis H. Miller, Hon. (Continued on page 747.)

Helps on the
Sunday School Lessons
JOINT DIOCESAN SERIES
SUBJECT.—*Old Testament History, from Joshua to the Death of King Saul*
BY THE REV. ELMER E. LOFSTROM

**THE REFORMATION UNDER SAMUEL
(CIVIC RIGHTEOUSNESS.)**

FOR THE SEVENTEENTH SUNDAY AFTER TRINITY.

Catechism: XIV. How many Sacraments? Text: St. Matt. 5:8.
Scripture: I. Sam. 7:1-17.

The last week's lesson showed us the natural outcome of those evil days when Hophni and Phinehas were the priests who served the Tabernacle, we have to-day, in happy contrast, set forth the result of Samuel's early consecration and response to the call of God. In the turmoil of those evil days he was growing up in quiet faithfulness to his vow; and when the sad attempt at self-deliverance had failed, Samuel came forth to lead the humbled people into the path that led to true deliverance.

Last week's lesson may be contrasted with this, to show the proper and the improper methods of seeking deliverance from enemies or for the overcoming of any evil. In both of these cases the people realized their need of deliverance. In the first instance they were so eager for the defeat of the Philistines that they went against them blindly, with no thought of proper preparation to insure the assistance of the Lord on their side. After the failure of the pitiful attempt to compel the Lord to fight for them, there followed a long period of submission to the Philistine yoke. This period of humiliation and oppression served its purpose in teaching them that humility which must precede any real reformation.

The reformation did not come at once. It was a matter of time. Think back twenty years in your own life; for so long a time was there no change in the political history of Israel. They were in a condition of abject submission to the Philistines. Verse 3 gives a brief summary of Samuel's message to the people towards the close of this period. I take it that this was not the message of a single address, but the burden of his preaching: "If ye do return unto the Lord with all your hearts, then put away the strange gods and the Ashtaroth from among you, and prepare your hearts unto the Lord and serve Him only; and He will deliver you out of the hands of the Philistines." Study that message and you will see that he demanded, in one word, *faith*. Faith involves action; and Samuel demanded that they give this evidence of their hope.

His work was not fruitless. The people "lamented after the Lord" and there was a general fulfilment of the requirements laid down by Samuel. Accordingly Samuel called for a general assembly of the people, that they might renew their allegiance to God as a whole nation. As they came together they poured out water in token of their contrition and sincerity, they fasted in sign of their sorrow and humility, and then they confessed their sins. They had opened their eyes to see where the blame really lay for their former failure. They perceived that it was their own fault, not God's inability, which had brought ruin upon them. They were now in an attitude where God could help them.

The ceremonies at the great assembly culminated in a restoration of their old-time relationship to Jehovah. They were once more God's people, and in token of this, Samuel, acting as the accredited representative of God, "judged" the people there; which probably means that he was ready to hear the cause of any who felt themselves oppressed and to secure for them their rights.

He was, however, to be a "judge" in the special sense of deliverer as well, and at this very time. The gathering of the people at Mizpah brought the Philistines down upon them in force. And now there appeared an opportunity to test the reality of their professed return to Jehovah. Their preparation to fight this time consisted of a spiritual preparation. They submitted absolutely to the leadership of Samuel, and he trusted everything to the Lord. No advance was made upon the Philistines until the Lord had routed them without Israel's active help. The record says plainly that the Israelites were "afraid" when they heard that the Philistines were coming upon them. Well they might be, from their past experiences of them. But this time they looked only to the Lord for deliverance. Instead

of undertaking the fight in their own way, and again carrying out the Ark as the *symbol* of God's presence with them, they turned to the Lord and trusted in His *presence*, asking Samuel to intercede for them that the Lord might deliver them. They must have been deeply impressed when they saw the dreaded Philistines "discomfited" without a blow being struck by themselves, while they themselves were not in the path of the storm. On the very same ground upon which the Ark had been taken (4:1; 5:1), He, whose was the Ark, routed the enemy without any help from His people except submission. Their part in the fight began with the pursuit of the fleeing enemy.

Think now what the course of events just past meant to the Israelites of that generation. They had seen first the result of unorganized and misdirected effort. In their lifetime, and probably long before, there had been no gathering of the people which would make them realize their unity or their strength. There were some who could remember when they had been accustomed to go once a year at least to the Tabernacle at Shiloh; but now for twenty years the Ark had not been in the Tabernacle, but in a man's house. There had been nothing to bind the people together except their common misery. Then, when they had learned the lesson which their misery was meant to teach them, guided by the faithful Samuel they had tried the experiment, as it were, of a return to Jehovah, putting away the images which it had become the general custom to worship. The outcome showed them both the power of their Heavenly Ruler, and the advantage of working together as a nation instead of leaving each tribe or group of tribes to fight their own battles.

Something of the old-time unity of the tribes was restored to be sure. Samuel was, from this time, recognized as the Lord's representative to govern the people, and he made regular sittings at some of their cities (verse 16). The representative elders were also restored as an institution (8:40). Yet the perfect centralization of the days of Moses and Joshua was lacking, for the Tabernacle seems to have remained dismantled of its most sacred article. Could the services of the Tabernacle have been restored in their integrity, with worthy priests to minister, there would have been no need and probably no demand for a king. But this much unity, coming after the preceding disorganization, showed the advantages of coöperation and centralization, and was one of the stones which paved the way for the organization of the kingdom.

The lessons of which we have spoken were collective. There is an individual side to them as well, and it is this lesson for individuals which should perhaps receive the greatest emphasis in teaching the lesson. It is surely a timely lesson, for we have of late years been made to realize the great importance of having men of the strictest integrity as officials under our system of representative government. Dishonest officials may not be tolerated without a demoralizing effect upon the whole community as dangerous as Israel's quiet submission to the wicked priests, Hophni and Phinehas. One thing has become clear: that moral standards are higher than party ones. No one should vote for a dishonest or immoral man simply because he is the candidate of the party.

Looking to the future, the Church has a great mission in implanting in the hearts of future citizens the true principles of morality. True morality must rest upon a religious basis. Any other system fails at the crucial time. Have a discussion upon the topic: Why must we be honest?

IF COMMERCE follows the flag, the flag follows the missionary, says E. A. Powell in September *Everybody's*. It is one of the facts of history. From the days when the lean Jesuits blazed the way in North America for the flag of France, till Livingstone opened the Dark Continent to European exploitation, the missionary has marched before the soldier; the Prayer Book and the Bible have proven more powerful than the rifle and the machine gun. Commerce, geography, and civilization alike owe the missionary a debt which they can never hope to repay. The exploration work of Livingstone is marked by rare precision and by a breadth of observation which will forever make it a monument to the name of the most intrepid traveler of the nineteenth century. It was Verbeck, a missionary to Japan, who carried the ideals of Western civilization to the empire of the Mikado before the ink on Perry's treaty was fairly dry, and gave the flowery kingdom its present system of education. William Carey, the great missionary to India, by a tremendous labor of translation served the interests of scholars and of commerce as well as of religion; and, going to India to preach salvation from sin, immediately set about abolishing the suttee—the custom of sacrificing the widow upon her husband's funeral pyre. It was the representations of American missionaries that induced Seward and his colleagues to bring about the purchase of Alaska.

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.

CONCRETENESS IN MISSIONARY WORK.

To the Editor of *The Living Church*:

Mr. LEWIS' suggestion of distributing our mission responsibility is alive with human concreteness. Our brothers and sisters of the "one blood" in Asia and Africa will remain pale abstractions until daydawn of specific acquaintance and mutual sympathy.

Suppose my old diocese, that gave Shanghai its Bishop, were yoked in live fellowship with that district; Los Angeles likewise with Hawaii—each for the quadrennium of a collegian's chance of study and friendship. What would happen with interchange of letters between faculties and students of St. John's and Hobart? Think of Rochester and Buffalo laymen knowing personally not alone heroic Mann but other workers, foreign and native, their hopes, struggles, problems, and needs!

Think how Brotherhood and Woman's Auxiliary meetings would take fire from members in live and brotherly correspondence with the native Christians of Honolulu or Hankow!

Our thought, feeling, and speech would be redolent of persons, not areas; of men and women, with names and faces, not of districts and people *en masse*. Has Mission or Christian service no close relation to the "One communion and fellowship"? Imagine the latter without mutual interest, knowledge, and sympathy!

What the *Spirit of Missions* does so well for the whole field and some few diocesan monthlies do for their otherwise unromantic regions, might be multiplied in illuminating locals and personals. An experience meeting of Missionary Bishops and their almoners would reveal a picturesquely concrete pay-streak in a circle from the episcopal diary to the episcopal purse:

"June 6th: Officiated at Jonesville, where Mrs. Smith and others of Guild are struggling to free Church of long depressing debt. September 10th: Received from Mr. Brown of New York last \$200 for Jonesville Church."

Who will say that temporarily narrowing the field by concreteness did not pay? Who again will say that temporary narrowing of the appeal will obscure the wider horizon in case of a diocese, any more than in case of business man's or housewife's concentration upon successive spheres and tasks? Is four years too long for Pennsylvania to live with Wyoming, Nevada, and Tokyo? Pittsburgh with Salt Lake? Massachusetts with Porto Rico and the Philippines? Virginia with Brazil and Idaho? Chicago with Alaska? New York with Oklahoma, Cuba, and Kyoto?

Consider the advance in fellowship, service, and piety if A in Connecticut knew B in Mexico and both corresponded with and intelligently prayed daily for C in China and his work! Just suppose albums, letter-files, bric-a-brac, books, furniture, all spoke anew every morning the message of the one Love and recalled hourly our kindred of the one blood!

FRANK M. BAUM.

Dayton, Wash., September 10th.

THE APOSTOLIC SUCCESSION AND THE HISTORIC EPISCOPATE.

To the Editor of *The Living Church*:

I DISLIKE to argue the question with the Rev. Mr. Carstensen, as he ought to know a good deal more about the Church than I do, but he certainly does bring in an altogether foreign element in his analysis of your argument regarding Apostolic Succession. There was no question raised as to the *kind of labor* used in building the Historic Episcopate, any more than in building the Washington Monument. It was a question of stones; not kind of labor used in laying the stones. This application is misplaced.

Now if Mr. Carstensen is trying to dispute the *fact* of Apostolic Succession while admitting the *fact* of Historic Episcopate, I must say candidly I cannot grasp such a condition. If a man considers the Apostolic Succession a theory, how can he consider the Historic Episcopate other than a theory?

A man might consider the Methodist episcopate a fact without the *fact* of Apostolic Succession, because it is a *fact*, independent of and regardless of any Apostolic Succession, or even of Apostles at all; but certainly there cannot be an Historic Episcopate as a *fact* of the Christian religion without the *fact* of Apostolic Succession to make that Historic Episcopate a fact. There is no *theory* about Apostolic Succession if the Historic Episcopate is a *fact*. Both are theories or both are facts. How could there be an Historic Episcopate without a continuous Succession from the Apostles to make it Historic? How could it be Historic without being at the same time Apostolic? I am not specially arguing the question. I am asking these questions in good faith!

Does Mr. Carstensen stop to consider what he would give the Church in place of Apostolic Succession if he should succeed in undermining that? If there is no Apostolic authority here with us now that has come down to us by absolute succession from the Apostles, as definite and certain now as in the Apostolic period, then there would be no human being, nor any organization, authorized to represent and speak for Him. All authority for the Bible and *facts* of Christianity would be destroyed. Only human organizations would be left, and these expressing only the *opinions* of human beings. No one could then teach with authority, because there would be no authority.

For if there be no Apostolic Succession, no organized succession from the Apostles, how can we know there were any apostles at all? How can we know the great supernatural facts upon which Christianity rests if there be no certain writers and authority organized for this purpose which has come to us by centuries of unbroken succession of Bishop by Bishop from "the first Bishop and Shepherd of our Souls" and His Apostles? If there be no Apostolic Succession and authority here now, definite and certain; if it is only a theory; then how is the faith to be kept and how is one to know it is the faith? If one man teaches error, no matter how grievous, who is to correct it? By what standard is Christian teaching to be measured if every man has the authority to teach as he thinks?

Better rally around the successors of the Apostles, instead of weakening and disputing their authority and position. There is no sure and certain anchorage otherwise. There are millions of people, yea, millions on top of millions, who will never have any regard for the Christian religion unless it is taught by one "speaking with authority." And that authority must come from the Source of all authority.

Respectfully, J. C. HALES.

Wilson, N. C., September 11, 1909.

[The discussion of this subject is now at an end.—EDITOR L. C.]

WANTED: ANOTHER ORGANIZATION.

To the Editor of The Living Church:

The religious census has filled our hearts with rejoicing over the wonderful increase of the Church during the past sixteen years, it has also revealed our weakness; i. e., our Sunday schools. It is safe to say that the problem of how to hold the children after Confirmation is a far more formidable one to nine-tenths of our rectors, and has caused more worry and vexation, than Canon 19, or Suffragan Bishops.

In how many instances does the newly assigned priest meet with answers like the following:

"Annie? Oh, yes, she is a communicant, but she attends the Congregational Sunday school. You see she is a lively girl and we have so few young people." "Hubert? Well, he used to come quite regularly, but since the choir disbanded he's been singing for the M.E.'s."

And so it goes. Isn't it high time we stopped being feeders to the denominations?

Wherever you find a little, weak Episcopal church that has lived from hand to mouth for years, and could not exist but for the aid given by the missionary board, the conditions are practically the same. The communicants are old people, many of them too feeble to attend church except on rarely pleasant days, and the Sunday school consists of a handful of children. Are we going to conquer the world by such methods?

One hears again and again the excuse, "Oh it's to be expected. We have so few children of Church parentage." It is like the story of the priest who refused to go to a town because there were no Church people there. There were none when our Lord came to earth, either.

The strength of denominations like the Methodists, Bap-

tists, and Presbyterians, lies in the fact that they hold the young people through the wavering, uncertain years of adolescence, and we do not. How do they do it? Largely through organizations like the Epworth League and the Christian Endeavor, which I believe was originally fostered by the Congregationalists, and has now spread to other sects.

I have no wish to disparage or underestimate the work done by our own societies, like the Girls' Friendly, the Daughters of the King, or those splendid young soldiers of the Cross, the Junior Auxiliary. But I do not believe that an organization combining the best features of the League and the Endeavor, modeled on Churchly lines and uniting the boys and girls into one common society, would prove a wonderful impetus for good throughout this American Church, and put new life into many a parish that has fought a losing battle for years.

Young people are full of enthusiasm. They like to sing, to work, and to meet together for social good times. If they don't find these in their own Church, they drift to the denominations.

What do you think of it, you watchmen on the towers?

PEARL HOWARD CAMPBELL.

Evansville, Wis., September 13, 1909.

THE LATE DR. HUNTINGTON.

To the Editor of The Living Church:

AS one of those who greatly admired and deeply loved the Rev. Dr. W. R. Huntington, I am grateful to you for your recent editorial articles expressing high appreciation of his fine personal character and his noble work. He was worthy of all the good things you have said of him. Indeed you might have said much more, for he was a man of unusual endowments. His was a rarely beautiful soul. His life was thoroughly consecrated. To know him in his personal life, in his official relations to the Church, and in his efforts to serve his day and generation was to realize that here was an honest Christian man, a true priest of the Lord, and a prophet with wide vision.

The life he lived and the work he did for the American Church will be better appreciated as time goes on, and as the standpoint from which he took his view is better understood.

My object in writing is to suggest that in some important particulars you have not given due consideration to the standpoint from which he looked at some of the great questions affecting the welfare of the Church, and therefore you have not given him the credit for consistency and foresight which he deserved.

With that honesty which characterizes all you write, you have expressed your regrets that he was not willing to accept what seemed to you to be the logical sequence of some of the principles he adopted, and to cast his influence with a party in the Church which you designate as "the Catholic party."

Inasmuch as you have expressed yourself with so much frankness you will surely allow me to be equally frank, especially as what I have to say is not only for the purpose of explaining how I think our brother looked at some things, but of setting forth the position of many others in the Church today.

As space in your paper is necessarily limited, I shall try to group my suggestions around one point only: *The proposals to change the name of this Church.*

Dr. Huntington disappointed you and some others because he did not favor the change of name. The reasons he gave were that although the present name is not satisfactory it is as good as we deserve under present circumstances, and that before the name of the Church is made larger we (now Protestant Episcopalians) must grow larger.

Some of us who are strongly convinced that a change of name is desirable, regret that greater prominence had not been given to a name which is free from many of the objections he urged against "American Catholic" as the one then most prominently proposed.

An increasing number of people have grown favorable to the name which we give commonly this branch of the Church among ourselves. We, almost all, call it "*The American Church.*"

There is a growing aversion to the title "Protestant Episcopal." It has a narrow, sectarian look and stands in the way of our becoming a bond of union, a rallying centre, for the now separated and seemingly antagonistic portions of the Lord's family in this land. This is, and deserves to be called, "The American Church," because of its early establishment here, be-

cause of what it has done for the American people, and because of what it is capable of doing in the future. It is the one refuge for all who seek the restoration of primitive Christianity in Catholic unity. I do not know that Dr. Huntington would have favored this title, but it is certainly one upon which a very large number of persons can agree and which will probably be adopted after awhile.

What Dr. Huntington opposed was a collection of views that had been grouped around the title "The American Catholic Church." It is not easy to state with much accuracy what those views were. Some of them certainly seemed narrow, and others, although claiming to be old, had signs of newness, not to say rawness, about them. Held by some men, and interpreted by their actions, the impression was given that to be Catholic meant, at least, the probability of being out of sympathy with the times in which we live, and of being wedded to opinions and usages which, however they may have suited some by-gone generation, did not suit this.

The vagaries of men who did not understand what was genuine Catholicity discredited the views of others who went back farther than the Middle Ages in their search for Catholic principles, and who were eager to find those permanent elements in our religion that could be adapted to the life of our day and of all future times.

We know now better than we did twenty or even ten years ago what views are worthy of respect and regard when we are asked to accept Catholic principles, for there has been a vast amount of study and the removal of much prejudice.

It would be a mistake to fault Dr. Huntington as not holding closely to Catholic principles because he could not join a Catholic party. Suppose that a party, although calling itself Catholic, did not always appear so? Suppose indeed that the very fact of becoming a party seemed to others to negative its claims to be Catholic? Suppose a man to regard partisanship as the bane of the Church, destructive of brotherliness, and injurious to its highest interests?

I never heard Dr. Huntington say so in express terms, but I think he opposed the movement to call the Church "The American Catholic Church," because he believed the movement to be largely partisan.

He did not believe that in size, in efficiency, in the harmoniousness of our relations with each other, and in singleness of aim, we should take upon ourselves a name that implied so much.

It seemed to him, as it seems now to others, that it would be a misfortune to crystallize this branch of the Church as it now is, and declare that it worthily or fully represents the Catholic Church. It does represent some features, many features, but not as it should. Not indeed until we get rid of the sect spirit which has so largely dominated our Protestant Episcopalianism will we be in condition to understand what it is to be Catholic and Apostolic.

The adoption of this name would have been regarded then as possibly a partisan triumph, and many outside would have thought of such action as overturning the proposals contained in our previous offers to study with other Christian bodies what are the essential features in Church unity.

It would certainly be disastrous to have made such a change without very general unanimity on the part of our own Church people, and no section of our membership would have regretted more than our brethren of the Catholic party the alienation of so large a portion of loyal Church folk, who for one reason and another were not prepared to advance with them. It would certainly have been disastrous, too, in the future relations of this Church to the bodies outside, for it would have been virtually declaring that most of the questions were now all settled and that there was but little need of study and consideration of what truths and usages are fundamental and what measures for union are practicable.

Of course there are men who take a different view, and who urge the necessity of making definite claims before we can hope for any headway in the work of reunion. Dr. Huntington and others thought we should have a larger conception of the Catholic Church, and while we rejoiced in our membership in the one Catholic and Apostolic Church, we should go slowly in claiming that this Protestant Episcopal body as now constituted, with doctrines and usages intact, with the tendency to partisanship unchecked, and with a most censurable lethargy unrebuked, is the one representative in America of true Catholicity. It is one thing to have a strong belief that this American Church is historically a part of the primitive Church

by its descent through the English Church, and that it represents more nearly than any other organization what the primitive Church was, but it is another thing to ignore the development of Christian life and energy all about us and the imperfections of our own body, and by a party vote adopt a name that the majority of our own people do not approve, and which would be misleading to most people outside.

Because Dr. Huntington wanted to save the Church from disaster, and because he had a vision of something larger, something more like the Church in its best days, something that would fit into the life of men for ages to come, he would not favor a change of name now. He did not contemplate any cutting loose from the past, or any conglomerate of shreds and patches out of the fancies and tastes of men, or any compromises by which any essential truth was given up or obscured. He did not believe that any new Church could be formed by a conference, but he did think that the old Church could be better adapted to the needs of the times and enriched for its wider opportunities.

It was because he had such a large conception of the Catholic Church that he did not want the name misunderstood by what he regarded as its premature adoption. It is just here that a vital point is reached and it may perhaps be best put in the questions:

In what ways can this American Church best show itself worthy of becoming a centre for the future unity of the Church in America?

How can this Church show its Catholicity?

First of all by getting rid of partisanship. Schools of thought there will always be, but there is no need of parties in the Church. You make mention of Dr. Huntington's independence of parties. He stood as the representative of what I believe is the position of the majority of our clergy and laity. He gradually escaped party trammels, and had he lived longer, might have shown still greater independence.

(2) Then in the next place this Church can add to its own efficiency and become the better prepared for its future mission by not insisting upon too much sameness in the expression of the religious life. There has been a tendency to declare such and such usages correct and only such, and to seek to develop but one style of Christian character. Without advocating mere individuality or encouraging any lawlessness, we must admit that the reins have been held too tightly and we have made rather narrow definitions of what is "Churchly." There has been a disposition to fault those who made allowable changes of methods to meet larger opportunities for usefulness. Now we must learn to be more tolerant of methods that others approve. Giving up partisanship, and recognizing the lawfulness of varied efforts to advance the kingdom of God, we should, in the next place, do much more than we are doing now to promote a higher type of Christian life. We should be eager for the time to come when any member of this Church will be recognized anywhere as straightforward and reliable, as alive to the interests of the community, as willing to add to the happiness of his fellow men, and as beyond all else eager for the spread of Christ's kingdom.

There would be no hesitation in listening to the claims of our Church if we proved its Catholicity and Apostolicity by living up to such high ideals, and that was part of what Dr. Huntington meant. If we can think of him as leaving behind a message for us, it would surely be an exhortation that we do all we can to make this branch of Christ's Church a joy and a blessing to this American people.

Summit, N. J.

GEORGE W. SHINN.

CLOSE OF THE MISSIONARY YEAR.

To the Editor of The Living Church:

ABOUT ten days still remain before September 25th, the date set for the close of the books for the fiscal year, but so many are interested everywhere that we feel sure your readers will be glad to hear what increase has now been made in the offerings for General Missions.

In August, a year ago, we received a number of large individual contributions, so we were fearful that the August receipts of 1908 might not be equalled; but we are glad to say that they have already been exceeded and so the \$97,700 increase reported to August 1st has now grown to \$110,700, and this although some of the large gifts above referred to have not yet been made for this year. A considerable amount from many sources is still expected. Last year the apportionments of

forty-seven dioceses and districts were completed. At this date forty-four have been more than paid in full, and several large dioceses, it is expected, will still be added to the number. Hundreds of additional parishes have sent offerings that were not heard from a year ago, and still they come. We hope that all rectors and parish officers will make sure at once that all offerings that have been made are sent in to reach us by September 28th.

Yours very truly,
New York, Sept., 15, 1909. E. WALTER ROBERTS,
Assistant Treasurer.

LITERATES AND THE MINISTRY.

To the Editor of *The Living Church*:

AN advertisement under the heading "Positions Wanted" in your issue of August 21st, with regard to "a lay reader of the Episcopal Church of Scotland who desires priests' orders . . . who could do good work at home, but was refused because not 'a 'varsity man or its equivalent,'" moves me to write this letter. There must be many a good man in like position to this lay reader. What a pity that there is not some means of aiding these good men to serve useful lives in the priesthood of God's Church!

No one would wish for an ignorant priesthood, but my experience of 'varsity men is not reassuring for the good of the Catholic Church in England. I met with a similar case to the one in your advertisement, this summer; one who had attended one of the best theological colleges, and was refused ordination on a title to a parish served by an excellent and learned priest (who had the greatest difficulty in finding an assistant priest) because he had not a university degree. Only last autumn a Bishop refused to license me to a curacy, because I was only in colonial orders. These requirements I consider are uncatholic and snobbish, and make one long for the freedom of the American Catholic Church once more. And I fear this matter will become worse instead of better, now that the Bishops of England have resolved to make a university degree a *sine qua non* after 1917. I hope that the American Church may reap the benefit from these "refused" vocations. The difficulty would probably be the cost of travel in order to obtain their desire, by receiving American Orders.

Peasedown St. John, Eng. HERBERT A. MARCON.

AMONG THE METHODISTS.

To the Editor of *The Living Church*:

I WAS reading yesterday in THE LIVING CHURCH for September 18th your excerpt from the *Church Times* on the Wesleyan Guild of Divine Service. This morning I culled the appended clipping from the *Christian Republic* (Methodist) for September, 1909, which may be interesting to you as falling in line with the London article. The custom is mentioned in connection with the work of a Methodist missionary in Bayou Chene, Louisiana:

"Our people follow an almost obsolete custom in the churches of to-day, *i.e.*, to kneel in prayer on entering the church, and that before greeting anyone. The people also kneel while public prayer is being offered. We have an old-fashioned Methodist class meeting, and they have found out how to shout in the old-fashioned Methodist way."

Sincerely yours,
Dundee, Ill., Sept. 18, 1909. JAY CLAUD BLACK.

CLERICAL PRIVILEGE.

To the Editor of *The Living Church*:

I NOTICE in your last issue an article on "Clerical Rebatting" a phrase which I fail to understand. I find afterward, however, that it is defined as the better known "clerical discounts."

I fail to understand also what is meant by the clergy's expressing in their lives the "ideal of human democracy" which is said to be the "legitimate outgrowth of the spirit of Christ." The priest is a member of a "sacred order" Canon 7, § iv. (c); and is therefore differentiated from the layman. His attitude is defined in the words of the Master: "He that receiveth you, receiveth Me." St. Matt. 10:40.

Passing by the presuppositions of the case, we observe that the giving of tithes rests upon the firm foundation of tradition and Scripture, but the American clergy are systematically robbed of the tithes (Mal. 3:8); that is, they are withheld.

To come more directly to the point at issue. Protestantism has very largely obscured the fact that the priest represents God in this world. What is given to the priest is given to God, and the way to give to God is to give to the priest. This rests firmly on the principle contained in the words of Christ quoted above. All forms of donation to the clergy, properly considered, are simply thank offerings on the part of the people for the benefits of religion among them. The diminutive stream of American contributions to religion ought to be encouraged, not diminished.

It is nowhere contained in the Church's law or tradition that the standard of a priest's living should be that of the poorest member of his flock. The Church has her monastic clergy who embrace the evangelical counsel of poverty. For the rest it is the part of the priest to rejoice in the bounty of God's people, when the bounty of God's people moves them to contribute to religion.

Very faithfully yours,
Aberdeen, Miss., Sept. 14, 1909. EDWIN D. WEED.

DEPARTMENT OF SOCIAL WELFARE.

(Continued from page 743.)

Chas. H. Fuller, Mr. Edward Barr, Mr. C. B. Asbury, Mr. F. T. Sherman, Mr. Gilbert Elliott, Mr. Percy Litchfield, Mr. Daniel Whitford, Mr. W. H. Beckwith.

SOCIAL SERVICE COMMITTEE OF THE DIOCESE OF PENNSYLVANIA.
(Temporary.)

Mr. Clinton Rogers Woodruff, Rev. W. M. Groton, D.D., Rev. Louis C. Washburn, D.D., Rev. Charles Fiske, Dr. Samuel F. Houston.

NEW JERSEY DIOCESAN COMMITTEE ON SOCIAL SERVICE.

Rev. Hamilton Schuyler, Rev. E. Vicars Stevenson, Rev. James Stoddard, Hon. Bayard Stockton, Mr. B. F. H. Shreve, Mr. E. L. Katzenbach.

COMMISSION ON SOCIAL SERVICE OF THE DIOCESE OF SOUTHERN OHIO.

Rev. Samuel Tyler, Rev. F. H. Nelson, Rev. Evan J. Evans, Prof. Fred C. Hicks, Mr. Rutherford Platt.

DIOCESAN COMMITTEE ON SOCIAL SERVICE OF CHICAGO.

Rev. P. C. Wolcott (Chairman), Very Rev. W. T. Sumner (Dean of Cathedral), Rev. Herman Page, Rev. W. O. Waters, Rev. Edwin J. Randall, Mr. J. T. Harraban, Mr. J. D. Hibbard, Mr. Malcolm McDowell, Frederick H. Deknatel, Amzi W. Strong.

COMMITTEE ON SOCIAL SERVICE OF THE DIOCESE OF MICHIGAN.

Rev. R. E. MacDuff (President), Rev. W. A. Atkinson, Rev. A. J. Nock, Ph.D., Mr. J. B. Howarth, Prof. R. M. Wenley, Justice C. B. Grant.

COMMITTEE ON SOCIAL SERVICE, DIOCESE OF CALIFORNIA.

Rev. Cecil Marrack, Rev. C. N. Lathrop, Rev. E. L. Parsons, Rev. O. Kelley, Rev. J. P. Turner, Rev. N. B. W. Gallway, Mr. A. C. Kains, Mr. J. C. Astredo, Mr. John Bakewell, Jr., Dr. George S. Baker, Mr. A. C. Shaife, Mr. P. M. Lansdale.

NEVADA COMMITTEE ON RELATIONS WITH LABOR UNIONS.

Rev. L. B. Thomas, Ven. A. Lester Hazlett, Messrs. Charles Sprague, O. J. Smith, and R. E. Patton.

THE KNOWLEDGE OF THE LOVE OF GOD.

BY MARIE J. BOIS.

DO you mean to say that you go to church every day, even when there is no service!" exclaimed a young girl the other day, when told that it was a privilege and a delight to go to our Father's house, there to worship and to thank Him for all His goodness to us. His astonishment was boundless. It had never occurred to her that church-going might be anything else than a rather tiresome duty to be performed once a week. And looking at the pretty young face expressing so intense an astonishment, I realized that whatever Sunday school classes she might have attended, she had not, as yet, learned that one great lesson: God is Love.

But is she the only child of the Church who does not really know of it? Look at the empty pews at a week day's service, when "two or three only" are gathered together in His Name. If Christians really knew that God is love, would not their love be kindled by that glorious knowledge? Would they miss all the golden opportunities which the Church services afford to praise and thank their loving Father? Would half an hour every day in His holy temple be too much for their thankful love?

Dear reader, do you know that God is love, and do you know it because you have proved it? If so, what of the change that such a knowledge must have brought into your heart and life?

THE ATMOSPHERE of the New Testament is not gloom, but gladness; not despondency, but hope. The man who is not glad to be a Christian is not the right kind of a Christian.

LITERARY

RELIGIOUS.

Man and the Bible. A Review of the Place of the Bible in Human History. By J. Allanson Picton. New York: Henry Holt & Co.

Mr. Picton writes from the standpoint of one who, having been trained in the strictest sect of Calvinism to a very literal acceptance of the principle, "The Bible, and the Bible Only, the religion of Protestants," has passed to a phase of opinion very like that which President Eliot has presented for our acceptance in his New Religion. In his opening chapter he draws a vivid and really beautiful picture of the reverence for the letter and text of the Bible in the circle wherein he moved in youth, and throughout the volume, by his evident knowledge of the Authorized Version and by his unargued assumption that the attitude familiar to him is, or at least fifty years ago was, that common to all orthodox Christians, he reveals the impression then made. His early prejudices disclose themselves in his references to the Greek, Roman, and Anglican Churches, his interpretation of St. Paul, his characterization of the sacraments, etc. However, he clearly sees and makes plain, in a way which ought to open the eyes of some of those from whom he has come out, the purely modern and absolutely unhistorical character of the doctrine of the "Bible Only," and exposes mercilessly, if somewhat unfairly, the weakness of "Bible Christianity." The book is cleverly and interestingly written and shows considerable reading—though too much reliance is placed in Gibbon and Milman—and will probably have a large sale. We doubt, however, whether he will bring any great number to agree with his conclusion—viz., that the Bible has done little or nothing for the moral and religious elevation of the race. C. C. E.

The Separated Life. A Biblical Defence of the Divinity of Christ. By John Edwin Whittaker, D.D. Philadelphia: General Council Publication House. Price, \$1.00.

The title of this little book, taken in connection with the office of publication, furnishes a sufficient clue to its contents. It is a devout and strictly orthodox study by a Lutheran clergyman who adheres to the old view of his denomination concerning the inspiration of the Scriptures. The preface declares it is not written for critics but for believers. The argument is from the statements of the New Testament to the unique character of Jesus Christ and hence to His consequent Divinity. The rather elementary character is probably sufficiently accounted for by the fact that the chapters seem to have been written originally as lectures for parochial use. C. C. E.

Faith—Its Nature and Work. By the Bishop of Durham. London: Cassell & Co.

Dr. Moule has made a most valuable contribution to what may be called Devotional Theology in this work. One calls particular attention to the devotional side of this treatise because, after a brief but satisfying discussion of the word and its meaning, the author immediately applies himself to the discussion of the method by which faith works in the functioning of the soul on the content of Christian belief and on the moral and religious occupation of living. No book of this sort lately produced could possibly be of greater value to the thoughtful lay person and the preacher seeking to place before his people with clearness the direct relation of theory to practice.

The Sermons of Henry Smith, the "Silver Tongued Preacher." Cambridge University Press.

The editor, Dr. John Brown, has in this little volume published a selection taken from the old editions of these sermons and has apparently selected wisely. As he says in his introduction, the sermons "are noble examples of English prose and pulpit eloquence, and free in an astonishing degree from the besetting vices of Smith's age—vulgarity, quaintness, and affected learning." Certain it is that even in this late day the matter of these sermons and their antiquated simplicity of style give them value to those who would develop the art of sermon-making.

The Home of the Soul. By Charles Wagner. New York: Funk & Wagnalls Co. Price, \$1.20.

This is the first publication by the author of *The Simple Life* since he removed to Paris and founded his institutional Church. This volume contains addresses which he has delivered there. The teaching is the same as that contained in his earlier writings. Dogmatic Theology has no place in it, but the addresses are all in the line of practical Christian life and personal religion.

A NEW BOOK by the Bishop of London will be entitled: *Joy in God.* It will be similar in style and contents to the earlier volumes, *The Call of the Father* and *The Love of the Trinity*, and consists of addresses at parochial missions during Lent, 1909, with the usual characteristic feature of questions and answers. Thomas Whittaker, Inc., are the American publishers.

A CITY FREE.

Just where the southern sky-line ends
And the chimneys crowd like a group of friends,
Is the graceful form of a noble tree
That stands like a comrade beckoning me.

Tall, and straight as its forest kin,
Despite the houses that fence it in.
As fair a maple as ever stood
In a famous park or a royal wood.

Wide-spreading branches, refreshingly green;
Emerald shadows, with sunlight between;
Breezes whenever the foliage is stirred;
Song of the wind, and chirp of the bird.

Here in the midst of the hot city street,
Summoning joys of a sylvan retreat,
Whispering the secrets of wood and glade
While freely giving its generous shade.

A beautiful etching on yonder sky,
To gladden the eyes of the passer-by
And lift his thoughts to the Infinite God,
Who can rear a tree from the dull brown sod,

And bid it blossom so fair and sweet
'Mid the dust and grime of a crowded street;
For a dreary place would a city be
With never the gift of a shrub or tree!

Still more sordid our thoughts would grow,
Still more callous to human woe,
With only the strife of the busy mart
And never a glimpse of nature's heart.

FELIX CONNOR.

THE BISHOP'S CONFSSIONAL.

BY KATE WOODWARD NOBLE.

IV.

WELL, what next?"

This was Jake's query, as he and the Bishop sat talking on the porch in one of the "breathin' spells," as Jake designated the intervals between the departure of one guest and the arrival of another.

The Bishop smiled. "I'm going to have two together this time, Jake, and I think I will let them work on each other. They are both young, and their faults are the faults of very young ministers—'runnin' to 'stremes' as our old black cook, Sylvie, used to say when I was a youngster. One of them, Harry Wentworth, is rather too easy in regard to Church rules; the other is just the opposite. He is Cyril Lee—you remember his father, I think, for he was here with us one summer."

"Guess I do," chuckled Jake. "Jim Lee, wa'n't he?"

"Yes, that's the boy. He was a Congregationalist, and never could see any use in the forms of the Church."

Jake chuckled again. "Yes, that's the boy you had a fight with over the Apostolic Succession, when neither one of ye knew what it really meant. You knew it was somethin' your father said was right, an' he knew his father didn't take any stock in it, an' you fought like good fellers till I caught ye, boxed both y'r ears an' told ye not t' act like fools because ye knew how. Remember it?"

"I rather think I do; my ears sting yet when I think of it," replied the Bishop, laughing in his turn. "He was older than I, but not much larger, so we were fairly well matched. I never fought over such questions again, and I don't think he ever did. Well, like most persons who come into the Church from different training, his son is very punctilious over details, and that worries his people, who were not very strictly trained. Young Wentworth comes of generations of Churchmen, but they were not very advanced in their ideas, and in his wish to be 'broad' he underdoes what Lee, in his zeal, overdoes. They are both good, conscientious young men, and if they can be shaken up together it will do them both good. So we will leave them by themselves for a day or two, while we go over to the other side of the lake on that trip we planned last year. Then they will probably talk things over with us, and we shall get a chance to say a few words on our own account, as they seem to be needed."

"Seems to me you are dependin' on me for a good deal o' the preachin' this summer, Laurie," said Jake, a little soberly.

"Your knowledge of human nature and your way of putting things is in a different line from mine, and sometimes teaches the lesson where I cannot. You go ahead and talk to them as you used to to me in my college vacations. You taught me

more in some lines than half the professors, and I think I taught you some things, did I not?"

"Well, I learnt not to be scared because a minister wore special kind of things when he was conductin' services, an' did some things my folks didn't do. You made a pretty good Churchman out of a kind o' lukewarm nothin'-in-partic'lar, one-jest-as-good-as-another feller, jest by bein' patient in explainin' what I didn't understand an' stickin' up for what you believed in, if that's what you mean."

"Yes, and you taught me to be on the look-out for the goodness and sincerity of most people, and not to be impatient with those who had not been taught as I had, or to try to limit the grace of God to certain channels while limiting myself. So you can help me a good deal with my summer visitors."

A greater contrast than the two young clergymen who appeared at the station the next morning could hardly be imagined. The strong, athletic form of young Wentworth, in his citizens' dress, was as unlike the spare figure of Lee, in strict clerical dress, as possible. But both faces were manly and attractive, and the Bishop, as he looked upon them, was proud of being their spiritual adviser and officer. The conversation that evening was general, the Bishop skilfully avoiding points of difference.

"Now boys, get out your oldest clothes and have a good time boating, fishing, or doing whatever you like for a day or so. Jake and I have to go away, but as there are two of you, you won't suffer. Can either of you cook?"

"I can," said Wentworth, promptly. "I can make flap-jacks, fry fish, roast potatoes, and broil meat to the queen's taste."

"I'm not much of a cook, I'm afraid," said Lee, smiling. "But I can make coffee and wash dishes, if necessary—waiting on my mother taught me that—so we shall get along well, I know."

The two young men passed a very enjoyable day rowing on the lake and fishing, and were tired enough, when night came, to go to bed immediately after supper. But the next day it rained—a soaking, drizzling rain. There were plenty of books, and both had letters to write, and the day passed quietly. But in the evening they got to talking on theological topics; some heated discussions followed, and at last both men went to bed decidedly out of temper with each other, though there was no open quarrel. Each felt secretly anxious for the Bishop's return to-morrow, determining to lay before him the matters of dispute. Each felt that the other was wrong and burned to convince him of it. They were punctiliously polite to each other the next morning, by common consent confining their conversation to the merest commonplaces.

The Bishop and Jake arrived early. The former had foreseen what would happen, and hastened home accordingly, and was amused to see, in the faces of his guests, the state of affairs between them.

"Guess they must have had it, hip an' thigh, yest'day," remarked Jake to the Bishop, as the latter was removing the spoils of their expedition, in the shape of fish and game, from the wagon.

"Shouldn't wonder," replied the Bishop, with a sly twinkle in his eye. "I'll get both stories a little later on, and probably you will. I'll turn Wentworth over to you this afternoon, and have it out with Lee."

After dinner, the Bishop invited Lee out for a stroll. "There are some pretty bits of scenery about here that I never allow anyone to show to my guests," he said. "It is a privilege I keep strictly for myself, and I only take one at a time. I discovered them years ago, and feel as if they belonged to me by right of discovery."

As they came to a shaded path after a bit of stiff climbing, the Bishop directed his guest to close his eyes and submit to be led for a short distance. When Lee was allowed to look about him again, he exclaimed with delight at the panorama before him. Woodland and lake were spread out below as on a mammoth canvas. The two seated themselves on a large rock for a half hour's rest, and were soon on the friendliest terms possible. Lee found himself speaking of his inmost thoughts and feelings with a freedom that surprised himself, and the conversation gradually drifted around to his fellow-guest.

"I am sorry to say that he seems to me sadly lacking in appreciation of the dignity of his work and the beauty of the Church's system of ritual and discipline," he said. "Why, do you know he calls the clerical dress an affectation—a barrier between the priest and the people; the special Eucharistic vest-

ments, 'ecclesiastical millinery'; thinks it of no consequence whether one receives the Communion fasting; and believes in modifying such offices as the burial service, the order of evening prayer, and inserting extemporaneous petitions, or leaving out a portion of the service. A good deal of what he said seemed to me really sacrilegious. Then he did not seem to be thoroughly familiar with the liturgical colors, the symbols used about the church; had no patience with what he called such 'foolish copying of the Catholics'—meaning the Roman Catholics—as the Sign of the Cross, candles on the altar, wafer bread, and the mixed chalice. I tried to keep my temper and to convince him that he was wrong, but I am afraid it was of no use. He is like so many in my parish."

The Bishop smiled, and laid his hand gently on the arm of the young clergyman. "My boy," he said, "you must call to mind the words of the Apostle Paul: 'All things are lawful to me; but all things are not expedient.' Wentworth has not made as careful a study of some of these things as I hope he will do hereafter, and like many others, condemns what he does not understand. These things are all lawful, and for many of us are helpful. But right and beautiful as they are, it is not well to force them upon those who are not yet ready to receive them, and thus alienate them from the Church altogether. A clergyman of the advanced type is the best of workers, provided he thoroughly understands his own ground and has sufficient patience to wait for the instruction of his people, and tact to present new things to them in the right way. We are sometimes obliged, like the Psalmist of old, to keep silence even from good words, though it is pain and grief to us, when things that though helpful and beautiful are not essential are concerned. I once knew a country congregation of decidedly 'Low Church' type converted permanently to the use of the wafer bread because the clergyman explained it thoroughly, and said that if one person in his parish was to be kept away from the Lord's Table by its use he would continue to use the ordinary bread."

"But surely you would not have me lax in my observance of the rules of the Church," cried Lee, in real distress.

"Not at all, my boy. But do not confuse essentials and non-essentials. Keep the rules as strictly as you like, yourself, but do not regard those who cannot see their way clear to observing them as yet as heathens and publicans. Lead up to whatever enrichment of the service you may desire gently and gradually, disarming prejudice in advance, so far as is possible, by careful explanation, and by willingness to sacrifice anything but principle for the sake of harmony. You will find people a good deal more amenable to changes than you expect by this method. I am afraid you have acted in defiance of the feelings of some of your parishioners in this matter. People have always been foolishly prejudiced and always will be, until the millennium. But a good deal can be done by tact, love, and patience, and if you gain the hearts of your people, and do not try to force upon them what they do not yet understand well enough to tolerate, they will surprise you, often, by readily acceding to what they would once have violently condemned."

While the Bishop had been talking with Lee on the mountain top, Jake and Wentworth had been having an exciting time with a big fish in a cove of the lake, which had decided objection to leaving its native element, and had become better acquainted in the process of landing it than they might otherwise have become in several days. After it was placed with the smaller ones that had been the result of their labor, ready to be taken home and prepared for supper, the two men sat and rested in the boat.

"There's the Bishop an' your friend up there—see?" said Jake, pointing to the two figures high up on the mountain side.

"I hope the Bishop is my friend, and that Lee is not my enemy, exactly," returned Wentworth. "But I am afraid our discussion of last night has not tended to make us very close friends. I imagine Lee thinks me a hardened sinner, so far as keeping Church rules goes."

"How's that?" asked Jake, encouraged by a look on Wentworth's face as if he wished to talk it out with some one.

"Oh, he believes in all sorts of what I call flummery—well enough if anybody wants it, I suppose, but I can't see how any sensible person can like it. It's just sentiment, that's all."

"That's a kind of curious lookin' charm on your watch chain," said Jake, apparently changing the subject. "Let's see it."

It was the badge of Wentworth's college society, and one of his most prized possessions. He eagerly exhibited it, explaining the meaning of its symbols so far as he could do so.

Then he showed Jake his college pin, and lastly, opened his pocketbook, took out a piece of a flag, torn and stained, explaining as he did so: "My grandfather saved that flag at the risk of his life, in the Civil War. It was shot almost to pieces, and this piece was one he saved as a relic. He left it to me when he died, and I've carried it ever since. I wouldn't lose any of these things for a good deal more than their money value."

Jake looked at them again. "Ain't wuth much, air they? Seems t' me it's kinder foolish t' be wearin' 'em an' carryin' 'em round. I'd ruther have a nice clean, whole flag than that dingy bit. An' all that you was tellin' me about that pin an' charm sounds like nonsense to me."

"They wouldn't if you knew just what they all meant. Why, when I see the pin and the charm, they tell me to be true to the college and what I was taught there. They've helped me to keep out of mischief more than once. Our society stood for truth and loyalty to friends and a good deal more. As for the flag—well, you didn't know Grandfather Wentworth! Why, Jake, that was his own blood that stained that bit of the flag, and when I see it, it makes me ashamed to think of how far short I fall, try as I may, of that glorious old hero. You didn't mean to hurt me, but I can't stand for a word against those things."

"Couldn't you think about your college, an' your society, an' your grandfather without 'em jest as well as with 'em? Ain't it short o' childish to set so much store by 'em?"

"Maybe so," said the young man, hurt and puzzled. "I suppose you can't see it as I do. But I shall have to ask you at least not to speak of them in that slighting tone, as they are dear to me, whatever you may think of them."

"There, there, boy. I won't do so again. But ain't that about the way you talked to Lee about things that mean to him about what these things mean to you? An' don't you s'pose his feelin's was somethin' like yours are now? I jest wanted ye t' see how 'twas."

Wentworth's face flushed. Then he held out his hand. "Thank you, Jake," he said. "I guess you taught me a lesson I needed, and I won't be apt to forget it."

"All right, say no more. We must git home with them fish if we're goin' to eat 'em to-night."

That night the Bishop drew his young guests out to talk of their work. Each learned of earnest work for the Master done by the other, which meant hard, self-denying toil. One had worked among the men of a far Western community, the other in the city slums. Their stories were told frankly and simply, without any desire for self-glorification on the part of either. Theological differences were forgotten for the time; and through the days that followed each tried to be more tolerant of the other's point of view. When the visit was over, the Bishop saw them depart together, firm friends, and thanked God that these two, so dear to him, had learned the lessons they needed.

(To be continued.)

THE KEY TO THE BEST ENGLISH.

By T. DARLEY ALLEN.

THE recent statement of Meredith Nicholson, the author, that the studious reading of the King James version of the Bible will equip a speaker or writer with the ability to use good English, is similar to advice offered by many of the most distinguished orators and writers. Frank T. Bullen, whose narratives descriptive of the sea have received the praise of Rudyard Kipling and other noted authors, says that his educational advantages were few, but that he is indebted to his study of the Bible for his powers of expression as a writer.

Ruskin said that he owed the first cultivation of his ear in sound to the enforced learning of the Scripture. The late Charles A. Dana, the great journalist, once said of the Bible in an address to the students of Union College, Schenectady, New York: "There is no book from which more valuable lessons can be learned. I am considering it now, not as a religious book, but as a manual of utility, of professional preparation and professional use for a journalist. There is, perhaps, no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality or affectation—none which you open with such confidence and lay down with such reverence; there is no book like the Bible."

Charles Dickens said, in reply to Walter Savage Landor,

who had asked the great novelist where he got his style, "Why, from the New Testament, to be sure!" Edmund Burke studied Isaiah for rhetorical purposes, and Edward Everett declared his indebtedness to the book of Proverbs for much of his power as a rhetorician.

Said the late Professor T. Harwood Pattison of Rochester University: "The translators of our authorized version of the Bible lived too near the melodious age in our literature to dare offend this fine sense of harmony, and in many cases they introduced changes only for the sake of pleasant cadence in reading. More than this, to be conversant with the Bible is to be trained not alone to shrink from discordant arrangement of words, but also in the whole art of suitable expression. To this hour our Bible remains the best handbook of rhetoric."

Senator Beveridge says that the diligent student of the Bible will lack neither for ideas nor for the ability to express them. No other book can be compared with it for power to stimulate thought. Said Washington Irving: "I think I have waked a good many sleeping fancies by the reading of a chapter in Isaiah"; and Nathaniel Hawthorne declared that the Scriptures were the main sources of his inspiration. Indeed, there are but few of the masters of our language who have not testified to their indebtedness to the Bible, both for ideas and the ability to give their thoughts suitable expression.

An infidel once said that if he were confined in prison and permitted to read only one book, the work he would choose would be the Bible, because it is "no end of a book." He recognized that the Bible is inexhaustible, that no one can master its contents, but that the more it is studied the more one realizes that it has always something new to impart, and consequently its power to suggest thought is such as to give it a pre-eminent place in literature. "Nobody ever outgrows Scripture," someone has well said; "the book widens and deepens with our years."

Such a book should not be neglected or superficially read by the student of English, for in it the studious reader will find the best of all helps in the acquiring of the art of writing and speaking our language with ease and grace.

A GREAT LITERARY DISCOVERY.

The discussion as to the authorship of Shakespeare's plays is again agitating the literary world, says the *Western Christian Advocate*. Another patient investigator has found out beyond a peradventure that Bacon, and not Shakespeare, wrote them. He offers us the most convincing kind of proof. He takes a sonnet of Shakespeare and, by picking out a letter in each line, spells "Francis Bacon." He endeavors to show that these letters, which make a cryptogram, or hidden signature, occur according to a regular mathematical plan, but it's too complex to explain. Nevertheless we have taken one of the sonnets and tried it, to see if we could decide for all time this perennial dispute in the realm of letters. We reproduce here one of the alleged Shakesporean love-sonnets, but the result, so far from establishing the Baconian theory, will prove, we think, rather surprising to our readers. We hardly anticipated the outcome ourselves. Behold the revelations made by the black-faced letters!

If the dull substance of **M**y flesh were thought,
Injurious distance should not stop my way;
For then despite of **S**pace I would be brought,
From limits far remote when **T**hou dost stay.
No matt**E**R then although my foot did stand
Upon the farthest earth **R**emoved from thee;
For nimble thought can jump both sea and land
As soon as thnk the place where he **w**ould be.
But ah! th**O**ught kills me that I am not thought,
To **L**eap large lengths of miles when thou art gone,
But that so much of **E**arth and water wrought,
I must attend time's lelsure with **m**y moan.

THE MAN who puts nothing into a bank can get nothing out of it, says J. C. McQuiddy in the *Gospel Advocate*. The man who puts nothing into Christianity can get nothing out of it. There is joy in receiving. We prize the affection and good will that prompt the gift, it may be, as much as, or more than, the gift itself. Life is made sweeter and brighter by receiving. Precious gifts, reminders of appreciation, have often dispelled the clouds and brought into our hearts the mellow rays of sunshine. Life would be unbearably dreary if there were no receiving in it. But as dear as is receiving, still sweeter is giving. The life that gives out nothing is barren and dreary indeed. The Dead Sea is forever receiving and giving out nothing. The running stream is giving out as well as receiving. This very activity purifies it. The standing water becomes the cess-pool to give forth only foul odors and poison. In idleness metals rust, in use they grow bright. This law of persistent activity applies also in the Church. "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive."

Church Calendar.



- Sept. 29—Wednesday. St. Michael and All Angels.
- Oct. 3—Seventeenth Sunday after Trinity.
- “ 10—Eighteenth Sunday after Trinity.
- “ 17—Nineteenth Sunday after Trinity.
- “ 18—St. Luke, Evangelist.
- “ 24—Twentieth Sunday after Trinity.
- “ 28—SS. Simon and Jude.
- “ 31—Twenty-first Sunday after Trinity.

CALENDAR OF COMING EVENTS.

- Sept. 29—Consecration of Rev. John G. Murray as Bp. Coadj. of Maryland.
- Oct. 4—Conv. Miss. Dist. of Kearney, Grand Island, Neb.
- “ 10-12—Miss. Council Sixth Dept., Sioux Falls, S. D.
- “ 12—20th ann. of consecration of Bp. Leonard as Bp. of Ohio.
- “ 19-20—Miss. Council Fifth Dept., Grand Rapids, Mich.
- “ 20—Consecration of Rev. A. S. Lloyd, D.D., as Bp. Coadj. of Virginia.
- “ 26-28—Miss. Council Second Dept., at Utica, N. Y.

Personal Mention.

THE REV. M. M. BENTON will on October 1st assume charge of Trinity mission, Orange, Calif. (diocese of Los Angeles). Please address accordingly.

THE REV. BENJAMIN N. BIRD, curate of Trinity Church, Wilmington, Del., has accepted a curacy at St. James' Church, Philadelphia, Pa. (the Rev. Dr. W. C. Richardson, rector), and will take up his new duties October 1st.

THE ADDRESS of the Rev. FREDERICK DUNTON BUTLER, rector of St. Matthias' Church, Waukesha, Wis., is changed to 200 Arcadian Avenue, Waukesha.

THE REV. GEORGE H. CORNELL, D.D., priest in charge of Trinity mission, Orange, Calif., will assume the rectorship of the Church of the Ascension, Sierra Madre, Calif., on October 1st. Please address accordingly.

THE ADDRESS of the Rev. J. B. GAUTHIER has been changed from Luxembour, Wis., to 825 N. Webster Avenue, Green Bay, Wis.

THE REV. CAMPBELL GRAY has resigned his present mission-field, of which Deland, Fla., is the centre, and has accepted a call to Grace Church, Ocala, Fla., where he will go October 1st. He has also been placed in charge of the surrounding mission stations.

THE REV. D. O. KELLEY has removed from 3030 Webster Street to 1327 Leavenworth Street, San Francisco, Calif.

THE REV. E. A. LARRABEE, D.D., should hereafter be addressed at Nashotah House, Nashotah, Wis.

THE REV. REGINALD F. MOODY, curate at the Memorial Church of the Holy Comforter, Philadelphia, has accepted the charge of a parish in England, his home country, and expects to take up his new work early in November.

THE REV. FREDERICK A. PATTERSON, who has been in charge of Holy Trinity Church, Benton Harbor, Mich., for the past two years while attending the Western Theological Seminary at Chicago, will retire from this work October 1st.

THE REV. FRANK ROUDENBUSH of Fremont, Ohio, has accepted the call recently extended to him to become rector of St. Luke's parish, Kalamazoo, Mich., and will assume charge October 1st.

THE REV. A. F. SCHULTZBERG has resigned St. James' Church, Cheboygan, Mich., and will be absent in England for a year.

THE REV. L. W. SNELL has resigned St. James' Church, Birmingham, Mich., and has taken work in the diocese of Western New York.

THE REV. SUMMERFIELD E. SNIVELY, M.D., and the Misses Snively has changed their residence and address from Philadelphia to Watch Hill, R. I.

THE REV. BARRETT P. TYLER, formerly curate of the Church of the Redeemer, Morristown, N. J., is in charge of St. George's Church, Maplewood, N. J.

ORDINATIONS.

PRIESTS.

FOND DU LAC.—On Holy Cross Day, September 14th, at St. Mary's Church, Oakfield, Wis., by the Bishop of the diocese, the Rev. HENRY BYRON SANDERSON. The Bishop-Coadjutor of Fond du Lac celebrated the Holy Communion, Archdeacon Rogers of Fond du Lac was deacon, Archdeacon Thompson subdeacon, and the Rev.

N. D. Stanley of Sheboygan Falls and the Rev. W. B. Thorn of Oneida were deacons of honor. The Rev. A. C. Chapman of Ripon was master of ceremonies. Canon Sanborn of the Cathedral, Fond du Lac, preached the sermon and presented the candidate. The other clergy present were Archdeacon Penfold of Marinette, Rev. A. Q. Davis of Berlin, Rev. F. W. Merrill of Menasha, and Rev. Doane Upjohn of Plymouth. Father Sanderson is vicar of Oakfield and North Fond du Lac, with residence in the vicarage of St. Michael's Church, North Fond du Lac.

DIED.

BEDELL.—At her summer home, Massapequa, L. I., on September 3, 1909, ALICE AMANDA BEDELL, daughter of the late Mott and Phoebe Harrison Bedell of Brooklyn, N. Y., aged 82 years. Lord, who shall dwell in Thy tabernacle, or who shall rest upon Thy holy hill? Even he that leadeth an uncorrupt life, and doeth that thing which is right, and speaketh the truth from his heart.

BOGGS.—Entered into the rest of Paradise, at Perth Amboy, N. J., in the early morning of September 12, 1909, CORNELIA BELL, wife of John Lawrence Boggs, deceased, and daughter of the late William Bell and Jane Eliza Paterson, in the 90th year of her age. Burial service at St. Peter's Church, Perth Amboy, the following Tuesday afternoon at 3 o'clock, and committal in the adjoining churchyard.

"To depart and be with God."

FLOYD.—Entered into the rest of Paradise on September 13, 1909, at her home, Summit Avenue, Jenkintown, Pa., ANNA BRINGHURST, wife of the late David FLOYD of Philadelphia, daughter of the late Colonel John H. and Eliza Vicar Bringhurst of Philadelphia. The burial office was said on September 17th in St. Thomas' Church, Whitemarsh. The committal was said by the Rev. James B. Halsey at the Cemetery of St. Thomas' Church, Whitemarsh, Montgomery County, Pa., on September 17, 1909.

GOLDING.—Entered into rest at his residence in Perth Amboy, N. J., on July 20, 1909, ISAAC THORN GOLDING in the seventy-fourth year of his age.

HYSLOP.—At St. Mark's rectory, Aberdeen, S. D., on Thursday, September 9, 1909, DONALD WILLIAM HYSLOP, only son of Rev. and Mrs. John W. Hyslop, aged 14 months.

"Let the little ones come unto me."

LAMSON.—Entered into life eternal at Nyack, N. Y., on Saturday, September 18, 1909, the Rev. WILLIAM O. LAMSON, in the 84th year of his age. Dr. LAMSON was founder of the American Church in Paris, was received in the courts of Europe, was chaplain during the siege of Paris, and was awarded medals from the governments of Russia, Servia, and France.

Grant him eternal rest, O Lord.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, for a large parish in the Middle West, a woman worker, deaconess preferred. In addition to usual parish work, must have had training in institutional and settlement work. Address, giving experience and references, WEST, care LIVING CHURCH, Milwaukee, Wis.

CURATE wanted in Catholic parish, New York. Salary, \$1,200. Address: RECTOR, care E. S. Gorham, 37 East Twenty-eighth Street, New York.

WANTED, a chaplain for St. Alban's School, Knoxville, Ill.; Catholic Churchman; able to teach English courses. Address: HEADMASTER.

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.

POSITIONS WANTED.

YOUNG married priest with small family seeks parish or curacy. Good preacher; hard worker; Catholic. Address: J. W. H., care LIVING CHURCH, Milwaukee.

SUPERVISING housekeeper, by capable and cultivated lady with small child; in East or Middle West. References. Address: "J," 8 North Broadway, Gloucester City, N. J.

PRIEST (now rector) desires curacy in or near New York. Moderate salary. W. R., LIVING CHURCH, Milwaukee.

PRIEST, unmarried, desires parish or curacy. Address: H. G. B., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN Co. of Burlington, Iowa, kindly solicits correspondence with any church desiring to purchase a pipe organ. As regards beauty of architectural design, solidity and durability of construction, and perfect tone qualities they have few, if any, equals. Our superintendent, Mr. R. W. Jackson, is a thoroughly competent organ man, who learned his trade in England. Besides having thorough knowledge of organ construction, he has years of experience at his disposal. It will be a source of great pleasure to us to prepare, free of charge, specifications and designs for any church desiring to purchase a pipe organ. We kindly refer you to Rev. Dr. Jones, rector Christ Church, Burlington, Iowa; Rev. G. Williams, pastor First Congregational Church, Keokuk, Iowa; Rev. Wm. H. Frost, rector St. James' Church, Fremont, Neb.; Rev. W. D. Morrow, rector St. Stephen's Church, Spencer, Iowa. We think that it will pay you to investigate before you buy.

ORGANISTS and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fifth Street, Chicago.

OVER-AMMERGAU CRUCIFIXES.—Figure white wood: 9-in., oak cross, 21-in., \$5.00; 6-in., oak cross, 15-in., \$3.00; 3-in., oak cross, 8-in., \$2.00. A beautiful carving at an exceedingly moderate price. THOMAS CROWHURST, 1033 West Sixth Street, Los Angeles, Cal.

CHURCH PLANS.—If about to build, send stamp for booklet "Designs and Plans for Churches." MORRISON H. VALL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

ARUNDEL CHROMOS.—Large number in stock; many rare ones. Send for this month's printed list.—SAINT JUDE'S DEPOT, Birmingham, England.

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

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

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

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

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

FOR SALE.—Two Copes made in England, never worn but once or twice. One cloth of gold, orpheys brocade, hood gold monogram. The other, purple, orpheys and hood velvet gold monogram. Apply L. S. T., 80 Broad street, New York.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

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.

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

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

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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.

CLERICAL REGISTRY

VESTRIES seeking eligible rectors or assistants at stipends up to \$2,000 can find American, English, or Canadian candidates on THE CLERICAL REGISTRY list at 136 Fifth Avenue, New York.

MISCELLANEOUS.

FOR SALE, complete photographic outfit: Century Camera 4x5, never been used, 5 plate holders, roll holders for films, tripod, black sole leather carrying case with strap, developing tank, printing frames, and chemicals—\$25.00. Cost over \$50.00. Address, INVALID, care LIVING CHURCH, Milwaukee, Wis.

NEW PLAY, *The Famous Soup Case*. Specially written for Choir Boys, Gullies, and Classes. Easy, simple, and very amusing. Single copies, 15 cents; ten, \$1.25. On sale Dick and Fitzgerald, New York, or of the author, C. H. WELLS, 960 Broad Street, Newark, N. J.

THE undersigned offers to pay for copies of *The Law of Ritualism* (now out of print), by the late Bishop J. H. Hopkins of Vermont. W. C. HOPKINS, Toledo, Ohio.

LIBERAL scholarship is offered in a Church boys' school for a violinist not over 17 years, and a soprano soloist not over 12 years of age. Address: VIOLINIST, care LIVING CHURCH, Milwaukee.

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, 10:30. The Rev. J. M. McGrath.

APPEALS.

COLUMBIA INSTITUTE, COLUMBIA, TENN.

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

(Signed)

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

NOTICES.

GENERAL CLERGY RELIEF FUND.

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

REV. ALFRED J. P. McCLURE, Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

NOTICE OF NEW ADDRESS.

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BOOKS RECEIVED.

MOFFAT, YARD & COMPANY. New York.

The Music Lover. By Henry Van Dyke. With Frontispiece by Sigismund De Ivanowski.

The Light Beyond the Shadows. By Hope Lawrence, author of *A Letter of Hope*, with a Foreword by the Right Rev. A. C. A. Hall, D.D., LL.D., Bishop of Vermont.

The Making of the English Bible, With an Introductory Essay on the Influence of the English Literature. By the Rev. Samuel McComb, M.A., D.D., Emmanuel Church, Boston.

HENRY HOLT & CO. New York.

Big John Baldwin. Extracts from the Journal of an Officer of Cromwell's Army Recording Some of his Experiences at the Court of Charles I. and Subsequently at that of the Lord Protector and on the Fields of Love and War, and Finally in the Colony of Virginia, Edited with Sparing Hand by Wilson Vance.

UNIVERSITY PRESS. Cambridge.

John Cotton Brooks. By James Clement Sharp, formerly Assistant Minister at Christ Church, Springfield, Mass.

BOBBS-MERRILL CO. Indianapolis.

The Chinese. By John Stuart Thompson. Illustrated from Photographs. Price \$2.50 net.

A. C. McCLURG & CO. Chicago.

A Boy's Ride. By Gullelma Zollinger, author of *The Widow O'Callahan's Boys*, etc. Illustrations and Cover Design by Fanny M. Chambers. Price \$1.50.

The Child you Used to be. By Leonora Pease. With Ten Full Page Illustrations and Other Decorations by Lucy Fitch Perkins.

A. WESSELS. New York.

Under the Northern Lights. By Mrs. J. Carlton Ward.

THOMAS Y. CROWELL & CO. New York.

My Father's Business. A Series of Sermons to Children by Charles Edward Jefferson. Pastor of Broadway Tabernacle, New York. Price \$1.25 net.

LITTLE, BROWN & CO. Boston.

The Land of Long Ago. By Elliza Calvert Hall, author of *Aunt Jane of Kentucky*. Illustrated by G. Patrick Nelson and Beulah Strong. Price \$1.50 each.

For the Norton Name. By Hollis Godfrey, author of *The Man Who Ended War*. Illustrated by Thomas Fogarty. Price \$1.25.

SHERMAN, FRENCH & CO. Boston.

Both Sides of the Veil: A Personal Experience. By Anne Manning Robbins. Price \$1.25 net.

THE MENACE of Japan is not militarism, but materialism, says Alvah W. Taylor in the *Christian Century*. She needs money and she is in danger of worshipping at the shrine of Mammon. She is breaking away from the compulsions of the old religions, and agnosticism must be her portion if a better religion replace not the old. She can easily become Chauvinistic and be ruined by her "jingoes" because her success has been so remarkable. She can easily transfer her Shinto worship of the throne into a materialistic worship of the nation's "destiny." But she will not do any of these things. Thirty centuries of history contradict the possibility of a hasty ruin on the shoals of mere temporalities. She has in her the continuing life of milleniums. She is too spiritual in her patriotism to allow beloved Nippon to fly in the face of a fact as old as her dynasty. That thirty centuries is a rock of ages under her, and her patriotism a breath of heaven in her, and she will be warned by her wise men and amid all her readjustments come in due time to that mightiest of them all, her spiritual readjustments, and the religion that has the halo of the eternal on its brow will be the faith of undying Nippon.

PRAYER, attentive, thoughtful prayer, is a thing intended for all men at all times; but what people mean as a glow of devotion, that is, feeling eager and comfortable at the moment, is often impossible for men whose spirits are low through ill health, or other providential causes. They may wish to feel earnest and fervent in spirit, but they cannot always command themselves. In such cases the wish is taken for the deed by Him who accepts the offerings of His willing servants according to that a man hath, and not according to that he hath not.—*Selected*.

EVERY hour, every moment we may, if we will, do something towards preparing ourselves to meet Him.—*Keble*.

THE CHURCH AT WORK

DAMAGE TO FOND DU LAC CATHEDRAL.

A LIGHTNING bolt that struck the tower of St. Paul's Cathedral, Fond du Lac, during a storm that swept over the city Monday evening, September 13th, shattered the massive masonry of the cupola on which the cross stands, caused a crack in the two-foot wall of the tower on the west side, shattered several beautiful windows, and did much damage to the interior of the chime tower. It is a peculiar feature that the metal cross at the top of the cupola was untouched by the fiery fluid, while the stone masonry at the base of the cross was torn out, stones three feet long and a foot thick being torn from the cupola and scattered over the roof of the tower. A stained glass window on the south side of the tower was forced out by the compression exerted on the atmosphere in the tower by the lightning. It is said that had not the window been blown out, the interior of the tower would have been a heap of wreckage, for already the compression was so great that a section of the floor was forced downward an inch or more, while a small door giving a view into the Cathedral was blown open. The bolt followed an electric wire into the Cathedral, burning off the insulation and blackening the walls along its entire length.

WORK IN THE PHILIPPINES.

BISHOP BRENT reported to his Convocation in August the condition of our work in the Philippines. A Dean has been appointed for the Cathedral, and there is progress in the Chinese work at Manila. A building fund has been commenced in the interest of that work. He needs \$6,000 for the purpose, of which more than a third has been donated, a considerable part being given by the local Chinese. He has established an orphanage for girls at the Settlement House, in Manila, under the name of the House of the Holy Child. A nurses' house in connection with the University has been built as a gift of Mrs. Russell Sage. There are now eight pupil nurses. The Bishop asks for additional funds to enlarge the hospital. A movement toward obtaining a hospital at Zamboanga has been inaugurated and a part of the money necessary has been raised. With respect to medical work, the Bishop is "of the conviction that there is nothing that can be undertaken in the mission field of higher value than the ministry of healing."

A school for American boys known as the Baguic School is under way and will open in a few months with the Rev. Remsen B. Ogilby as headmaster. This, also, is missionary work.

There are great difficulties in connection with work among the Igorots at Sagada, yet the Bishop thinks it likely that the whole population will shortly be Christianized "under the wise and spiritual oversight of the Rev. J. A. Staunton, Jr., and his associates. There are now 279 communicants at Sagada and its subordinate missions." With religion, "industrious habits are being implanted in the natives, and the ministry of mercy is ceaselessly employed in bringing relief to physical sufferers." The Bishop has only good to say of the mission saw-mill which has been erected. "It is," he says, "now a permanent source of income, in addition to being the only hope alike of ourselves and the government in securing necessary buildings."

Work at Bontoc is less rapid, but there is the beginning of a useful school for girls. Translations of the liturgy and a portion of the Prayer Book into Igorot have been made,



REV. W. B. STOSKOPF.

Rector-elect, Church of the Ascension, Chicago.

and the Rev. W. C. Clapp has also translated, with the aid of American and native associates, the Gospel of St. Mark. His Igorot Vocabulary was published during the last year by the government. The Bishop wishes similar translation to be made into the Ilocano dialect, which is understood in other sections.

With respect to matters of interest in the Church at large, the Bishop spoke at some length, as is reported upon another page.

PROMISING INDICATIONS FOR NASHOTAH.

NASHOTAH HOUSE will open on the Feast of St. Michael and All Angels, Wednesday, September 29th, and in connection with the services of the day the installation of the Rev. E. A. Larrabee, D.D., as Dean, will take place. The only other change in the personnel of the faculty is in the chair of Old Testament Exegesis, vacated by Dr. Fosbroke's removal to Cambridge: the Rev. Royden Keith Yerkes taking his place. The Rev. Edmund Booth Young, a graduate, now rector of St. Luke's Church, Chelsea, Mass., has accepted the position of instructor in the preparatory department.

The prospects for the coming year are unusually encouraging. With very few exceptions the undergraduates who remained until the close of the last term expect to return. On the other hand, twenty or more new men are expected, which will bring the number well up to its highest mark in recent years.

The legacy of \$1,000 left some years ago by the Rev. Dr. George G. Carter, a former president of Nashotah, has recently been paid by his estate. During the vacation some needed improvements have been made in the property. A steam heating plant is being installed in Shelton Hall, and most of the rooms in Lewis and Alice Sabine Halls have undergone renovation. New students, when they arrive, will find the rooms allotted to them temporarily furnished and supplied with bedding so that they may be spared the discomfort of having to provide such necessities for themselves when they first reach the grounds.

MRS. ROMANES' AMERICAN TOUR.

THE FOLLOWING are approximate dates for Mrs. Romanes' lecture tour, made in response to invitations: Arrive in Montreal, September 24th; guest of Bishop Parker in Concord, N. H., September 26-29; New York and Hudson River, September 30th-October 1; Albany,

guest of Bishop Doane and St. Agnes' School, October 2-4; Niagara Falls, October 5; Warren, Ohio, October 6-18, including a lecture in Pittsburgh before the Woman's Auxiliary, as guest of Bishop Whitehead, and a lecture at Western Reserve University, Cleveland; Grand Rapids, Mich., October 19-21, including Fifth Department Missionary Council, as guest of Bishop McCormick; Chicago, October 22-28, guest of Bishop Anderson; Kenosha and Racine, Wis., October 29-30; Milwaukee, guest of Bishop Webb, October 30-November 4; Davenport, Iowa, guest of St. Katharine's School, November 5-8; Salina, Kan., guest of Bishop Griswold, November 9-17, including lectures in other cities; Denver and Colorado Springs, November 18-21; Salt Lake City, guest of Bishop Spalding, November 23-25; Memphis, Tenn., guest of the Rev. R. M. W. Black, and others, November 30-December 3; Raleigh, N. C., guest of Bishop Cheshire, December 4-6; Norfolk, Va., guest of the Rev. David W. Howard, December 6-7; Washington, D. C., guest of Bishop Harding, December 7-11, with possible visit to St. Mary's, Burlington, and to Hannah More Academy at Reisterstown, Md.; New York City, December 11-14, with a lecture at St. Agnes' chapel on the 14th by invitation of Dr. Bellinger; Boston, guest of Miss Manning, December 14-17; will probably sail for England December 18th, though the time could be lengthened, if need were urgent, one week longer. It is understood that the time given to certain cities is to be divided into several engagements. Mail may be sent in care of her several hosts, or care of Christ Church rectory, Warren, Ohio.

Mrs. Romanes will be accompanied by her son, an Oxford undergraduate, and by Miss Watkins, daughter of the Archdeacon of Durham.

NEW AND PROSPECTIVE PAROCHIAL IMPROVEMENTS.

GROUND HAS recently been broken for the building of the new parish house of the Church of the Advent, Louisville, of which the Rev. Harry S. Musson is rector. About three years ago this congregation purchased for this purpose a large lot adjoining the church, and converted the double house on it into a temporary parish building until such time as a modern and fully equipped structure could be erected entirely free of debt. In the meantime, a great opportunity to further the cause of Church extension arose, so the Church of the Advent, which is noted for its missionary zeal, generously put aside its own parochial needs, and postponed the building of the new parish house until after it had erected in the extreme east end, a new and rapidly growing part of the city, a neat church edifice for St. Thomas' mission, a cut of which appeared in THE LIVING CHURCH, and also undertook its entire support. The new building is to have a stone front in keeping with the church, and a cloister connecting. The plans include an auditorium seating about 600, to be used for Sunday school and other purposes, as well as a number of smaller rooms for the various parish organizations. Besides these, there will be a large dining-room and commodious kitchen, the rector's study, and a suite of rooms for the curate. The basement provides for a well equipped gymnasium and shower baths, with billiard room and bowling alleys, the two last being the gift of Mr. and Mrs. James Herman Aldrich of New York City. The new parish house itself is to be a memorial to Bishop Dudley.

THERE IS an encouraging prospect that two or more chapels may be erected in West-

ern Michigan at an early date. This year more than ever before Churchmen in large numbers have been among the summer resorters at the many points along Lake Michigan, which are becoming so popular for this purpose; and many of the Church people have expressed a desire for regular ministrations during the summer. Bishop Woodcock has held services on Sundays at Leland in a rented public building, and the offer is now made by many Church people summering at this point to raise a fund to erect a chapel; offerings, in fact, have already been made for this object, and it is expected that a neat chapel will be in readiness at this place by June, 1910. At Onokama, where the Rev. Francis J. Hall, D.D., of Chicago held services in his cottage last summer, a ready response is being made to his suggestion that a fund be accumulated for a chapel, and it is confidently expected that this chapel will be ready early in the spring. At other points there is talk of similar chapels.

ON SEPTEMBER 16TH the Bishop of New Jersey laid the cornerstone of the Elvin K. Smith Memorial parish house at Lambertville, N. J. Father Smith was rector of St. Andrew's for a long term of years, and was succeeded by his son, the Rev. Herbert Stanley Smith, who resigned his charge over four years ago to become an army chaplain. He is at present in the Philippines. The Bishop was assisted in the ceremony by the Rev. Dr. Alfred B. Baker of Princeton, the Rev. Edmund B. Smith, and the rector of the parish, the Rev. John A. Carr. Placed in the stone, among other things, was a copy of THE LIVING CHURCH of the 11th inst. The building will cost over \$12,000 and it is hoped to have it ready for use early in December.

ST. JOHN'S CHURCH, Ross, Marin county, Calif., has recently received from Mrs. James Coffin the gift of a valuable and well located piece of land, to be used as a site for the church buildings. This land is on a corner, and is 300x100 feet, giving room for a new church, a parish house, and a rectory. The present plan is to build a rectory and move the old church to the new location, to be used as a parish house after the new church shall have been built.

GRACE CHURCH, Minneapolis, Minn. (the Rev. Stanley Kilbourne, vicar), has been repaired and enlarged this summer, the cost of the improvements amounting to \$1,000. A sanctuary has been built at the east end of the church; partitions have been removed, thus increasing the size of the main room; new floors have been laid; electricity and heating plants have been installed, and the whole of the interior redecorated. Plans are in hand for the improvement of the exterior.

ST. MARY'S Church, Franklin, La., has recently undergone extensive repairs. A handsome altar, and chancel furniture, made by J. & R. Lamb of New York, and presented by the St. Agnes Guild of the Church, have been placed in position, and a fine two-manual pipe organ, built by Henry Pilcher's Sons of Louisville, Ky., has been installed.

THE NEW parish house of Trinity Church, New Orleans, erected in memory of Mr. W. H. Howcott, Jr., is nearing completion. Besides the parish house, improvements are being made to the interior of Trinity Church which are nearing completion and will add greatly to the beauty and dignity of the edifice.

THE CONTRACT was let on September 2d for the erection of Gregg Memorial parish house, Austin, Texas. The cost, exclusive of wiring, plumbing, and the heating apparatus, will be \$11,325. This will give All Saints' parish a hall and guild house second to none in the South. On September 8th, after celebration of the Holy Communion, ground was broken for the new building. The contract

calls for its completion in six months. At present but little over half of the sum required is in sight.

RECENT BEQUESTS AND GIFTS.

THE WILL of Miss Mary Rhinelander King of Great Neck, L. I., who died on August 12th, was handed in for probate a few days ago at Mineola, L. I. Much of the estate, which amounts to fully \$1,000,000, is divided among Church and philanthropic interests. To the Domestic and Foreign Missionary Society in the United States of America is bequeathed property on Broadway near Murray Street, Manhattan, the net income to be used by the society; if sold, the proceeds to go toward an endowment fund. Also, \$20,000, to be known as the "John Alsop King and Mary Colden King Fund"; a \$10,000 endowment fund, the income for work among colored people; \$10,000 as a special donation to the Bishop of Alaska and his work; \$3,000 to the Bishop of Oklahoma and Indian Territory and his work; \$2,500 for the "Cornelia King Scholarship" at Anvik, Alaska. To the King Theological Hall, \$10,000 endowment; St. Phebe's mission, Brooklyn, \$5,000 endowment; Church Charity Foundation of Long Island, \$10,000 endowment; to the trustees of the estate of the Diocese of Long Island, \$3,000 for support of All Saints' Church, Great Neck; \$5,000 for the work of diocesan missions in Queens and Nassau Counties; Cathedral of the Incarnation, \$10,000; General Theological Seminary, \$10,000 for the "John Alsop King" fellowship. The Church Orphanage Association of Washington, D. C., is given \$5,000; Roosevelt Hospital, \$5,000 to endow the Francis Delafield, M.D., bed; the General Theological Seminary, \$10,000 for the George W. Smith fellowship; the Cathedral of the Incarnation, for the benefit of St. Paul's and St. Mary's Schools, receives a \$7,500 "John Alsop King" scholarship for the former and a "Mary Colden King scholarship" for the latter. The New York Bible and Common Prayer Society is given \$1,000. Other beneficiaries include the rector, church wardens and vestrymen of All Saints' Church, and the same officers of Grace Church, Jamaica; the Jamaica Hospital, the Bishop of Georgia, and the New York City missions.

A FINE portrait in oil of the Rt. Rev. Alonzo Potter, D.D., LL.D., third Bishop of the diocese of Pennsylvania from 1845 to 1865, has been presented to the diocese by the children of the late Bishop Henry C. Potter of New York. The portrait represents the Bishop seated, clad in his episcopal robes, and the profile brings out the traits of the man, who was noted for his great strength of character and kindness of heart and purpose. The picture will be hung on the walls of the chapel of the Church House, Twelfth and Walnut Streets. It is the work of Wm. H. Hyde of Windsor, Vt.

THE SUM of \$10,000 is bequeathed to the rector, church wardens, and vestry of St. Clement's Church, Philadelphia, for the church's endowment fund from the estate of the late Adelaide F. Howell.

DEATH OF REV. DR. ARTHUR LAWRENCE.

THE Rev. ARTHUR LAWRENCE, D.D., rector of St. Paul's Church, Stockbridge, Mass., since 1872, died on the morning of September 20th. He was a graduate of Harvard University and of the Episcopal Theological School at Cambridge, Mass. Bishop Eastburn ordained him to the diaconate in 1869 and to the priesthood in the following year. His first work was in connection with St. Paul's Church, Virginia City, Nev., and from 1870 till 1872 he was assistant at Calvary Church, New

THE "BENZOATE-OF-SODA FIGHT"

When the Experts Disagree the Public Will Naturally Take No Chances—The Safe Course is in Pure and Simple Foods

The fight over benzoate of soda at the convention of national and state "food officers" evidences the increasing popular interest in the purity of food products. After a battle royal in the convention, benzoate of soda was sustained by the narrow margin of five votes. This doesn't mean anything, however, so far as the use of this chemical as a preservative in food is concerned. Dr. Wiley, chief chemist of the Department of Agriculture, has condemned the use of benzoate of soda as not only deleterious, but tending to encourage the use of unsanitary methods in preserving foods, and his position has been endorsed by various medical associations. But a referee board of eminent experts has decided that benzoate of soda in quantities of four grams and less is not deleterious.

When the doctors disagree, what will the public do about it? Naturally those who give the matter any thought will be inclined to take no chances. The only safe course is to eat a simple, elemental food like Shredded Wheat, which is nothing but the whole wheat cleaned, steam-cooked, shredded and baked—a food that contains nothing but the wheat, nothing added, nothing taken away. It contains no baking powder, grease, preservatives or chemicals of any kind. Human ingenuity has never produced a cleaner, purer, more wholesome, more nutritious food than this. Being thoroughly baked crisp and brown, it will keep indefinitely in any climate.

Shredded Wheat has something else besides cleanliness and purity to recommend it. However, for it contains the greatest amount of tissue-building material in the smallest bulk, and its "little loaf" form makes it adaptable to many delicious combinations with fresh fruits or fresh vegetables. With Shredded Wheat Biscuit and fresh vegetables in the house there is no excuse for endangering the health of the family by eating foods that are under suspicion of containing preservatives of any kind. Unless you have a "tin-can stomach" you will be wise to avoid "tinned" foods, especially when there is an abundance of fresh vegetables and fresh fruit in the market and when your grocer always has a fresh supply of Shredded Wheat on hand.

IMPORTANT BOOK ON Marriage and Divorce

The Teaching of our Lord as to the Indissolubility of Marriage. By Stuart L. Tyson, M.A. (Oxon.), Professor of New Testament Interpretation in the University of the South. With an Introduction by Bishop Gallor.

In this book Professor Tyson comes to close quarters with the "exception" in St. Matt. 5:32 and 19:9; and from internal evidence argues that it did not belong to the original teaching of Christ. Bishop Gallor says in his Introduction: "Admitting Professor Tyson's point of view and the reliability of the historical method of criticism, there seems to be little or no room to escape from his conclusions." It is a most valuable and timely monograph, and the publishers anticipate a very large sale. Ready October 1st. Sold by all booksellers, or from The University Press, Sewanee, Tenn. Paper, .50; cloth, .75.

THE RELIGION OF THE INCARNATION

By the Rev. CHARLES FISKE

"It is the very best book of instruction on Church doctrine I have ever seen. For years I have been looking for something like this and had almost despaired of finding it. I am using the book in our Bible class, and it is invaluable."

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THE YOUNG CHURCHMAN CO., Milwaukee, Wis.
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York City. He had served as deputy in at least five General Conventions. Dr. Lawrence was a cousin of the Rt. Rev. Dr. William Lawrence, Bishop of Massachusetts.

DEATH OF THE REV. OSBORNE INGLE, D.D.

THE Rev. OSBORNE INGLE, D.D., rector of All Saints' Church, Frederick, Md., for forty-three years, died on the morning of September 20th after a lingering illness from Bright's disease. He was seventy-two years old. Dr. Ingle was at one time rector of Memorial Church, Baltimore. His first work was as assistant at St. Peter's, Baltimore. He accepted a call to All Saints' parish, Frederick, in 1866. His son, the late Rt. Rev. James Addison Ingle, was elected as the first Bishop of Hankow, China, by the General Convention. He died shortly after taking up his work in the East.

Dr. Ingle was the last surviving child of John P. Ingle of Washington, D. C. He was born in Washington in October, 1837, and was educated at the Episcopal High School, Alexandria, Va., the University of Virginia, and the Virginia Theological Seminary. His wife, who was Miss Mary Addison, died twenty-six years ago. The Rev. Dr. Ingle is survived by two daughters, Mrs. H. Randall Webb of Washington, D. C., and Miss Mary Addison Ingle of Frederick.

CALIFORNIA.

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

Memorial Service for E. H. Harriman — Sunday School Association Meets at Berkeley.

IN RESPONSE to the wishes of many friends of the late Edward H. Harriman, memorial services were held in Trinity Church, San Francisco, at the hour of his funeral. Bishop Nichols was present and made an address.

THE QUARTERLY meeting of the Alameda County Sunday School Association was held in the Guild room of St. Mark's Church, Berkeley, on the evening of September 13th. There was a reasonably good attendance. The address of the evening was by Prof. George D. Castor of the Pacific Theological Seminary (Congregational). His topic was "Some New Testament Difficulties for Sunday School Teachers," dealing especially with miracles, and the application of the teachings of our Lord.

CHICAGO.

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

To Address the Men's Club of the Good Shepherd, Chicago.

THE MEN'S CLUB of the Church of the Good Shepherd, Chicago (the Rev. J. W. Fogarty, rector), expects to hold its annual banquet on the evening of October 24th. At one of the club's meetings in the near future Mr. C. J. O'Connell, secretary of the notable Hamilton Club of Chicago, will make an address, and speeches have also been promised by Mr. A. M. Walsh, past grand president of the Sons of St. George, and Mr. W. Bolster, both of the Church of the Advent, Chicago.

CONNECTICUT.

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

Death of Ambrose I. Upson.

AMBROSE IVES UPSON, a graduate in science at Trinity College in the class of 1888, died recently at Southampton, England. He was a grandson of Rev. Dr. Jacob L. Clark, for many years rector of St. John's Church, Waterbury.

KENTUCKY.

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

Personal Mention.

BISHOP WOODCOCK has returned to the diocese after a vacation spent at his summer home at Leland, Mich.

THE Rev. JAMES G. MINNIGERODE resumed charge of the services at Calvary Church, Louisville, after spending part of the summer in Virginia.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Work of the Church House in Connection with the State University—General and Personal Notes.

THE CHURCH HOUSE is beginning its first year and promises to be of great value. The chaplain, the Rev. Stanley Kilbourne, is in residence, and at present ten students are living with him. The house will be headquarters for Church students; will afford place for meetings of the Bishop Gilbert Society, and in many ways will be of use in the Church work. It is located between the University and the parish church of the Holy Trinity. Registration of students at the University is very large this year, and among them are many Churchmen. The chaplain hopes to get in touch with all and prevent, as far as possible,

any loss, such as is generally incident to college life. To this end it is hoped that clergymen knowing students at the University will communicate with Mr. Kilbourne, 703 Fourth Street S. E., Minneapolis.

THE Rev. G. H. MUELLER, rector of Christ Church, Albert Lea, has been appointed by the Bishop Dean of the Fairbault Deanery, vice Rev. J. S. Budlong, resigned, who is leaving the diocese.

ALL SAINTS' CHURCH, Minneapolis (the Rev. A. R. Hill, rector), has the money on hand to pay off all its mortgage indebtedness of \$1,500.

THE ANNUAL meeting of the Lay Readers' League was held in Gethsemane Church, Minneapolis, on Thursday evening, September 16th. Col. G. O. Eddy was reelected president and Mr. R. A. Cogswell secretary-treasurer.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Statistics of St. Paul's Parish, Baltimore.

THE NUMBER of services in St. Paul's Church, Baltimore, last year was 843; communicants, 923; and at St. Paul's chapel, 496. Confirmations in church and chapel, 95. Offerings and income in the church, \$40,000; in chapel, \$4,269. These items are from the Journal, just issued.

A Soda Cracker is Known
by the
Company it Keeps

It is the most natural thing in the world for exposed crackers to partake of the flavor of goods ranged alongside. In other words, a soda cracker is known by the company it has kept. On the other hand

Uneda Biscuit

have been in no company but *their own*. When you open a package you find them so oven-fresh that they almost snap between your fingers as you take them from the package.

5¢
a Package

NATIONAL BISCUIT COMPANY

NEWARK.

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

Faithful Sexton Completes Twenty-seven Years' Service at Newark Church.

ALEXANDER HASTINGS, the efficient sexton of old Trinity Church, Newark, is just closing a term of twenty-seven years as caretaker of the ancient edifice of the parish. During that period of more than a quarter of a century he has missed no Sunday at the church and has invariably been within call at all times. The number of Sundays during that time has been 1,400. In the line of duty, Mr. Hastings met thousands of eminent Churchmen; and has many hundred times swung open the front door for the last entrance of a parishioner.

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

Red Cross Society at Old Christ Church—Operation on Dr. W. H. Klapp—Gloria Dei Church, Philadelphia, Reopened after Renovation—Other News.

THE MEMBERS of the Pennsylvania branch of the Red Cross Society, which was in convention in Philadelphia during the past week, attended in a body the 11 o'clock services at old Christ Church on Sunday, September 19th, the sermon being delivered by the rector, the Rev. Dr. Washburn.

DR. WILLIAM H. KLAPP, headmaster at the Episcopal Academy, who has been in the Presbyterian Hospital, Philadelphia, for some weeks undergoing an operation, has so far recovered as to be removed to his own home.

THE ANCIENT Church of *Gloria Dei* (Old Swedes'), Philadelphia, which has been closed for repairs and renovation all summer, was reopened for services on Sunday, September 19th, the rector, the Rev. Snyder B. Simes, officiating, assisted by the Rev. J. Thompson Carpenter.

THE FALL and winter sessions of the Clerical Brotherhood were resumed at the Church House, Philadelphia, on Monday morning, September 20th.

A NUMBER of divinity and university students have been working during their summer vacations under the direction of the Philadelphia City Mission and its superintendent, the Rev. Dr. Duhring, in visiting in the hospitals, penitentiary, and prison, getting thereby a practical idea of the social problems of the day.

THE Bishop of Texas was in Philadelphia last week, accompanied by his son, who has just entered the General Theological Seminary, New York.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Serious Illness of Rev. E. H. Young.

THE Rev. EDWARD HUDSON YOUNG, rector of Christ Church, Pittsburgh, is critically ill in Naples, Italy. Mrs. Young sailed from New York September 14th in response to a cablegram as to his serious condition. Mr. Young had concluded a tour of the Holy Land. While on his way home, a week ago, he was suddenly attacked with a disease, and on reaching Naples his attending physician refused to permit him to travel further. The nature of his illness is unknown.

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

Changes in Personnel of the Standing Committee.

AT A MEETING of the Standing Committee of the diocese held in Lynchburg on the 14th inst. the resignation of the Rev. Dr. W. H. Milton who is leaving the diocese, was ac-

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cepted. The vacancy thus occasioned was filled by the election of the Rev. E. R. Carter, rector of Grace Church, Lynchburg. Rev. Wm. Alexander Barr, secretary, was elected president, and Rev. E. R. Carter, secretary, in his stead. All communications intended for the Standing Committee should henceforth be addressed to Rev. Edwin R. Carter, secretary, Grace Church, Lynchburg.

VIRGINIA.

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

Rt. Rev. C. M. Williams, D.D., Ill at Richmond.

A DISPATCH in the New York *Evening Post*, dated September 18th, states that the Rt. Rev. Channing Moore Williams, D.D., retired Bishop of Yedo, Japan, who returned to this country about a year ago, is ill at Richmond.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop. Brotherhood Meeting at St. Paul's, Buffalo.

ON THURSDAY evening, September 16th, the first regular meeting for this season of the Buffalo Local Assembly of the Brotherhood of St. Andrew was held at St. Paul's parish house, in that city. There was a large attendance of the members of the various chapters. The principal address of the evening was made by the Rev. Edward M. Duff, rector of St. Thomas' Church, on "The Dynamics of Prayer." Mr. H. F. Laflamme of New York, executive secretary of the Laymen's Missionary Movement, spoke on the subject of the work of his organization and the meetings which it is about to hold in Buffalo, with a view to arousing missionary interest. An address was also made by the Rev. Charles Frederick Walker, the new rector of the Church of the Good Shepherd, Buffalo, who was formally welcomed by the Local Assembly.

CANADA.

Happenings of a Week in the Church Across the Border.

Diocese of Toronto.

THE NEW rector of St. James' Cathedral, Toronto, the Rev. H. P. Plumprè, arrived in Canada September 11th. Members of his former congregation of St. George's, Montreal, met and welcomed him when he passed through that city on his way to Toronto.—THE Rev. ARTHUR LEA, formerly of Toronto, is to be consecrated Bishop of Kyushi, Japan, by the Archbishop of Canterbury in Westminster Abbey on St. Andrew's Day.—THE CORNERSTONE of the new Christ Church at Deer Park was laid by Bishop Sweeny on September 4th. This was the first foundation stone of a church laid by the Bishop since his consecration.

Diocese of Quebec.

THE Ven. ANDREW BALFOUR has been appointed Archdeacon of Quebec in succession to the late Archdeacon Moe. Dr. Balfour, who was Archdeacon of St. Francis, has resigned that position, and been given that of Quebec.—THE Rev. W. D. STANFORD, the new headmaster of Bishops' College School, Lennoxville, arrived there from England, September 14th. He is known to technical science as the inventor of the Greek word *skiograph*, or shadow photograph, taken under the Roentgen rays.—BISHOP DUNN conducted the devotional service for candidates for ordination at Lennoxville, September 11th, and held a general ordination in St. Peter's Church, Sherbrooke, the following day.

Diocese of Ontario.

ARCHDEACON CABEY of Kingston, whose health obliged him to leave home, has been appointed to a church at Montreux, Switzer-

land, for the winter.—AN ANNUAL conference of the diocesan Woman's Auxiliary in each deanery has been suggested. The annual meeting will be held in Brockville next year.

Diocese of Rupert's Land.

IN A telegram from England, September 10th, was the news that the sum of £1,800 had been bequeathed to St. John's College, Winnipeg, by the Rev. C. A. Jones of Detham, Essex.

Diocese of Kewaten.

BISHOP LOTHOUSE is expected home from his long northern visitation in September.—SERVICES held in some of the missions have interested the men employed in the mines during the summer, and have been well attended.

Diocese of Montreal.

AT THE services in connection with the Old Home week, at the Church of St. James the Apostle, Montreal, the preacher on Sunday, September 12th, both morning and evening, was the Very Rev. Frank DuMoulin of Cleveland, Dean of Ohio, and son of Bishop DuMoulin of Niagara. At the inaugural service in Christ Church Cathedral on the same day Bishop Farthing preached, and a number of the city clergy took part in the service, the venerable rector of St. James the Apostle, Canon Ellegood, reading the lessons. The Bishop read a letter from the Rev. Edmund Wood of the Church of St. John the Evangelist, regretting that he could not be present.

Diocese of Qu'Appelle.

BISHOP GRISDALE was present at the Sunday School Conference at Qu'Appelle in the end of August, as well as the Bishop-Coadjutor-elect, Dr. Harding. There was a celebration of Holy Communion in the Pro-Cathedral before the business meeting. A number of important matters were discussed, including the founding of an interchanging diocesan Sunday school library system. The conference next year will meet at Regina.—THE FIRST harvest festival at All Saints' Church, Watrous, Saskatchewan, was held on the Fourteenth Sunday after Trinity, 118 being present. Both town and church are but a few months old, and an excellent work is

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being done there and at the outlying stations by the Rev. Frank H. King, who will probably be ordained priest on SS. Simon and Jude's Day. The church families at Watrous number but 6, and the men 12. The gift of disused altar frontals, lectern hangings, curtains, prayer desk, or candlesticks would be greatly appreciated.

Diocese of Ottawa.

THE Woman's Auxiliary branch in connection with St. George's Church, Ottawa, has held regular weekly meetings during the summer months for reading and study of missionary subjects. They are recommending this plan to other branches, as those who remain at home often have more leisure than in winter.—THE members of the St. Andrew's Brotherhood in Ottawa are working hard at the arrangements for the diocesan Conference, to be held in that city in October.

EDUCATIONAL

OWING to unavoidable delay in completing the new building, the opening of the Illinois Woman's College has been postponed for two weeks, from September 22d until October 6th. The close of the college year will be extended two weeks so that the semesters will be the usual length. Students are expected to reach the college on Monday or Tuesday, October 4th and 5th, which are registration days. The first chapel exercises will be held at 9 o'clock Wednesday morning, October 6th. The new building, Harker Hall, will be ready for students at that time. It is a handsome building, fitted with every possible convenience. The increase in enrollment has exceeded all expectations.

ST. JOHN'S School for Postulants at Uniontown, Ky., is to re-open September 29th and will then begin its fourth year with an enrollment of about forty students and a faculty increased to five. During the summer the school has acquired a lot 150x150 and two new buildings, which have materially increased the rooming capacity and also provide for a large assembly room, dining hall, and several extra class rooms. Altogether the outlook for the coming year is the brightest in its history.

SHATTUCK SCHOOL and St. Mary's Hall, Faribault, Minn., opened this week with a full enrollment of students, 200 and 100, respectively. The Bishop of Minnesota was present and made an address at each school.

THE BOYS' SCHOOL of St. Paul's Church, Baltimore, reopened for the session of 1909-10 on September 17th. The Rev. J. Wilson Sutton has been appointed headmaster and Mr. Augustus Miller and Percy Veazie are assistant masters. During the summer much of the double building occupied by the school has been renovated.

CAN WE stop hurrying? Some answer that we must keep up with the procession or drop out entirely. Let us see if we can not conserve strength, at least in small ways. Let us take thought and begin to reform. As tension expresses itself in bodily movements, we must first learn muscular control. Relaxation means letting go, and while we are learning to let go we are getting ourselves trained to take hold again when the time comes, for relaxation teaches far more than rest. In vain, people try to attain a calm manner with a tense body. When we have relaxed the muscles at will we may easily become quiet in manner and peaceful in spirit. The bodily condition is the basis of real rest. We will not hurry when we know the danger to the nervous system; when we realize fully that we gain power by working quietly; when we believe that we are living in Eternity now.—*Theodore Dreiser* in THE DELINEATOR for September.

OLD CHURCH EMBROIDERY.

ALTHOUGH a great number of ladies at the present day occupy themselves in church embroidery and turn out beautiful altar frontals, stoles, and alms-bags for the churches in which they take an interest, comparatively few, perhaps, realize the antiquity of the art they pursue, or its high status in early times, says the *Canadian Churchman*. Embroidery as an art ranked with sculpture and painting, and the reputation of that worked in England dates back to Saxon times. It was the chief subject of instruction in convent schools, and there were other schools expressly for teaching it, one of which existed at Ely as early as the seventh century. Throughout the Saxon and Anglo-Norman periods it was the great accomplishment and pursuit of dames of high degree, who left to their maidens the weaving and making up of flaxen and woolen fabrics, while they devoted themselves to the beautiful work which was the only form of artistic expression open to them. So technically perfect did English embroidery become that it was celebrated all over Europe as *Opus Anglicanum*, and was imported for the treasuries of churches in Spain, France, and Italy down to the date of the Reformation. The chief stitches used were feather and chain stitch, the latter done in circles, and the principal fabrics were velvet and damask, and occasionally cloth of gold. The stitchery was seldom done on the ground itself, but, as at the present day, on a kind of canvas, which was afterwards backed or stiffened and applied on to the fabric. Sometimes painted linen was pressed into the service. The will of Matilda, wife of William the Conqueror, is still extant, and by it she left to the Abbey she founded at Caen a chasuble embroidered at Winchester by the wife of a certain Alderet, a cope worked in gold, and a third vestment, all done by English hands. It is also recorded by Matthew Paris that Pope Innocent IV. was much taken by the robes of sundry English ecclesiastics, and finding that they were of native workmanship, he sent to nearly all the Cistercian Abbots in England requesting, or rather commanding, that all the gold embroideries in their possession should be forwarded to him. This was something like robbery, for gold thread is costly, to say nothing of the skilful workmanship.

Lincoln Cathedral previously to the Reformation possessed 600 embroidered hangings and vestments, many of which were sprinkled with precious stones, and it has been estimated that there was hardly a village church in England where the vestments were not far more valuable than the emoluments of the incumbents. For the safe keeping of the copes, which are semi-circular when laid out flat, and were frequently folded once, cope-chests were provided, of which a few specimens survive at Salisbury, Gloucester and Wells Cathedrals, and at York Minster, and Westminster Abbey. Durham is peculiarly rich in old vestments, but its great treasures are the tenth century stole and maniple, which came from St. Cuthbert's shrine, to which they were presented by King Athelstan, who worshipped there soon after the death of Frithstan, a saintly Bishop of Winchester from 909 to 931.

WE ARE the children of Christ and of the Church: He has given us of His Spirit, to make us His own, for that purpose, that as He is, so should we be in this world. We are the children of the Church, and members of Christ: and children ought to be like their parents, therefore we too, each one of us, ought to be among men as he that serveth; that is, Christ expects of us that we should be evermore waiting on each other.—*Selected.*

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CHAPTER II.

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CHAPTER VI.

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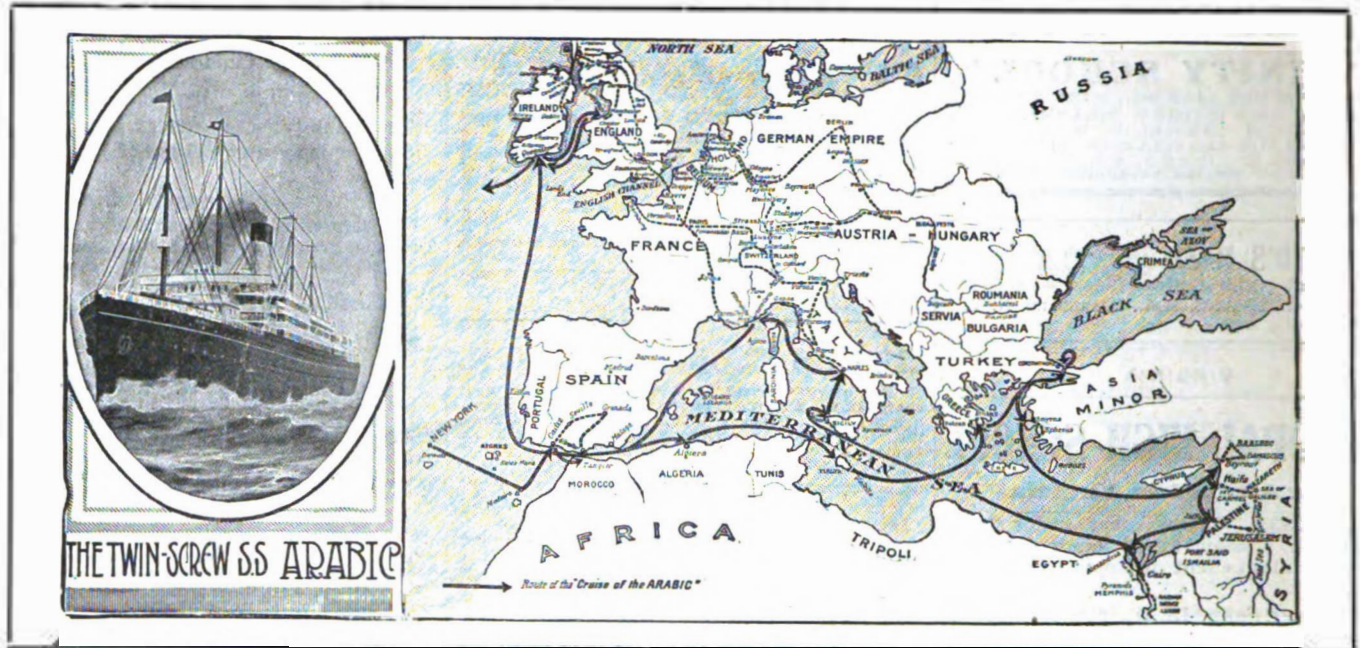
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