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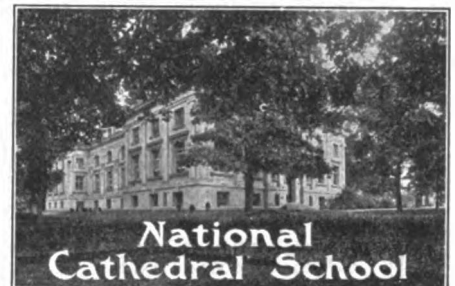
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ALL HIGH BEAUTY has a moral element in it. Gross and obscure natures, however decorated, seem impure shambles; but character gives splendor to youth, and awe to wrinkled skin and grey hairs.—*E. W. Emerson.*

ON THE USE OF OUR ADVANTAGES.

THE parable of the Unjust Steward (St. Luke 16:1 ff) is a puzzle to many because a shrewd and even dishonest business man is held up to Christians as not only an example but a reproach.

The difficulty will disappear if we bear in mind that one quality in a bad man may be separated from the rest and commended as admirable. As when the kindly disposed old lady is said to have remarked, concerning the Evil One: "We might all emulate his perseverance." When our Lord said that He would come "as a thief in the night," the point of the comparison lies in the unexpectedness of the thief's action and not at all in its dishonesty. Still more apposite for our purpose are the words, "Be ye wise as *serpents* and harmless as *doves*."

This steward had wasted his master's goods and was guilty of fraud besides in compounding the obligations of his master's debtors. But there is one fact that stands out in bold relief: this man succeeded in extricating himself from a bad predicament. Thrown suddenly on the world without resources, unable to dig, unwilling to beg, he yet so managed as to secure a safe retreat for himself. In one word, he used his opportunity to provide for the future. And is not just that—providing for the future—the quintessence of wisdom? What is wisdom but so acting in a universe of cause and effect that the result will prove satisfactory? That is what this man did.

And the very fact that he was utterly selfish as regards his aim and unscrupulous as to the means employed, is just what guards effectually against any possible misapplication of the parable. The shock to the moral nature which the most superficial reader of the parable feels, is precisely what prevents us from any desire to follow the unrighteous steward any further than our Lord intended we should; that is, limited to the one point of providing for the future.

Now this is the most striking characteristic of a certain class of the children of this world. The future to which they look and for which they make provision is not far distant. Beyond it lies another future for which they make no provision, and herein they are foolish. But "in their generation," with reference to the ends they actually seek, they show a zeal, a perseverance, a foresight which are superior to the qualities exhibited by many Christians with reference to what *they* are supposed to have in view—the establishment of God's Eternal Kingdom.

It is not at all the idea of the parable that Christians should aim at a selfish heaven; still less that they should do so by fraudulent means; but this: We are living in a world of perishing things. We are soon to face a world that is eternal and that is spiritual. Shall we so use the "mammon of unrighteousness" that when it fails we shall have made friends who shall receive us into habitations that shall never fail? Then let us convert the god and idol of the world into a means of serving our fellow-men.

Now we have the light in our minds wherewith to see the wisdom of that. The trouble is, we are prone to rejoice in the possession of a light by which we do not live. We are too often as travellers on a dark night who have a lantern to show them the way, but who wilfully follow a will-o'-the-wisp into a swamp where death awaits them. Against this natural tendency the Epistle (I. Cor. 11 ff) is a warning. In ancient times the children of Israel had all been sharers alike in the redemption from Egypt, and in the leadership of Moses, but many had fallen in the wilderness. So to-day, Christians are sharers in a greater redemption and a grander leadership—in "the means of grace and the hope of glory," yet derive no benefit from advantages unused.

W. B. C.

SCHOLARSHIP IN THE AMERICAN CHURCH.

IT has been frequently asserted that the American Church is not the home of scholars; that when one wishes to get a scholar for any educational position one must go abroad to do so. It must be confessed that on the face of it there seem to be grounds for this view; that few names of our clergy impress themselves upon us as those of preëminent scholars in any branch of knowledge. There are a few who have a reputation for learning and scholarship in a more or less extended territory, but only a few. Therefore, it must be admitted that the American Church has not, now, a great many clergymen who would generally be called scholars. What is the reason of this, if true? And is it not more apparent than true? These are questions which we propose to discuss. For if we have scholars able to fill our positions, it is not necessary to import others.

Is there anything temperamental in the American which prevents his becoming a scholar? This has been answered both affirmatively and negatively; which is the true answer? It is easy to say, for Americans are not homogeneous. We are at present simply a congerie of heterogeneous peoples. Many years from now, a more or less homogeneous people will come forth from us, but at present there is no such thing as a true American—except the Indian. Otherwise we are Americans of English, Irish, German, or some other descent. Therefore we venture to say there is nothing to prevent Americans from being scholars by temperament any more than there is to prevent a German or an Englishman. We have proof of this. There are some qualities which mark scholarship—knowledge of a subject, love for it, persistency in the solution of its problems, together with a power not only to analyze but also to synthesize. No one will deny that these are shown by Americans in many branches of learning in a marked degree. But these branches are not the humanities or theology, and these scholars are not among the American clergy. Americans are showing application and brain power, which are the handmaids of scholarship, almost entirely in the sciences, both practical and theoretical. The relative lack of scholarship in the ministry of this Church is not because we are born Americans.

Is it our education? Here we must put considerable blame. No one who is conversant with the trend of American education can deny that the sciences in all branches are driving out of the field the humanities. The condition of the study of Greek shows this. Very few pupils study Greek to-day. The study of it has declined so much that the student's lack of even an elementary knowledge of it is greatly hampering the seminaries in the instruction of the New Testament. It is true that the study of Latin has increased, but Latin is still made secondary to mathematics and to science. While the qualities which we have mentioned are necessary for true scholarship, and while also these are trained to a marked degree by drill in science, yet they alone are not scholarship. Scholarship implies more than knowledge however deep, more than ability to investigate however perseveringly; there is in it a certain breadth of mental grasp which permits the correlation of the facts into an harmonious whole. This we are inclined to think is not produced by a scientific education, or by an education in which the scientific ideal is dominant. Such undoubtedly is the prevalent character of American secondary education to-day.

When it is also considered that, even when a boy is drilled in what are termed old-fashioned methods, his college course too often tends to destroy whatever budding scholarship he may have possessed, it can easily be seen how American education is destructive of scholarship. To-day when a boy goes to college he is confronted by a multiplicity of possible combinations of studies which he may take. He is, moreover, somewhat accustomed to this, because he has been able to make similar combinations to enter; we know of one college where there are possible over seventy-five combinations of studies possible for admission. He has been trained to seek those which are the easiest; consequently he looks for "soft snaps" when in college. We are not now discussing the merits of this elective system; that is a large subject. At least this system requires that the boy have careful guidance, and it does not tend to produce scholars in any sense of the word.

STILL, NOTHING can kill entirely the desire for learning that lives in the mind of a born scholar, and there are enough students in the classics and humanities to produce scholars in

the American Church. Many a priest to-day has been trained in the lines of scholarship; he has shown his bent when at college by working on what many deem impractical lines; his seminary course has been a pleasure to him, he has followed the suggestions of the instructors with a glad heart, he has studied philosophy, dogmatics, or history rather with a keen desire for knowledge than from the sole purpose of passing his canonicals. He is a scholar as far as his years have permitted. Does he become one fully? He has overcome the handicap of his educational training; he has resisted the non-scholastic atmosphere of his college course; he has utilized the seminary instruction; will he go on?

Here arises one of the greatest obstacles to scholarship in the American Church. The pursuit of scholarship requires leisure for study. Leisure is time without worry about bodily needs. This America does not provide for her students. Her teachers and professors are the poorest paid in the world for the demands put upon them. They have to confront hardships and genteel poverty. If they become scholars, it is by sacrifice of bodily comfort. If this is true of the American world in general, it is much more true in the American Church. She has only a few colleges which can be termed hers. These are endeavoring to compete with the more richly endowed institutions about them without wisely acknowledging their limitations. Hence the American Church has very few professorships and practically no fellowships for her scholars. What she has are not always wisely conferred, perhaps as a result of the system by which they are conferred. The scholarly priest has therefore, for the most part, to seek parochial life.

It is true that a priest is ordained primarily for the flock of Christ; that he is a shepherd for the sheep, and therefore his first duty, generally, is to preach the gospel, to administer the sacraments, and to visit the sick; in short, to be a parish priest. But we are somewhat of the opinion that he is also to *study*, as the Ordinal intimates, and there is undoubtedly a need for the specialized scholar. Are the conditions of American parochial life of such a nature that they aid to study, or even permit it? Is not the average American priest so engrossed in the minutiae of parochial work that he finds himself neglecting his studies? We do not wish to be considered as not appreciating the value of that work. Souls must be tended, wandering sheep must be sought out, guilds must be maintained. These take away, too often, the desire of studying, and remove the opportunity for it. The demands upon an American priest's time by people and parochial minutiae have led to a condition of things in which the scholar does not flourish. Moreover, the people do not want him. The true scholar is not often an adept at parochial work, however efficient he may be as a *priest* in his true priestly functions. American parochial life with its distractions and its demands does not foster scholarship.

Yet even with all this being true, we venture to say the American Church is not destitute of scholars, men learned in theology, in history, and in philosophy, men capable of producing valuable books, men able to fill our educational positions. They have made themselves so because they were impelled by that longing for knowledge which characterizes scholars. With a financial condition which approaches poverty, they have struggled for knowledge. Technical books are expensive. The more one's knowledge of a subject increases, the more expensive the sources of information become. There are some studies, the subject matter of which is confined to a few books; but the most require a library.

How many parish priests are so handsomely paid that they can afford to buy books of any kind, much less books of learning, and not feel the pinch? Truly, the lot of the scholar, as things are now in the American Church, is not an enviable one.

SCHOLARSHIP grows with the reproduction of itself. One learns by expressing his thoughts. One acquires knowledge by the very act of formulating knowledge. Therefore, scholarship must reproduce to live its true life. American clergymen are by necessity silent scholars. They desire to express their thoughts in print, but they cannot; obstacles stand in the way. It requires money to publish a book. Publishers may have lofty ideals, but they must have a fair return for their venture; else there would be no publishers. They publish many books which are not financial successes, but they do so either because the author assumes the responsibility of loss or because the reputation of the author has justified them in making an ex-

periment which results in loss to them. Hence, many a manuscript has been returned because the author thereof has no money to venture, being a priest, or no reputation as a scholar, having no friends in high places.

We are brought to the conclusion that the scarcity of scholarship in the American Church is to a very great extent real, but not entirely so; that there are many scholarly priests in parochial life who are not known as such because they are silent, not of choice but of necessity; that, in spite of the prevalent atmosphere of scientific instruction which surrounds education, we have in our seminaries to-day many scholarly possibilities. What is to be done to develop them?

To answer this it is necessary to consider what makes a man known as a scholar. Like everything else, contact is what makes a thing known. This may be the personal contact of being in the neighborhood or the intangible contact through the mind gained by sight of a picture or a word. The reputation as a scholar may be limited to one's immediate acquaintances or it may be spread abroad through one's writings. To produce books, as we have shown, is a difficult task—more difficult in the publishing often than in the writing. What we need is a magazine in which this knowledge can be disseminated and by which scholars can be sought out and discovered; and endowments which can be used for the publication of scholarly books.

There are many ways in which scholarship in the American Church can be kept alive, and surely it is not necessary to import men of reputation to fill our professorial chairs. Let us save them for our own scholars.

Hunt them up and encourage them by rewards.

HERE was contained in *Everybody's Magazine* for July so bitter an attack upon Trinity Church corporation, New York, for the condition of its tenement houses that some attention is due to it. A few years ago, a like attack in kind being made, we attempted to secure from the proper officials of the health department in New York an unbiased statement on the subject, but failed. The present attack is made just at the time of a change in rectorship, when some transitional stage in the management of the corporation may probably be presumed. We understand that a great part of the holdings of Trinity Church consists of the land only, which is leased to other parties, on long terms, some of the leases being nearly a century old. The lessees are owners of the buildings and thus responsible, in law and in morals, for the character, the use, and the maintenance of those buildings. In the entire revolution of social conditions in those parts of New York where the Trinity holdings are situated, the corporation has found itself the owner of buildings for which it has no responsibility, and over which it cannot legally exercise the first vestige of control. We understand that some years ago the corporation began to safeguard its future leases by conditions as to the use to which buildings upon its property should be put, but obviously such conditions cannot be made as to property leased many years earlier. It is a pleasure to find in *Charities and the Commons*—a periodical that will not be suspected of a desire to "white-wash" any guilty landlord—a far saner statement than that which appeared previously from the pen of Charles Edward Russell in *Everybody's*. The former magazine says:

"Commenting on the conditions which Mr. Russell shows, a well-known expert in housing legislation and its administration has this to say: 'Omitting the adjectives there is very little either in the photographs or in the description of the buildings which he gives that would seem to indicate any very serious condition of affairs, or one any different from the usual conditions in tenement districts.' In other words, Mr. Russell might have found much worse conditions on other property. But at best the conditions in its tenements are not 'any different from usual conditions.' Might it not be expected that the Corporation of Trinity Church could demand of its lessees something better than 'usual conditions' and follow the example set in the buildings erected by the City and Suburban Homes Company and by Henry Phipps? . . ."

"On this point the housing expert mentioned above has this comment to make: 'Notwithstanding the fact that the writer knew fully well at the time he was writing the article that the unsanitary houses of which he complains are not owned by Trinity church, and that it has no control over them, owning merely the land on which the houses have been built by tenants who are responsible for keeping the houses in a sanitary condition and observing the city laws and ordinances, he has not hesitated all through the article to give the impression that these conditions exist with the sanction and cog-

nizance of the responsible managers of the Trinity Church corporation. His own admissions on this subject, found on page 54, would be in my judgment sufficient reason to make unnecessary any further consideration of the article.'

"There you have it. Trinity is not legally responsible, the tenants of Trinity are legally responsible, the Tenement House Department cannot fully meet its obligations in the supervision of old buildings."

A STRIKING article in the *Atlantic* for June, written by Clinton Rogers Woodruff, indicates the magnificent advance that has been made in American cities in the art of beautification by municipal and other authority. Civic centers, parks, public playgrounds, share in this element of progress with better streets and more attention to the esthetic side of our cities generally. Americans are learning with splendid, if very recent, alacrity, that ugliness need not be a necessary concomitant of an American city. New ideas have certainly taken possession of us.

And it is profitable to study the extent of these new ideals in the volume of *Proceedings of the Providence Conference for Good City Government and the Thirteenth Annual Meeting of the National Municipal League*, held in Providence last November. This volume, published by the last named organization, is edited by Mr. Woodruff, who also writes effectively of "The Battle for Betterment," reviewing the municipal warfare in several cities during the year past—1907. He finds graft revived in St. Louis, where "the work of purging will have to be done again." Specific progress is noted in San Francisco, in Pittsburgh, in Milwaukee, in Baltimore, in Providence, and in some lesser cities. Conditions in Greater New York and in Philadelphia are reviewed, neither city having made altogether satisfactory progress, while Boston "has not been as conspicuous a factor along political lines as its progressiveness in other fields of activity, notably those of civic improvement, would justify one in reasonably expecting." The review of conditions in other cities is very valuable. The entire article shows that enough progress has been made in American cities generally to give us hope; and not enough to indicate that victory over graft and incompetence can be won otherwise than by determined and long continued struggle.

We have directed attention to but a single paper in a long list of valuable contributions to the general subject. Other writers include workers and thinkers from many cities, who have accomplished something or are competent to show how good results may be accomplished. The entire study is a valuable one.

ONE dislikes always to criticise religious abuses among other Christian people, quite realizing that we are far from free from abuses among our own people. Yet there are times when to speak out becomes a duty.

Roman Catholicism is to-day being presented as a promised land to those who are weary of religious uncertainty, and is seen by some through a mist that paints a rainbow on the horizon. For the protection of our own people, therefore, we are compelled occasionally to advert to some of the serious abuses that are matters of course in that communion. From an official translation in the *Baltimore American* of a congratulatory letter from the Pope to Cardinal Gibbons on the approach of his fiftieth anniversary in the priesthood, we append the following paragraph:

"You write that it seems to you an auspicious coincidence that, inasmuch as we entered the holy priesthood at the time when Mary Immaculate appeared at Lourdes and opened there a fountain, as it were, of her wonderful benefit, it follows that the celebration of that apparition comes at the same time with the jubilee of our priesthood. In this you have touched upon a subject extremely pleasant to our thoughts. Truly we have always trusted entirely the advocacy of the divine Mother with Christ. And, as we do not doubt that she has hitherto helped us in the performance of our priestly duties, so now that we have been, by the inscrutable will of God, raised to this lofty dignity, we are glad to hope that she is willing to give us some relief from the anxieties with which she sees us oppressed. And in this great mass of cares you know those that press upon us most heavily. Continue, therefore, as you have been doing—to pray with us to the Virgin, especially that she may restore peace and liberty to the Church of France, which has always been an object of such care to her, and which is now so sorely afflicted. Pray, too, that she, the destroyer of heresies, may drive out from among Christian people those pestilential errors which we have denounced and condemned."

It would be farthest from our desire to detract from the

honor and reverence which every Christian owes to the mother of our Blessed Lord, who is rightly styled *Theotokos*; but to trust "entirely" in her "advocacy"; to feel that it is her prerogative, in answer to prayer addressed to her, to "restore peace and liberty to the Church of France"; to pray to her as the "destroyer of heresies"—this, from any point of view, is to rob Almighty God of His right. What is involved is not the question of the invocation of saints, but that of the dethronement of the Lord Jehovah.

If an obscure American Bishop in some missionary see advances "views" that are inconsistent with the order of the Church, there are some in our own communion who blanch with terror at the impending apostasy of this American Church; yet when the Bishop of Rome, successor of Peter, Bishop of Bishops, who claims the power to speak with infallible certainty on occasions and the right to be recognized as supreme over all other Bishops on earth, utters such blasphemy as to depose the Lord God from the throne of heaven, the same critics hasten to explain that he is not speaking *ex cathedra* and that therefore—a curious form of logic—he is not to be esteemed the arch-heretic that his language would seem to imply.

If any Anglican Bishop within the past century has uttered language so clearly heretical, so absolutely incompatible with the Nicene Creed, as this language of the Bishop of Rome, his words have failed to come to our attention. And yet we are urged to seek refuge in the Roman supremacy from the lesser ills that we have in the Anglican communion!

IN his second and final determination to remain in the Philippines rather than to accept translation to the important see of Washington, Bishop Brent appraises missionary service at its true worth. No phase of the many-sided duties and opportunities of the episcopate is of greater dignity than that of seeking new souls for Christ. Translation to the see of Washington would mean for Bishop Brent far greater ease and comfort and much greater emoluments than those which pertain to his present office; but, like a true soldier of Christ, he has compared only opportunities with opportunities, and so elects to stay in his distant missionary district of the Philippines.

With Bishop Rowe choosing to remain in Alaska and Bishop Brent in the Philippines in preference to easier—and not less important—work at home, who shall say that the spirit of heroism is decadent in the ministry of to-day? Truly the impress of the Holy Spirit upon this American Church is beyond doubt.

There is, however, another phase to the subject. There are places where executive abilities of the first order are—after a pure life and a living faith—preëminently necessary beyond other attributes. If the see of Washington is such as to demand for it a commanding choice from among existing Bishops, that preëminence should be recognized by the Church by the creation of the diocese into an archiepiscopal see. After allowing for the abundant dignity of the missionary episcopate and for the spiritual equality of all Bishops, it yet remains true that the strategic importance of certain sees, to which, paraphrasing the well-known expression of St. Cyprian, we may say that all the world is wont to resort by reason of their commanding importance, demands that especial care be taken in the choice of Bishops as episcopal executives. We can quite recognize that for sees situated politically, geographically, or through other circumstances as are Washington, New York, Chicago, San Francisco, and possibly some others, there might well be given the privilege of selection from among Bishops already consecrated, whether in a missionary district or in a diocese. Such sees, then, should become Archbishops; and a call to an Archbishopric would hardly be declined by any Bishop, for it would be recognized as carrying with it a balance of duty that cannot appertain to a call involving merely the choice between sees. The prejudice among unlearned people against an American Archbishop is not stronger and is much less reasonable than was the eighteenth century prejudice against the introduction of Bishops; and both the work of the American Church and its prestige abroad are seriously hampered by the narrow outlook which prevents us from having definite archiepiscopal sees.

MIRTH is like a flash of lightning that breaks through a gloom of clouds and glitters for a moment. Cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.—*J. Addison.*

A BLOW GIVEN TO ENGLISH CHURCH DISCIPLINE

Sir Lewis Dibdin's Judgment in Case Involving Deceased Wife's Sister Act

VISITING BISHOPS PARTICIPATE IN MISSION CONFERENCE

Death of the Rev. Canon Medd

OTHER ITEMS OF INTEREST

The Living Church News Bureau
London, July 28, 1908

SIR LEWIS DIBDIN gave judgment on Thursday last in the suit which had arisen in the diocese of Norwich out of the Deceased Wife's Sister Act. This case, to particularize briefly, was one of criminal proceedings that had been taken before Sir Lewis Dibdin by two "parishioners," a widower and his deceased wife's sister, against the vicar of Eaton next Norwich (Canon Thompson) for refusing to admit them to the Blessed Sacrament on the ground that they were living together as man and wife. The case was down for hearing on June 26th. Sir Lewis Dibdin's judgment is at once thoroughly characteristic of him as Judge of a Parliamentary Court, an ecclesiastical lawyer of the traditional Erastian sort, and a consistent member of the complacent Moderate Church party. He has decided that the vicar had not a lawful cause for refusal of the Blessed Sacrament to the parties in question. Notwithstanding that the Church of England in Canon 99 condemns union with a deceased wife's sister as an incestuous and unlawful union, and in Canon 109 enjoins exclusion from Communion as the punishment of the offence—thus adhering to the primitive Catholic view and discipline in this respect—Sir Lewis Dibdin, in his zeal for having the Church take her code of morals from the world and having the law of the State override the law of the Church, is of the opinion that such unions are not incestuous, and that those who have contracted them are not open and notorious evil livers within the prohibition of the rubric in question. This judgment stands in sharp and unpleasant contrast with that of one of the most eminent Deans of Arches, Sir Herbert Jenner, when the court over which he presided was really the old Court of Arches and not a sham one like that presided over by Sir Lewis Dibdin. In 1836 Sir Herbert Jenner, in the case of *Ray v. Sherwood*, thus expressed himself in regard to these incestuous contracts:

"The law of God cannot be altered by the law of man. The legislature may exempt the parties from punishment; it may legalize, humanly speaking, every prohibitive act, and give effect to any contract, however inconsistent with the divine law, but it cannot change the character of the act itself [Sir Herbert having described it as incestuous], which remains as it was, and must always so remain, whatever be the effect of the Act of Parliament."

Sir Lewis Dibdin's court, however, does not possess a shred of spiritual authority in respect of its decisions, and therefore the effect of this particular decision upon the consciences of English Catholics is *nil*. But it is deplorable that the Bishop of Norwich should have allowed this criminal suit to be instituted in the court presided over by Sir Lewis Dibdin, and that the vicar of Eaton should have acted on the advice of the Bishop to appear before it. It would seem that the least they both can do now by way of atonement for such conduct, is simply to ignore Sir Lewis Dibdin's judgment, and continue to obey the Christian law of marriage and uphold the Church's discipline in respect thereto at all costs.

VISITING BISHOPS MEET WITH CENTRAL BOARD OF MISSIONS.

Yesterday week the prelates attending the Lambeth Conference met the members of the Central Board of Missions and the Council for Service Abroad at the Church House, by invitation of the Archbishops of Canterbury and York, presidents of the Board. The purpose of the meeting was to confer upon certain main questions relating to the action of the Board in assisting and promoting work abroad. In the absence of the Archbishop of Canterbury, the Bishop of London took the chair, and upon his leaving for another engagement, the Bishop of Winchester presided. The chairman, in opening the business proceedings, said that while English Churchmen had the most affectionate gratitude for the great Church societies that had done so much for the strengthening of Christ's religion throughout the world, the existence of the Board of Missions showed that it was the business of the Church itself to convert the world, and it represented the idea that the Church was to be

her own missionary society. The meeting would be asked to discuss how the C. B. M. could best do its work in that direction, and how it could work most usefully with the societies. One of the questions prepared for discussion was that of finance, and if the work of the board was to go on, a fund of at least £700 or more must be raised yearly.

The Bishop of St. Albans (chairman of the executive committee of the C. B. M.) dealt with the first question for discussion—"In what way can the board render more efficient assistance to the Church abroad in the matter of disseminating information at home concerning work abroad, and abroad concerning the efforts that are being made at home?" He said that the board determined from the first that it must confine itself to work which was not undertaken by the great societies. He was glad to say that the board had done a great deal in unifying and consolidating agencies. They had also been the means of enforcing responsibility and causing men to realize what the Church in the United States had endeavored to teach all her members—namely, that mission work was absolutely essential as a part of the work of Christ's Church. The Bishop of Missouri, Presiding Bishop of the Church in the United States, said that he could heartily sympathize with the idea of centralizing and consolidating the work of missions through the C. B. M., for in the United States they had to make the Board of Missions coextensive with the Church herself. His advice was that, if the Church in England was to be interested in foreign work, and if the missionary Church abroad was to know how interested the Church at home was in the work, they should deal with the Bishops in the field primarily and thoroughly. In the next place, the people in the mission field must be "taken by the throat" and made to feel that they themselves must develop a certain amount of self-support and self-respect in the promotion of the work in the field. The Bishop of Calcutta, Metropolitan of India, expressed his hearty approval of the system of short service. He was in theory greatly opposed to missionary societies, but he had learned that theory was overruled by practice, and such societies had not a more earnest practical admirer than he. Bishop Montgomery (secretary of the S. P. G.) said he had been asked to speak upon the question of how far the world within the Anglican communion could be brought together more and more by the help of a magazine such as might be called the *Pan Anglican Magazine*. The idea was a fascinating one, and he had no doubt that it would be thrashed out by a committee of the C. B. M. The main difficulty would be that of finance; would it pay? The Bishop of Natal thought that it would be a very great service to the Church to have a central office fully sanctioned and authorized, at which ordained men who were willing to volunteer for service abroad should be able to enroll their names. The Bishop of Auckland did not think the time had come when the missionary societies should be abolished, although the time had come for the Church to do her own missionary work. One thing which had struck him during an absence of five and a half years from England was the tremendous growth which had taken place in public opinion on the subject of missions, and which had been, to a very real extent, the result of the work of the Central Board. The Archbishop of the West Indies dealt with the question of provision of the necessary funds. The Bishop of Winchester introduced the last subject for discussion—the Short Service System—and this the Archbishop of Brisbane, the Bishops of Perth (Western Australia), the Falkland Islands, and Saskatchewan all approved of.

FINANCE AND MATRIMONY DISCUSSED BY THE S. P. G.

At the monthly meeting of the S. P. G., held on July 17th, Bishop Montgomery (secretary) made a statement on two matters affecting the society. He began with the subject of income; and noted that for the first six months of this year their general fund income was less by £2,557 than at the same period last year. Do not, he said, let us check mission work in this memorable year. The other matter he referred to was that of married or unmarried missionaries. He said:

"The Standing Committee has had before it a question asked by the Board of Examiners of great importance. They requested the opinion of the committee upon the subject of matrimonial engagements and work in the mission field, and whether we desired to recommend men for work who were engaged to be married. The answer is a guarded one, but it indicates the trend of opinion—namely, that the greatest care should be taken in regard to the choice of men who are anxious to be married at once. Meanwhile we are awaiting the adoption of revised rules for European missionaries in India before any further announcement is made. I do not doubt that the trend of opinion is in the direction of very clear rules to make candidates for the mission field, whether ordained or not, realize that what the Church of God needs to-day is the undivided energies of young men, who are in no sense trammelled by matrimonial engagements for the first four or five years of their work abroad."

DEMISE OF THE REV. CANON MEDD.

A well-known and learned Catholic divine and liturgiologist has just departed this life in the person of the Rev. Canon Medd, rector of North Cerney, Gloucestershire, since 1876. He

was born in 1829, and became a graduate of University College, Oxford, where he was afterwards elected to a Fellowship. He took a very active part in the foundation of Keble College, Oxford, and was the senior member of its council. While rector of Barnes he was offered the Scottish see of Brechin in succession to Dr. Forbes, but it was apparently with him, as it was with Dr. Liddon in more than one instance, a case of *Nolo Episcopari*. His Bampton lectures on "The One Mediator" in 1882 attracted (says the *Times* newspaper) considerable attention; "they were distinguished by great learning and an unusual wealth of illustration, but their style and condensed character prevented them from becoming popular. Their value, however, to the theological student has always been recognized." Among his other published works Canon Medd edited the *Greek and Latin Devotions of Bishop Andrewes* from a manuscript discovered by the Rev. R. G. Livingstone. That manuscript, again according to the *Times*, proved to be much more authentic than the manuscript which was made in 1648 by Wright, the Bishop's secretary, and upon which all former editions of the *Devotions* had been based. With his lifelong friend, the late Dr. Bright, Canon Medd was the joint editor of the *Liber Precum Publicanum Ecclesiae Anglicanae*. Upon all liturgical matters he was a well recognized authority, and his opinion was frequently sought by members of the Anglican episcopate both in England and in the United States. May he rest in peace!

APPOINTED DEAN OF WORCESTER.

The Rev. William Moore Ede, who has been rector of Whitburn (diocese of Durham) since 1901, and honorary Canon of Durham, since 1894, has been appointed the new Dean of Worcester. He is a Cambridge M.A., and was admitted to holy orders in 1872. He is a man of considerable intellectual distinction, and has long been prominent as a lecturer and speaker on social and educational questions in the north of England. He was intimately associated with the late Bishop Westcott in all his social work in the diocese of Durham. It is hardly necessary to add that Canon Ede owes his appointment to Worcester to the fact of his being a political Radical, while not in any way associated with the Catholic movement. But I daresay he will work harmoniously with his Catholic colleagues in the Cathedral chapter.

J. G. HALL.

A ROMAN INDICTMENT OF VATICAN POLICY.

Dr. Pastor, in his *History of the Popes Since the Close of the Middle Ages*, treats very fully of Leo X., in whose pontificate Martin Luther appeared and Protestantism arose. And Dr. Pastor's opinion is very clearly expressed that Leo X. underestimated the seriousness of forces at work out in the rest of the Catholic world, because he allowed himself to become too much absorbed in the material and artistic development of Rome.

Had his court been less exclusively Italian, had he had among his advisers a number of German "princes of the Church," or a number of French cardinals, who knows how much of the after events, that spelled two centuries of bloody religious wars, might have been avoided?

To-day, the Latin nations are spoken of in some quarters (whether justly or unjustly, we will not affirm) as "decadent nations." Spain has long lost her leadership in Europe, and France is pointed out as an example of race suicide. The cities of Italy look to a more glorious past rather than to a brilliant future. But whether these nations are decadent or not, there is no question that the clerical parties in all of them are failures. These nominally Catholic peoples have spurned the professedly Catholic parties. By some process of continuous blundering or fatuous impolicy, Catholic leadership has lost the confidence of the Latin nations. May not the question then naturally arise: Whether Latin Catholic leadership, having made so bad a mess of its national Catholic concerns, is pre-eminently qualified to have practically exclusive charge of international Catholic concerns? Also:

Whether the safety of the Church may not require more of the counsel and assistance of the sort of Catholic leadership which has presided over the growth and prosperity of Catholicity in other lands—notably the United States.—*Catholic Citizen* (R. C.)

ALL LIES, white or black, disgrace a gentleman, although I grant there is a difference; to say the least of it, it is a dangerous habit, for white lies are but the gentlemen ushers to black ones.—*F. Marrayatt*.

ACCORDING to an authority in Whittaker's *English Peerage*, all Bishops when in England should be addressed as "My Lord." The title "*Dominus Episcopus*" was applied to English Bishops long before they were constituted barons.

THE CONCLUSION OF THE LAMBETH CONFERENCE.

THE Chicago *Tribune* and the New York *Tribune* print the following cablegram relating to the concluding encyclical and resolutions of the Lambeth Conference:

LONDON, August 7.—An encyclical embodying the results of the Lambeth Conference was issued from Lambeth Palace to-night. It shows that the discussions of the 243 Bishops composing the conference were based upon the reports of committees appointed to consider the various subjects. The conference lasted from July 27th to August 5th.

Except in a few instances no intimation is given as to whether the eighty-six resolutions adopted by the conference were subjects of wide differences of opinion or not. Among the resolutions passed was the following:

CREEDS RE-AFFIRMED.

"In view of the tendencies shown in the writings of the present day, the conference places on record the conviction that the historical facts stated in the Creeds are an essential part of the faith of the Church."

The serious decline in the number of candidates for the ministry is deplored, and parents are urged to dedicate sons to the ministry and churches to provide funds for the training of candidates. The conference resolved also that the purely educational systems are educationally, as well as morally, unsound, and that no teaching can be regarded as adequate unless it be religious teaching, which is limited to historical information and moral culture.

RACES MUST BE WELDED INTO ONE BODY.

Interesting to the United States is the following resolution:

"All races and peoples, whatever their language and conditions, must be welded into one body, and the organization of different races living side by side into separate or independent churches on the basis of race or color is inconsistent with the vital and essential principles of the unity of Christ's Church."

RE-MARRIAGE OF DIVORCED PERSONS UNDESIRABLE.

On the divorce question the resolutions of 1888 were re-affirmed and the influence of good women was invoked "to remedy the terrible evils which have grown up from the creation of facilities for divorce."

By a vote of 87 to 84 the conference resolved that it was undesirable that the innocent party to a divorce for adultery receive the blessing of the Church upon re-marriage. It denounced also the growing practice of restriction of the family.

SOCIAL QUESTIONS.

Socialism took up much of the Bishops' attention. The conference recognized the ideals of brotherhood which underlie this movement, and it called upon the Church to show sympathy for the movement in so far as it strives to procure for all just treatment and a real opportunity to live true human lives.

The conference resolved that the social mission and the social principles of Christianity should be given more prominence in the teachings of the Church, and it impresses upon Churchmen that property is a trust held for the benefit of the community, and urges as their moral responsibility, first, the character and social effect of any business in which their money is invested; second, the treatment of employees; third, the observance of laws relating thereto and, fourth, the payment of just wages.

MISCELLANEOUS.

The movements for peace and for the suppression of the opium traffic are commended, and the circular says steps have been taken by the appointment of committees for closer relations with the Orthodox Church of the East.

MISSIONS.

The Archbishop of Canterbury in the encyclical dwells upon the striking revival of missionary zeal and the testimony of the Pan-Anglican Congress to the unity of the Church and its eagerness to assist in all useful work. The Archbishop says the solution of race problems is the despair of the statesman and that it is for the Church to face the perplexities which daunt the civil rulers.

THE SUN should never set upon our anger, neither should he rise upon our confidence. We should freely forgive, but forget rarely. I will not be revenged, and this I owe to my enemy; but I will remember, and this I owe to myself.—Colton.

DEATH OF REV. EDWARD WALLACE NEIL

Distinguished New York Priest Passes to his Rest

NEW MOTHER SUPERIOR CHOSEN FOR SISTERHOOD OF ST. MARY

Work of the Seamen's Church Institute Expanding

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau,
New York, August 10, 1908

ABOUT daybreak on the eve of the Transfiguration, the Rev. Edward Wallace Neil, founder and for twenty-five years the rector of the Church of St. Edward the Martyr on 109th Street near Fifth Avenue, New York, died suddenly of heart disease in the fiftieth year of his age. He was born in Newark, N. J., educated in Belleville, N. J., and graduated from the West Philadelphia Divinity School. He was ordained deacon in 1880 and priest in 1882 by Bishop Scarborough. After a short ministry in a North River parish, he went to Harlem and started services in a dwelling house on 109th Street between Lexington and Third Avenues. On St. Edward's Day, 1883, the congregation was organized. Later the present church was built, and quite recently, through the generosity of Commodore Elbridge T. Gerry, the senior warden, and the long-time devoted friend of Father Neil, the chancel and sanctuary were so exquisitely adorned that the interior is now one of the handsomest in this country.

The rector's body lay in state in the chancel, clad in festal Eucharistic vestments, his hands clasping a chalice, until after the Requiem High Mass on Sunday morning at 11 o'clock. The interment took place in Kensico Cemetery in the afternoon.

The programme for the obsequies as arranged by the vestry included Requiem Eucharists at 6:30 (Rev. R. Alan Russell, acting curate of the parish); 7:30 (Rev. Robert Mackellar, Jr., rector of Red Bank, N. J., a school friend); 8:30 (Rev. R. J. Walker); Morning Prayer and Litany at 10 o'clock; and at 11 the Burial Office and Requiem. The Rev. R. Alan Russell officiated, the Bishop of Fond du Lac reading the lesson. The Requiem Eucharist followed with the dignity traditional to such services at St. Edward's, with the Rev. R. Alan Russell as celebrant; deacon, Father Mackellar; sub-deacon, Mr. Edgar Joseph; deacons of honor, Rev. James L. Lasher of St. Andrew's, Harlem, and Father Peck. Besides the officiating clergy there were twelve other priests at the mid-day service. The music of the Mass was that arranged and composed by Commodore Gerry about the time St. Edward's parish was organized. The Bishop of Fond du Lac gave the absolution of the body.

The augmented choir, together with the clergy, wardens, and vestrymen, family and intimate friends, accompanied the body to Mt. Kensico, taking the 1 o'clock train from the 125th Street station. The committal at the grave was read by the Rev. R. Alan Russell.

The unusual time for the funeral, coming in conflict with regular Sunday services, prevented many of Father Neil's clerical friends from attending. It was planned to be held at a time when the people with whom he had lived and worked for a quarter of a century might attend. A large number of the parishioners and friends came to the church on the days and nights before the funeral and the church could accommodate but a portion of the many who came to the mid-day service on Sunday. It was overcrowded a half hour before the service began and a great number were gathered outside the church and the rectory. The earlier requiems were also largely attended.

Father Russell has been appointed priest in charge of St. Edward's for the present.

ELECTION OF MOTHER SUPERIOR.

On Monday, August 3rd, the vacancy in the office of Mother Superior for the Sisterhood of St. Mary was filled by the election of Sister Catharine, who has been for a long time interested in the work of St. Mary's Free Hospital for Children at Thirty-fourth Street and Ninth Avenue, Manhattan. The choice was made at the convent, Peekskill. The Mother entered upon her duties immediately. It is thought that she will continue to reside at the Children's Hospital in this city, on account of her associations with this splendid charitable work. The decision will be highly pleasing to the many friends of the Hospital.

SEAMEN'S CHURCH INSTITUTE.

For quite forty years, and up to three years ago, the neighborhood of Cherry Street, Manhattan, was the great centre

of sailors' boarding houses. Certain municipal improvements have so enhanced the value of property that the character of the locality is much changed, and the business of housing and otherwise caring for seafaring men has been driven over the river to the vicinity of Atlantic and Hamilton Avenues. The headquarters of the institute, and the office of the Rev. Archibald R. Mansfield, still remain in the old and antique building, No. 1 State Street, as the great bulk of the "shipping of sailors" is done in the South Ferry district. The Institute has found it necessary to open a "hotel" in Brooklyn for sailors, near the new Brooklyn centre. It is called "The Breakwater," and accommodates one hundred men. The society was fortunate in being able to secure a site and building for \$40,000; an expenditure of \$10,000 for betterments has given a very satisfactory plant for the work, which is in no sense a charity, but conserves the "self-respect" of the seamen by enabling them to find shelter and entertainment in a safe and secure place at honest prices. When cases of charity appear they are adequately and promptly cared for in the New York offices. Bishop Greer has plans for raising the balance required for the projected new building at the Battery, and it is hoped ground will be broken before the end of the year. Twelve months' time will be needed for its completion; five hundred men will be provided for; the shipping office of the British consul, which handles an enormous volume of business each year, will also be located in the new building. This latter fact alone is sufficient warrant for the belief that the new Seamen's Church Institute, for many years to come, must be the shipping headquarters of the metropolitan territory.

PROGRESS AT THE CATHEDRAL.

On August 4th the keystone of the second arch was put into position 165 feet above the floor, and by winter the roof of this section of the crossing will be put on. The first keystone was set just about thirteen years ago. It is expected that the crossing, choir, and chancel will be completed in about two years, and will hold about 5,000 people. The roof on the choir and chancel is now nearly finished. It is pathetic to recall that Bishop Potter often expressed the hope that he might live to conduct a service in the part of the Cathedral now so nearly ready for use.

MOURNING THE DEATH OF BISHOP POTTER.

In conformity with the traditional custom of the Church, and in token of respect for the memory of the late Bishop Potter, the corporation of Trinity Church caused the pulpits not only of the mother church but of various chapels to be draped with mourning emblems, black predominating, the purple appropriate to the episcopal office indicating the loss of one of the chief pastors of the flock. This work of fittingly draping Trinity Church and its chapels was carried out by Messrs. J. & R. Lamb; the chapels being St. Paul's, St. John's, St. Luke's, St. Augustine's, St. Agnes', St. Chrysostom's, Trinity chapel, the Intercession, and St. Cornelius'. The emblems will remain in place for at least thirty days.

PERSONAL MENTION.

The Rev. J. O. S. Huntington, O.H.C., will be the noon-hour and week-night preacher at services held at Christ Church, New York, during the Week of Prayer, November 29th to December 6th. The services are arranged by the Seabury Society of New York, with the coöperation of the rector and people of Christ Church.

AT TIDE-FALL.

When falls the purple twilight on the deep,
Then cometh sleep,
Up from the sea, and sealeth all men's eyes,
Who, when they wake at last
And dreams are past,
View the real world with vague and veiled surprise;
But when the dawn is gray,
Twixt night and day,
Sleep's elder brother calls and dreamers come,
A flitting troop and slow.
Silent they go,
Unto that Master-Caller who is dumb.
Sleep comes at tide-rise; but most quietly,
At tide-fall tired souls drift out to sea.

L. TUCKER.

BE HONEST with thyself, whate'er the temptation; say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour, in this world, insincerity is the most dangerous.—*J. A. Froude.*

METHODS OF CHICAGO SUNDAY SCHOOL INSTITUTES

The Excellent Results That Have Been Obtained by Organized Leadership

INCREASE IN CHILDREN'S EUCHARISTS

Parochial and Personal Notes

The Living Church News Bureau,
Chicago, August 10, 1908.

AMONG the new organizations which have been furthering the Church's work in the diocese of Chicago during the past four or five years, the diocesan Sunday School Commission and the three local Sunday School Institutes occupy a prominent position. Owing to the large area covered by the city of Chicago, it was found necessary to organize local institutes on each of the three "sides" of the city, north, south, and west. Of these, the "west side and west suburban" Sunday School Institute was the first one formed, antedating the other two by about a year. Mr. Charles L. Chenoweth of Grace Church, Oak Park, was the first secretary of the West Side Institute, and he has remained in office until a few weeks ago. On the occasion of his resignation, the score or more of Sunday schools connected with the institute presented him with a handsomely bound edition of the Marginal Readings Bible, suitably lettered in gold, accompanied with a letter expressing "the deep and affectionate respect" cherished by all the members of the institute, in their grateful remembrance of his long and unwearied devotion to the welfare of the Church's Sunday school work.

The relationship of the diocesan Sunday School Commission to these three local institutes is well-defined, inasmuch as the commission is appointed by the Diocesan Convention, thus supervising and to a certain extent suggesting and guiding the detailed workings of these self-constituted organizations. Each of these holds quarterly gatherings throughout the fall, winter, and spring, usually with both afternoon and evening sessions, supper and a social hour, followed by a brief business meeting intervening between the two programmes. Evensong is always held, usually at the close of the afternoon programme. These sessions have considered a large number of themes, the programmes including discussions, addresses, the opening of a "question-box," the teaching of model classes, while now and then a "quiet hour" meditation is given, bearing directly on the interior life of teachers and officers. While it cannot be said that the enrollment of pupils has increased proportionately to all these earnest and able efforts, yet it is unquestionably true that the whole atmosphere of the Church's Sunday school work has been toned up in a marked degree as a direct result of this organized leadership.

A large number of schools have been graded, following, for the most part, the grading used in the public schools. That means that all the children who are in the sixth public school grade, for instance, are bidden study together the same grade of Sunday school lesson, no matter how few or how many classes may thus be grouped around one series of text books. In some schools there will occasionally be one or two classes in a given grade, but they will be studying from text books skilfully arranged to meet their ability as pupils. The Chicago diocesan commission has recommended the New York Diocesan Sunday School Commission's system of lessons, in spite of their well-known limitations in the realm of distinctively Church teaching. These omissions can readily be supplied by each rector or superintendent, if not by each teacher, and the lessons, as a whole, are so carefully graded and so well edited that they are at present the best which can be procured, in the opinion of the commission.

The formation of teachers' training classes has been successfully undertaken in some parishes, though this very necessary factor in the work has not been established as widely as it deserves. Written examinations are now so common as to be considered a matter of course in many of the schools, and the children have in consequence been brought to respect the Sunday school in a way which was unheard of before these determined improvements were begun. Special attention is also being given to children's services and the number of children's Holy Eucharists is increasing. The children are also being trained to give to missionary objects, some of the larger schools supporting their own foreign missionaries, or mission schools, while nearly every school in the diocese shares in the Lenten offering for general missions, and in the Advent offering for

[Continued on Page 52.]

A PLEA FOR THE SIMPLE SCHOOL: WHAT A GIRLS' SCHOOL SHOULD BE.

BY ANNA L. LAWRENCE.

Principal of Hannah More Academy.

AMID the increasing dissatisfaction with the general public school system, its endless experiments of "methods," its cramming, its fads, its lack of religion, its imitating terms and even methods of the university, one turns to the private school for refuge. The Churchman turns naturally to the Church school, some longing for one a little "old fashioned" in its ideas, one where the kindergarten does not have "diplomas and commencements" or the "Freshmen" have "frats" and where the children of 17 completing its course of study are not addressed in a "baccalaureate"! We sigh for a simple school life. What should a girls' school be?

Human nature being a trinity of body, mind, and soul, the ideal education will be conducted along all these lines in due proportion to make a harmonious work. The "Dora" type of girl has long since passed, but in our scorn of Dora, are we not threatened with the loss of true womanliness? This womanliness is not inconsistent with a strong physical and mental development. The body should have its full development and training along safe and legitimate lines and out-door exercise insisted upon, but let me enter a protest against the aping of colleges—men's colleges—in athletics. Why need girls have "yells" and "teams" and wear bloomers in order to enjoy good, healthy exercise? There is no objection to cordial rivalry between schools in contests in tennis and basket ball, provided it is possible without sacrifice of ladylike conduct. The sound body should be certainly a primary object in training our future women. This means instruction in physiology and the dignity and care of the body, open air exercise, sufficient and *nourishing* food, plenty of rest, proper provision for bathing, well regulated light and fresh air in both dormitories and classrooms and due attention to *suitable* clothing. It means also learning "sometimes to be alone." In these days of nervous tension and tendency to live on excitement, a quiet hour should be a part of a school's curriculum. The ability to read or sew or do the endless "little things" by oneself means a great help toward self-control.

While ample oversight is given to all that tends to good health, the girls should be taught not to give up to the small ills—the little colds and headaches—but to continue their work unless, of course, it is wisdom to do otherwise. Our future women should learn to combat the growing tendency to self-indulgence and softness and to overcome obstacles.

Under the head of physical training, manners should not be neglected. Our girls do not know how to walk, or sit, or stand. Aside from the general uses of society, we would teach regard for the comfort of others, courtesy to elders and modesty of behavior. Let us teach the courtesy of rising, of offering a seat to any older person, of being courteous in the trolley car and the store as well as in conversation. There is also what one may call the etiquette of borrowing and lending—what book lover has not suffered from a neglect of this! Thus we would produce a healthy, happy, *gentle woman*.

Then "let a girl's education be as serious as a boy's." In all we do for our girls let it be thorough—no frittering away of time in half-done work. Give her the same studies to develop her reasoning powers and to furnish the same general culture—mathematics and the classics as well as modern languages, history, and literature.

In the multiplication of subjects, three very necessary branches of a gentlewoman's education bid fair to become obsolete—good letter writing, spelling, and reading! By the latter I do not mean elocution, but the ability to read aloud intelligently. Until these matters are acquired, no flight into geometry and chemistry should be tolerated. By insisting upon these elementary requirements, one does not mean to say that a girl should not have all the education that her brother has in the secondary school. The idea that a girl does not need this and that study because her ultimate goal is matrimony is too foolish to mention. Are there any cases where mothers are obliged to teach their children? Are there any cases where husbands die leaving no means of support? Is a woman happier to be left dependent upon perhaps grudging relations than to be able to support herself and her family by teaching? Or again—are there any cases where women find it necessary to support their husbands? Of course there are other means of support,

but with a trained mind, a woman can take up any line of work more easily and intelligently.

Aside from a regular and *thorough* course of study, the matter of reading and of friendships should receive careful oversight. Every earnest and thoughtful person to-day deplors the mass of poor literature pouring from the press, teaching bad English if not some crazy "isms" or presenting some social problem upon which the young are not called to offer an opinion, or excusing some sin, or offering some feature of *new* religion. Our girls are reading this stuff. Very few girls of 16 know anything of the literature of their own language except such selections as they may be obliged to study in school. With a little help and encouragement and guidance, a girl can be brought to read works of real merit. Dickens and Scott are known only by name to most young people now.

The sins of the day school should not be flaunted before an undeveloped character to have what effect they may, but high ideals and noble characters—heroism, goodness, and truth. These appeal to all right minded girls. With good reading for a help, we have a chance to develop a character of thought that can tell right from wrong, and is strong enough to see the "beauty of holiness."

Friendships cannot of course, be forced; but by careful influence toward the best, a girl can be helped to choose her friends aright. Schools are miniature worlds with all sorts of characters living side by side. If the principle of the school is that what one is and not what one has counts, a girl will soon learn to select her companions for their character.

Aside from the ethics of the physical and mental training, our school should include definite and positive religious instruction. The woeful ignorance of the Bible and the Church and often of the most obvious Christian principles, is appalling.

Lessons in these matters, and on the Prayer Book and general Church history, should have a regular place in the course of study—not be pushed into a half-hour once a week like something that needs no time and is there only because it must be. The pupils should be made to feel that the teachers consider these subjects of real interest and of vital importance, and take as much pains in these lessons as in others. If the Church is to be the Church of the Reconciliation for the denominations, the women of this generation must be instructed, intelligent Churchwomen. These matters should not be advertised as "attractions" but felt in the life of each pupil who goes forth from the school. Who can estimate the possible influence of one woman with the case of Monica or Bertha in mind?

Training of body and mind without the equal training of the spiritual nature only sends out into the world just so many cultivated heathen—the greater menace to the world because cultured.

TWO CENTURIES OF TRINITY SCHOOL, NEW YORK.

SINCE 1876 we in America have been rather sated with centennials, and the commemorations incident to them; but the 200th anniversary of Trinity School, in New York, the oldest institution of the American Church, is arousing considerable interest in the minds at least of those who have been in any way connected with its history. It is not every day that an institution in the United States becomes two hundred years old.

In 1709 the venerable Society for the Propagation of the Gospel in Foreign Parts, to which the Church in this country owes a debt of gratitude the half of which has never yet been expressed, founded in New York City, only recently acquired by the English, a "Charity School," as the plain language of those days described any free institution for the education of children to whom the luxury of private tuition was denied. With the Dutch Reformed Collegiate School, founded a few years before, Trinity School shared the honor of providing free education to the children of New York in an age when the modern public schools were as yet unthought of.

From 1709 until the Revolutionary war, Trinity Church and Trinity School were alike beneficiaries of the society founded by the almost unique genius of the Rev. Dr. Bray, and the school numbered among its masters some of the highly honored names of the colony.

After the Declaration of Independence, however, the venerable society quite naturally withdrew its interest and support from enterprises for the benefit of the rebellious colonists on this side of the water, and the school fell on evil days. Fortunately its service to the community had sufficiently impressed

some of the prominent and prosperous members of Trinity parish to induce them to lend to it their interest and support, and the school was conducted, in a small way it is true, but with uninterrupted existence, until prosperity came with more settled times.

In 1796 Dr. John Baker left to the school his farm, then far away from the city, but comprising a tract east of Central Park in the upper "seventies" and lower "eighties." This, with other gifts from Trinity parish and individual benefactors, led to the incorporation in 1806 of the "New York Protestant Episcopal Public School," which was authorized by charter to conduct one or more schools for the education of the boys and girls of the city in religion as well as in the ordinary branches of secular learning. As the property of the corporation increased in value, the larger functions contemplated in its charter have been fulfilled by the establishment about ten years ago of a school for girls—St. Agatha's—for which a magnificent new building has just been erected at Eighty-seventh Street and West End Avenue.

Trinity School has followed the residence district from its original site in Wall Street to its present beautiful and well-appointed building in Ninety-first Street. As it has moved up town it has developed in size and function, until, instead of the little handful of children of 1709, it has about 300 pupils, turning away every year a large number for whom it has no room, and in place of the simple curriculum of the early days, it carries boys through the twelve school grades, and prepares them for all colleges and technical schools.

Naturally religion takes a prominent place in the curriculum of the school, in the form both of formal religious instruction, and also the service with which the school opens each day. On Wednesday and Friday the Litany is sung, and on other days a special form of service is used. On the chief Holy Days the whole school attends a celebration of the Holy Eucharist. Most important of all, the atmosphere of the school keeps constantly before the minds of the boys the great facts and principles of the Christian religion.

During the past five years the school has undergone a complete reorganization, in the accomplishment of which it has been greatly blessed. It is with thankful hearts that its members and alumni come to celebrate the bi-centennial of the institution.

It is proposed during the first week in next June to have a memorial Eucharistic service in old Trinity Church, with the rector of Trinity parish as preacher, a reunion and dinner of the alumni, among whom are some of the prominent men of the city, a field day for the pupils, and a reception and public exercises. A memorial history of the school, now under preparation by an alumnus, the Rev. Joseph Hooper, will be published by the trustees to mark the event.

"THE WAY BACK."—II.

BY ONE WHO HAS TRODDEN IT.

THE issue of THE LIVING CHURCH for August 8th contained in its London Letter the first of a series of notable articles on the Roman question appearing in the London *Church Times* under the above heading. Below is given a digest of the second article:

In this second article the writer devotes himself to the subject of Anglican Orders, and indicates the reasons which led him, "from total disbelief in Anglican Orders, to such a certainty as to impel him to seek reconciliation and permission to resume their exercise." He says that the question of Bishop Barlow's consecration really does not affect the matter at all. Whatever individual writers may have stated, the authorities at Rome have always settled the point at issue without reference to him. "If four Bishops proceed to consecrate a priest to the episcopate, it matters not in the least if it be discovered that one of the four was not a Bishop. The Episcopal College was properly represented, and it effectively consecrated through its three genuine representatives." The grounds upon which Leo XIII., in common with his predecessors, pronounced Anglican Orders null and void may be summarized as a defect both of "form" and "intention." After giving what appears to be an adequate outline of the Roman position on this matter, the present writer thus expresses himself: "Now when it has been seen that the Roman view of unity is mechanical and legalistic, it will naturally occur to one that the same defect may exist in the Roman view of holy orders and their transmission." The Roman argument properly amounts to this: that words must be interpolated, at any rate when a sacrament is being administered, apart from their context. "It is the very principle Protestants have applied to the interpretation of Holy

Scripture, and which Roman Catholics have so strongly denounced when applied against themselves. It makes havoc of every Christian doctrine and belief in that case, as the history of the last three hundred years sufficiently proves." It became clear to the present writer that the charge of ambiguity, and therefore of insufficiency in the "form" of orders in the Edwardine Ordinal, could not be sustained, for the Ordinal as a concrete whole left no human being any doubt as to the order to be conferred. Being compelled, therefore, "to go this mile with his Anglican friends," it seemed necessary to the present writer, in the interests of right thinking, "to go with them twain," and to admit that, even apart from the context, "the Anglican form is quite clear both in the case of Bishops and priests." It seemed impossible to deny that, whether the "form" (*e.g.*, in the service for the consecration of a Bishop) be the prayer immediately preceding the laying on of hands, or the words that synchronize with that action, or the words which immediately follow, or all three together, "nobody in the Church had any doubt but that the 'form' was meant to make such a Bishop as was Timothy, or Ignatius, or Cyprian." Similarly in the ordination of priests the revisers, the consecrators, the candidates, and the people "understood that the 'form' was meant to make such priests as 'the elders of the Church' at Ephesus, or as Origen of Jerome."

After giving the matter the best consideration in his power, the present writer was unable to see how the Revisers of the Anglican Ordinal could possibly have framed a more satisfactory and definite assurance. Here we are at once met, he goes on to say, with the objection to which the Bull *Apostolicae Curae* gives expression, that the Revisers of the Ordinal had deliberately expunged all reference to sacrifice, priesthood, the High Priesthood, the power of making the Body and Blood of Christ, of which there was so much mention in the old Pontifical which they treated with such freedom. Leo XIII. considered that by the words "Bishop" and "Priest" the Prayer Book did not mean what the Catholic Church means.

The Pope's advisers here make the grave mistake of judging the Ordinal simply by what it leaves out, instead of by what it puts in. We have just seen that the Prayer Book's official account of its own intention states with conspicuous clearness that by 'Bishops, Priests, and Deacons,' it means precisely what those terms meant from the apostles' days to the day of its own publication. Positive evidence from the best authority must outweigh, on any principle, mere negative conclusions based, not on the thing that is, but on the thing that is not." Leo XIII. once more is adopting the strictly Protestant line. According to his method of interpretation, there is no such thing as a Christian priesthood to transmit.

"The fact is that the Roman Church is so occupied in examining the garments thrown out by the Reformers to occupy the attention of the wolves that she does not see that the wearer himself by this device escaped safe and sound. It is historically certain that the extreme reformers detested the ancient orders, name and thing, and desired a Zwinglian or Calvinistic scheme of Church government. It is equally certain that the Anglican divines, who were zealous for Catholic antiquity, steadily resisted their pressure, and retained the ancient orders, name and thing. Nothing but their sense that the continuance of these orders was vital, and could not possibly be compromised, would have prevented them from falling into line with Continental Protestantism." The fact of the matter is, says the present writer in conclusion, that Rome's position in this controversy, as in all else, depends entirely on her belief in her own supremacy. Her rejection of Anglican orders "rests not upon argument nor upon ancient principle but solely upon her authority." If her authority be rejected, "her repudiation of Anglican orders must of necessity be rejected with it."

"PAINLESS RELIGIONS."

Much of the modern fad movement in so-called religion, despite its muddled transcendentalism and high pretensions to an uncorporeal spirituality, is really a specious form of materialism. It puts its chief emphasis on the body and its comforts, ease, and freedom from all pain. It is a kind of epicureanism. It flies to its psychic suggestions to get rid of pain, with the same promptness that some people exercise in getting out the chloroform bottle or the cocaine tablet; but may it not be that pain is not a thing that we should be in such extraordinary haste to get rid of? May it not have a very useful function for us? Is it not an invaluable indication that there is something deranged that needs fundamental medication? It may be that danger lies in hushing the warning of pain too summarily.

Was St. Paul entirely wrong when he found in pain a lofty discipline for the soul—putting a man into the exercise of patience, trust, endurance, courage—virtues which purify, energize, and exalt the soul? If we are going to have a race grow up that shall slink away ignominiously from meeting, in manly fashion, any pain or anything else that is hard to bear, by and by we shall get nothing but slushy, effeminate, and wishy-washy weaklings.—*Parish Visitor*.

PURSUÉ STEADILY, without fear or shame, whatever your reason tells you is right, and whatever you see is practised by people of more experience than yourself, and of established good sense and breeding.—*Lord Chesterfield*.

THE SACRIFICE.

A crumb of bread, a drop of wine
 Upheld towards heaven; and silence for a space.
 A ray of love Divine
 Pierces the cloud that veils the Father's Face.

So brief the time, beloved, yet the day
 Is made more bright,
 And though the hours of darkness find us on the way,
 We know, beyond is Light. JAMES LOUIS SMALL.

PRIMARY ELECTION REFORM.

BY CLINTON ROGERS WOODRUFF.

THE new Illinois, Missouri, and Kansas direct nomination laws which go into effect this month, and the Iowa election but recently held, mark the high-water mark of the movement, which has come to stay. In brief, direct nomination of candidates means the elimination of the delegate conventions and the selection of party candidates by a direct vote of the electors, who cast their suffrages at a preliminary election, held under state auspices and at state expense.

Some idea of the old system may be gathered from an interview recently published in the *Chicago Post* with G. F. Rush, Esq., of the Chicago bar:

"Twenty years ago," he said, "before the advent of the Australian ballot, which was the first step in this progression, a nominee was obliged to have his own personal ballots printed, and hire three sluggers for ticket peddlers at each of the thousand polling places in Chicago, if a city candidate, or the ten thousand polling places in the state, if a state candidate. Elections that require such colossal sums of money for those seeking election cannot be said to be free elections. That was the golden age of the politician.

"The next great step made possible by the Australian ballot was the compulsory election law, to adopt which Illinois was the first state in the Union. The administration of the party primaries which had been developed by the utter inadequacy of the laws governing the selection and election of candidates to office, now was assured under state officers instead of being left to private management.

"The delegate convention system, however, no matter how managed, could not make possible a free choice by the people of their candidates. Under it a man was only free practically to become a candidate when the leaders of the party desired him, and it followed that the voters of the party were only free to choose one whose candidacy the leaders favored.

"The delegate system was devised for the unfailing success of the men who possessed themselves of the party organization," Mr. Rush said. "The candidate to office frowned on by that organization was only free to make a useless attempt, foredoomed to failure. No citizen, even if a majority of the people were behind him, could hope to win where the community had been artificially divided into checker-board districts, arbitrarily resulting in intrenching the party machine, unless he had the support of the leaders. Such a law was prohibitive for all but machine candidates.

"The result was that intelligent men refrained from being candidates without the support of some strong party leader. If this had been as well known to the rank and file of party members as to the initiated, parties would have had no rank and file. Bosses thrive chiefly on the ignorance of the rank and file."

The average voter prefers direct results and so we find the movement for direct nominations making steady progress. It has grown up, as the late Dr. Charles B. Spahr pointed out before the National Municipal League, "without any conscious sowing of seed, plowing or reaping," in the North in the Republican party, and in the South exclusively within the Democratic party. For in the North the Republican party contained in its ranks the great mass of substantial independent farmers, who are the last class in the world to submit to machine dictation. In the South the Democratic party has precisely the same element. When we have given a rank and file who are independent, who have opinions upon political subjects and political leaders, it is impossible long to prevent the introduction of a direct primary system.

To quote Mr. Rush again, political parties developed the delegate convention. The citizens and the voters have developed the direct primary. It is the last (?) step in a constant progression toward a full and effective expression of the popular will at the polls.

The direct election of United States senators was not at the beginning a part of the movement, but it is rapidly becoming so. In Oregon, Washington, Louisiana, Illinois, Iowa, and Kansas it is, by law, and in certain of the states like South Carolina and Mississippi it is by reason of the party rules. Essentially it is part of the same general movement, but in

many cases it has not been immediately insisted upon because it was felt wisest to move a step at a time.

Generally speaking, the new system is working well where fairly tried. It has been in operation for several years and so far has given satisfaction. To some, nomination reform means the automatic nomination of their candidates.

There have been severe criticisms on certain of the laws because the "organization" politicians won out through their more effective work. This is not fair. Direct nominations are intended to give everyone a square deal and a fair show; not to give any group of men, no matter how deserving, an advantage or a monopoly.

Iowa has just tried its new law for the first time and the results have been held to justify the expectations of its friends. It has not, of course, been satisfactory to many of the leaders, workers, or bosses, whichever name one may see fit to apply, for much the same reason that a new baby in the home is not satisfactory to the retiring baby. It is a case of "noses out of joint." This much can be said of the Iowa primary, however, that never was the election more quiet, never before was there so little suspicion of interference by the opposing party, and never has there been so little money expended. There have been surprising results in both camps; but the disappointment on neither side will dare rebuke the source of authority, when that authority is the people acting directly and not through political leadership.

The primary law, as one local paper put it, upsets the calculation of the shrewdest politicians.

In 1905 twenty-three states passed primary laws, and according to the report presented to the Connecticut legislature in 1907, including the legislation of 1906, every state in the Union now has a primary law on its statute books. Of the various primary laws, some provide for most of the guaranties of an ordinary election, are state-wide in application, and mandatory. These states are Louisiana, Illinois, Kentucky, Massachusetts, Maryland, Michigan, Minnesota, New Jersey, North Dakota, Ohio, Oregon, Pennsylvania, Texas, and Wisconsin. Some states have laws of a similar character which are, however, local in their scope. These are California, limited to cities of 7,500 population; Delaware, limited to Newcastle county; Florida, to all cities; Iowa, to Polk county; Indiana, to counties having a city of over 50,000 or between 36,500 and 43,000; Maine, to cities from 2,000 to 35,000; Missouri, to cities above 175,000; Nebraska, to cities of over 125,000; New York, to cities of over 5,000; Rhode Island, to Providence, Newport, and Pawtucket. Mandatory laws of general application, but not providing a complete scheme of legally regulated primary elections, are found in other states. These states are Arizona, Colorado, Connecticut, Georgia, Idaho, Kansas, Mississippi, Nevada, South Carolina, South Dakota, Tennessee, Utah, Vermont, West Virginia, and Wyoming. In these states there are general regulations governing primaries, but the protection afforded is by no means equivalent to that provided at the general election. In another group of states laws are either optional, or incomplete, or both. This includes Alabama (optional), Arkansas (optional), Montana (optional), New Hampshire (local), North Carolina (local), Oklahoma (optional), Virginia (local), and Washington (optional). It should be observed that in the South the general policy is to leave the detailed machinery of primary administration in the hands of the party organization.

The movement has come to stay, and although practical politicians may seek to postpone or defeat, it is only a question of time when every state will provide for direct nominations. The central and far West have accepted the situation. The East is only gradually falling into line, but it is only a question of a few years at the most and then the whole country will have accepted the principle.

THE LIGHT is the one thing that cannot be seen. At great heights reached by aeronauts the heavens seem black, and the stars come out and twinkle against a background of jet. Yet this unfathomed deep of darkness is light and nothing but light. Whatever object the light falls upon shines; every object that produces it shines; but the light itself is not seen. God is light. No man hath seen Him at any time, but there is no glory that does not come from Him. There seem to be many sources of light, but every candle and every electric light shines with light that came first from the sun. It may have been stored by trees that grew many milleniums before men learned to release it from wood and coal, but it is sunlight still. No light shines on earth that did not come from heaven. Yet a man may sit by his little lamp and forget the sun and stars.—*Christian Advocate*.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES
SUBJECT.—*Bible Characters*
BY THE REV. ELMER E. LOFSTROM

NAAMAN, THE SYRIAN WARRIOR.

FOR THE TENTH SUNDAY AFTER TRINITY.

Catechism: Eighth and Ninth Commandments. Text: I. St. John 1:7, "The Blood," etc. Scripture Lesson: II. Kings 5:1-14.

WE have, in this lesson, another interest-compelling story. Let the teacher make use of the story. Be able to tell it so well that it will bring the different characters mentioned vividly before your pupils. There are at least two great lessons which are driven home by the story. The first of these the Lord Jesus drew from it (St. Luke 4:23-27); the other is the impression left by the story that it is the part of true wisdom to obey the will of the Lord as soon as it is known. There are other truths which come out in the course of the lesson, but these are the central ones.

Naaman in his need is the first figure to be brought out. There is a tradition which identifies him with the "certain man" of I Kings 22:34 who "drew his bow at a venture" and killed Ahab, the king of Israel, and that this is the historical basis for the statement that "by him the Lord had given deliverance to Syria." Whether or not this identification be justified, it is clear that Naaman was in a position of great honor. The account suggests that he well deserved all the honor accorded him. "But he was a leper." Riches, honor, even deserving goodness cannot insure any human being against trouble and affliction. Leprosy is also a type of sin. Sin, like leprosy, mars the beauty of the most talented and gifted. Sin, like leprosy, is incurable by any human means.

The little Hebrew maiden is the next figure, and she comes very modestly to our attention. She is un-named, but faithful. In one of the raids made by the Syrians into the territory of Israel, she had been carried away as a captive. That the chief soldier of all should choose her from among the spoils as a present for his wife would indicate that she was prepossessing and winsome. While sentenced to wait upon Naaman's wife as a slave she did not forget her religion and her God. Her faith was real, and more enlightened than that of some of her teachers. The thought of that day confined the jurisdiction of the Deity to the land of the people who served Him. When Naaman decided to give his allegiance to Jehovah he thought it necessary to take back to Damascus two mules' burden of earth in order that he might have as it were a piece of the land of Israel upon which to worship the God of Israel. The little maid knew better than to think that God was the God of Israel only.

As a matter of fact the girl came very near to an understanding of the great truth taught by the Lord Jesus from this incident. He made use of it to show that God was ready to reward those who accepted Him, wherever they might be. There were those who were ready to stone Him for teaching this; and yet the little maid had a firm grasp of this great truth so many years earlier. Jesus said that in Israel no lepers had been cleansed. Why not? Because they had not supplied the conditions. This little girl had the faith which overcame all obstacles, and gave a blessing to a heathen man which no one in Israel had the faith to claim. She shows us what a real faith may do even under the most adverse circumstances.

The young girl gives us a good example of what may be accomplished by a person in a lowly position who has a real faith. Although she was but a slave girl, she was enabled to do what all the powers of the great kingdom of Syria could not do. She was wiser in spiritual things than the king of Israel himself. The least may help the greatest; and the truest help, as in this case, is to direct to the true Healer. It speaks volumes for the character of the girl that on her mere word such an unheard-of and seemingly impossible thing could be done by the prophet in Israel, the machinery of state should be set in motion in order to secure that which she had convinced them could be had. Think about this. How sure she must have been, and how good her reputation for truthfulness, to be able to convince her superiors thus!

The king of Israel does not appear in an enviable light. He was frightened at the letter which Benhadad sent him.

Had he had the faith of the slave girl, Jehoram would have appeared to better advantage. His fear was well-grounded if his suppositions had been true. He shows us that greatness in God's sight does not depend upon social position. This lesson comes to us not only from the contrast between the king and the little girl, but also from the help given Naaman at the critical time by his own servants (v. 13).

The prophet Elisha is the most commanding figure in the story. He towers over the weak King Jehoram. He acts as the representative of God, and as such claims the right to give directions to the proud and haughty Naaman. He has the attitude and bearing of one who is sure of his ground. His message to the frightened king is a confident one. Nor does he grovel before the mighty Naaman. He does not even go to the door, but sends the important message by his servant. The proud man must become humble before he can have the blessings of "the kingdom of heaven." After the healing the prophet shows that his attitude had not been an arrogant one. He had not ordered Naaman through a servant in order to show any personal superiority. He was helping Naaman to realize that it was not he that was to heal him. He would take no reward for what had been done through him. Naaman thus learned what he might not otherwise have discerned: that he could receive the great blessing of which he was in need only as a free favor from God. He had not the wealth to buy it, nor the authority to command it. He perceived that the God of Israel was a Living God, and was far above His servants and ministers.

The story reaches its climax after the simple instructions for cleansing had been given the great warrior. We are made to realize how nearly he missed receiving the healing because of his unwillingness to carry out the simple directions given him. The means offered appeared too simple. He rightly judged that there could be no great virtue in the waters of the Jordan, else had there been no lepers left in Israel. It was not simply washing in the Jordan, or in the mightier rivers of Syria, that cured. The healing came, the virtue was given the waters, because God had chosen this simple method of bestowing the great gift. The simple condition was laid down that Naaman might have a chance to cooperate with God in effecting the cure. He was given the little share that he might claim the higher service of faith later. He was given crutches for his weak faith, that he might have the stronger. And he nearly missed it all by reason of a little misunderstanding caused by his foolish pride.

But do not let your pupils go away with the idea that Naaman took a foolish stand which is unheard of now. Through Jesus Christ, God has given us certain conditions of salvation, and some definitely appointed means of grace. And there are people to-day who think that there can be no need of attaching any great importance to the carrying out of His express commands. They would persuade us that after all faith is the important thing, so why insist upon Baptism and the Lord's Supper, upon the divinely appointed Church? Naaman had faith enough to come 130 miles to ask for healing and yet he would not have received it had he really refused to go the other 25 miles to the Jordan river and carry out the exact directions given him by the man of God. That is a poor faith which does not accept God's own word. When it comes to a question between carrying out His directions—simple as they seem and so utterly incapable of producing so great results when viewed from a human standpoint alone—and taking the word of some well meaning but misguided enthusiast who assures us that it can hardly be possible that God would withhold anything because of our failure to comply with His exact directions, let us think of Naaman and how near he came to missing the healing which he received when he dipped himself in Jordan seven times.

A GERMAN, Dr. Dennert, has drawn up a curious and illuminating body of statistics regarding the religious opinions of 300 of the most illustrious students of the natural sciences in the last four centuries. For the sixteenth and seventeenth centuries he cites 82 savants, of whom 79 were believers and 3 unbelievers; for the eighteenth century he cites 55 savants, of whom 39 were believers and 5 unbelievers, and 11 unknown; for the nineteenth century, Dr. Dennert cites 163 savants, 124 being believers, 12 unbelievers, and 27 having no well-known philosophic or religious opinions. So, of these 300 scholars, 242 were believers; 20 only were irreligious, 38 doubtful; so that neither of the two camps can claim them. The proportion of 242 to 20 is that of twelve to one; that is to say that of 13 scholars, 12 are believers and the thirteenth is a freethinker.—*Sacred Heart Review*.

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.

THE REPLY OF THE BISHOP OF PENNSYLVANIA.

To the Editor of *The Living Church*:

THE discussion of Canon 19 will not down. I deplored the amendment from the first and, although deeply grieved at its abuse, I am not surprised.

I have read with great regret the answer of the Bishop of Pennsylvania to the request of a large body of his clergy and laity. The request was reasonable and couched in courteous terms.

This is not a matter of merely diocesan interest. Published in your widely circulated paper, it speaks to the whole Church. My dear brother can scarcely be aware of the great anxiety this unfortunate canon has given to many of the Church's most faithful sons and daughters.

The writer of this article was born in the Church, and from his youth up he has loved and served her with all the strength and wisdom God has vouchsafed him; and now, when his days are few, he must go down to his grave heart-broken over this action of the last General Convention.

While giving credit for all sincerity to those who uphold the canon as it now stands, it must take many years for the Church to fully recover from the injury she has received and to regain full confidence in the judgment of the House of Bishops.

Episcopal Residence, GEORGE D. GILLESPIE.
Grand Rapids, Mich., *Bishop of Western Michigan.*
Aug. 4, 1908.

ONE HUNDRED THOUSAND DOLLARS NEEDED WITHIN TWO WEEKS.

To the Editor of *The Living Church*:

YOU were kind enough a month ago to publish my letter with its message to your readers giving the condition of the missionary treasury to July 1st, and I can now tell them how the matter stands to August 1st.

During July the offerings received have not quite equalled those received during the same month a year ago, so that after allowing in the Sunday school offerings for the three weeks later that Easter fell this year, we may say that the total increase in offerings from all sources to August 1st is \$17,701.15, whereas a month ago it was \$22,140.78. Some additional amounts have been received during the month, however, from legacies, so that a slight advance has been made toward meeting the year's appropriations.

Nevertheless, after all the legacies received during the year, available for the purpose, have been applied by the Board, we will still need to receive before September 1st, over and above the amount of contributions received in August last year, the sum of \$105,000 if all the appropriations to September 1st are to be met.

Yours very sincerely,

Geo. C. THOMAS, *Treasurer.*

New York, August 6, 1908.

RE-CONFIRMATION OF ROMAN CATHOLICS.

To the Editor of *The Living Church*:

FOR a long time I have wished to raise my voice, feeble and unavailing though it may be, in protest against a practice prevailing, if I mistake not, in some of our dioceses. I allude to the "re-confirmation" of members of the Roman communion. Perhaps I ought to say at the outset that no criticism is intended of those who may feel, for various reasons, that their lot lies more really with us than with the faith in which they have been reared. Doubtless there are many such, as may be seen by the various letters published of late in *THE LIVING CHURCH*, notably the one in your late issue so courteously written by Father de Villareal of Green Bay. My criticism is directed only against the practice alluded to above. In view of the fact that the most elementary statement of

Catholic doctrine makes it clear that a wilful repetition of any one of the three Sacraments which impress *character* upon the soul—viz., Baptism, Confirmation, and Holy Order—constitutes the sin of sacrilege, it is exceedingly difficult to see how such a practice can be justified. I was horrified to read in a report issued by one of our many city missions some months since that certain Italians, confirmed members of the Roman Communion, who were desirous of reception into this Church, were urged even upon their own protest to be re-confirmed because, forsooth, there is no provision in the Roman Rite for the "renewal of vows" before the congregation! In such a case we must surely shed tears over the sadly deficient rites of the first fifteen centuries in the Catholic Church! Seriously, the practical view of the matter is that our lay-people are asked to give money to the support of a work that encourages sacrilege.

Again, and we know whereof we speak, it is highly desirable that the reception among us of Roman Catholics be as far as possible free from any expectation that they are coming to an "easier" kind of religion. For instance, while it would be folly for one of our priests to claim that he can demand the use of the Sacrament of Penance of his own people, who may be imperfectly instructed, on the other hand the average Roman Catholic understands quite well the place that penance holds in the economy of the Catholic Church as a remedy for post-baptismal sin, and a refusal on his part to submit to a discipline in one portion of the Church to which he has been accustomed in another not infrequently argues an insincerity, or to say the least, an insufficiency, of motive.

I am, very sincerely yours,

(Rev.) JAMES LOUIS SMALL.

Marblehead, Mass., Aug. 4, 1908.

METHODS OF CHICAGO S. S. INSTITUTES.

[Continued from Page 547.]

diocesan missions, besides making a regular pledge for missionary work within the diocese.

It is more than possible that a definite campaign will soon be commenced to increase the membership of our Sunday schools. There are at present 1,328 officers and teachers, and 10,978 pupils enrolled, Chicago thus being exceeded only by the dioceses of Maryland, Western New York, New Jersey, Connecticut, Long Island, Newark, Massachusetts, New York, and Pennsylvania. Six of these dioceses have also a larger communicant list than has Chicago.

VACATION NOTES AND PERSONALS.

The Rev. A. W. Griffin, rector of St. Peter's parish, Chicago, is spending the month of August in Europe. The parish has been left in charge of the Rev. Harold W. Schniewind, who has lately been called as curate. The choir of St. Peter's went to Salem, Wis., during July for their eighteenth annual encampment, the party being the largest in the experience of the choir. Fully 450 persons were present at the Evensong service held on the Sunday of the outing. The summer attendance at St. Peter's Sunday services is very gratifying, large congregations being present at each service.

Two Chicago rectors are spending their vacations at Hyannisport, Mass., the Rev. Z. B. T. Phillips having left Trinity, Chicago, on the first of July, to return September 1st, and the rector of Grace Church, the Rev. W. O. Waters, having followed on the 23d of July to return about the 15th of September. The Rev. Charles K. Thompson, assistant at Trinity, is in charge of the parish during July and August. Trinity's choir went to Lake Marie, Ill., during the first part of August for their camp-out. At Grace Church the services are in charge of the Rev. George Mackay, the assistant. Grace's choir went to Lake Delavan, Wis., for their outing, as they have done for many years. The Rev. Dr. James S. Stone, rector of St. James', Chicago, spent July at Narragansett Pier, R. I., and is spending August at Lake Placid, in the Adirondacks. The parish is in charge of the curates, the Rev. George W. Smith and the Rev. Robert A. Chase, during these months. St. James' choir went this year to Pine Lake, Ind., for their encampment during the latter part of July. The Rev. E. A. Larrabee, rector of Ascension parish, is enjoying a trip abroad, having left Chicago early in July. He is spending a large part of his summer in Italy. On August 1st the acolytes of the parish went into camp, and the choir will follow about the middle of the month. One of the vestrymen of Ascension parish, Mr. Frederick W. H. Clarke, has recently been received as a postulant for holy orders.

TERTIUS.

LITERARY

"That They All May Be One." A Plea for the Reunion of Christendom. By a Layman. Petersburg, Va.: The Franklin Press Co. Price, \$1.00 net. Postage, 10 cents.

This is a careful and remarkably accurate study into the bases of Churchmanship made by an intelligent layman. He rightly perceives that the problems of drawing men into the Church and of Christian Unity are one and the same. The Church cannot draw men to it unless it possesses those attributes that will prove helpful to the individual; neither can the Church be the rallying point with respect to unity except by showing Christian people that its attributes are such as rightly demand their allegiance. Like Dr. Langtry in his volume, *Come Home!* the present writer appeals to sectarian Christians to re-examine the grounds upon which the Church makes her claims.

He treats convincingly in his first chapter of the evils, both spiritual and economic, of our present condition of disunity. He proceeds then to a challenge of Protestantism, showing how impossible it must be to look for unity on the basis presented by any existing Protestant sect. Next come chapters on four topics which seem to the author the crucial questions which stand between Protestant Christians and the Church—The Mode of Baptism, Infant Baptism, Predestination and Election, and Church Government. Perhaps, however, sheer irreligion is a greater menace than all these vexed questions together. A chapter entitled Roman Catholicism and Christian Unity enables him to show wherein the Roman system breaks down as a center of unity. He is then able, in a chapter, "Anglican Catholicism and Christian Unity," to show the grounds upon which Churchmen hope to lead the Christian world to unity on the basis of Catholic Churchmanship.

The book is temperately argued, and intelligently and effectively written. The author does not hesitate to borrow at considerable length from other authors who have essayed to treat of the subject. Indeed it cannot be said that our literature has been deficient in works on these lines. Of late, however, too many men have abandoned these principles and are ready to seek utter surrender of whatever they deem not absolute essentials—as a minimum of spiritual resources could produce a maximum of spiritual energy! Perhaps this newest appeal to the Christian world will be productive of new results in this direction. We should be glad if, along with Dr. Langtry's *Come Home*, Mr. Westcott's *Catholic Principles*, and Dr. Little's *Reasons for Being a Churchman*, this book might be widely read, both within and without the Church.

A History of Art. By Dr. G. Carotti, Professor in the Royal Academy of Fine Arts in Milan; Lecturer in the University of Rome. Vol. I. Ancient Art. Revised by Mrs. Arthur Strong, Litt.D., LL.D. With 540 illustrations. New York: E. P. Dutton & Co. Price, \$1.50 net.

This handsome little book is uniform with the two volumes on Florentine paintings recently noted in these columns, and is equally valuable. The volume begins with the Sphinx and the Pyramids and extends only as far as the Ancient Art in Italy. It is, therefore, mostly confined to sculpture and architecture, though noticing the beginnings of the art of painting and the minor arts in the ancient world. The art of the ancient Egyptians, Chaldeans, Mediterranean countries, Israelites and contiguous lands, and Persians embraces Part I. Book II. treats of Greek and early Italian art and deals, therefore, with the masterpieces of the Golden Age of sculpture, and in an appendix there is a brief consideration of Indian and later Persian art. With its 540 illustrations, small though they be, this volume is an excellent key to the art of the ancient world. We shall await the later volumes with interest.

Reasons for Faith, and Other Contributions to Christian Evidence. By the Bishop of London. Published by the S. P. C. K., London. New York: Edwin S. Gorham. Price, 75 cts.

This is a welcome reprint in one volume of some of the Bishop of London's former writings on Christian evidences, which many of us have found very useful in helping us to meet various modern forms of popular unbelief. These writings were, *Reasons for Faith* (in God, Christ, Miracles, and the Church), *Popular Objections to Christianity*, *Old Testament Difficulties*, and *New Testament Difficulties* (First and Second Series). The Bishop of London knows how to make himself understood by the common people; and he deals here with the intellectual difficulties of the Christians of our time in a very sincere and convincing manner. The book ought to be useful to the clergy, as a suggestion for subjects of popular interest to preach about. It is also an excellent book to put into the hands of any fairly intelligent person who is troubled by religious doubts.

The Next Step in Evolution. By I. K. Funk. New York: Funk & Wagnalls.

This booklet, now in its fourth edition, very aptly and skillfully exhibits the Kingdom of Heaven as the final stage in the development of the human species and by analysis of the world's history since the preaching and death of Christ proves this step in man's progress to be

actually in the making. Nothing could exceed the simplicity or completeness with which Dr. Funk demonstrates the fact that "that which is born of the flesh is flesh" and that evolution evolves itself by means of a hand reached down to it from above. Unfortunately he seems to believe that this spiritual evolution is sure to improve away "Churches, Creeds, and Forms"; yet he does not exalt this crochet into a main contention of the book, which is undeniably edifying and helpful.

Letters to a Business Girl. By Florence Wenderoth Saunders. Chicago: Laird & Lee. 1908.

Of the many helps to young women who must go out into the world to make their own way, *Letters to a Business Girl* is one of the best. In a series of letters, Florence Wenderoth Saunders, herself a business woman, gives most excellent advice to her own daughter and to other girls going into business. She points out the dangers of the great city, and the many pitfalls for the unwary. Her own experience enables her to emphasize the qualities necessary in a business office, and which lead to success. The author's suggestions as to companions, amusements, and religion are most commendable. The book ought to be a great help to many an ambitious young woman.

The Comments of Bagshot. Edited by J. A. Spender. New York: Henry Holt & Co. 1908. Price, \$1.25 net.

It is seldom that a more stimulating and thought provoking volume of essays than this is comes to the reviewer's table. Bagshot, the philosophic civil service recluse, is evidently a literary creation of Mr. Spender, who is the editor of the *Westminster Gazette*, and who, from Bagshot's supposititious note-books, produces a wealth of wise and witty sayings about friendship, religion, the poetry of the future, wealth and poverty, the vice of shyness, and many other unrelated subjects. The author is a veritable master of sentences and the thoughtful reader will find in the book much that is sparkling and thought provoking along with much food for serious thought.

The Christ of Men: The Court Pilsing Campaign. By Hugo Radau. Chicago: The Open

This volume cannot be attractive to a Christian. The book itself does not counteract this disagreeable impression received at the start. Neither from the standpoint of the Assyriologist nor from that of the Christian, not to say of the Catholic Churchman, can we agree with the author. Learned as Dr. Radau undoubtedly is, he has as undoubtedly gone astray in this production. He is confessedly not in accord with other Assyriologists; and his exegeses of the New Testament passages bearing on the Resurrection are certainly unusual, to say the least.

Spiritual Verses as Aids to Mental Prayer. By the Rev. J. B. Johnson, M.A. London: Longmans, Green & Co. 1908.

This little volume, as its title indicates, is written for devotional purposes, and it is scarcely fair to judge it by the canons of literary art. Its twenty short poems, however, are musical, scholarly, and deeply spiritual, and will be appreciated by those who use them devoutly.

WE HAVE received a "Souvenir in honor of the fortieth anniversary of the Rev. John O'Brien's ordination to the sacred priesthood; of his thirty-fifth anniversary as pastor of the Church of the Sacred Heart, East Cambridge, Massachusetts, and of his twentieth anniversary as founder of the *Sacred Heart Review*." The souvenir takes the form of a biographical sketch of the subject, who was born in Ireland in 1838, and some account of his parochial and literary work. It is a pleasure to learn that Father O'Brien has been an advocate of free churches, in which there is no paying for seats; a reform that has made much slower progress among Romans than among Anglicans. The *Sacred Heart Review*, of which Father O'Brien has been sole editor since its foundation, is among the best of the Roman Catholic periodicals.

A RE-ISSUE of Bishop Darlington's well known *Church Hymnal*, with music, has been put upon the market by Thomas Whittaker, Inc. This Hymnal is specially adapted to the use of small parishes, and wherever else congregational music is sought to be encouraged. Its cheapness of cost, and many other admirable features, put it within the easy reach of all, and render it specially available for the worship of the Church.

ALFRED H. MILES, well known as the author of *One Thousand and One Anecdotes*, has published through Thomas Whittaker, Inc., a new volume, on similar lines, for the use of platform speakers of all classes, entitled *The New Anecdote Book*. The stories and illustrations comprise the humorous as well as the serious, and are culled from all the walks of life.

A Garden Enclosed, by a Sister of the Community of St. Mary, is a most useful book on the Religious Life, technically understood. It corrects a good many misapprehensions and will be helpful to any woman who believes God has called her to be a Sister.

THE LIGHT OF LOVE.

A star-beam fell softly to earth, and was caught
And deep in the heart of a wave enshrined;
Then Eternity, rolling between, left naught
But a silvery gleam in the blue entwined.

A face threw a light that struck deep in my heart
And was mirrored out of my soul again;
But the Finger of Destiny held us apart,
And a tear-drop shines where the light had lain.

H. BEDFORD-JONES.

LEAVES FROM A SYLVAN RETREAT.

BY THE REV. UPTON H. GIBBS.

VII.—GOD'S ACRE.

THE little chapel of which I have made mention stands on a knoll at one corner of its glebe. It has an interesting history which is worth recording. Some time in the fifties a man moved out West with his family from what was then called Williamsburg, but now Brooklyn, N. Y. At first he lived in Iowa, but after three or four years came and settled here on the banks of the lake. He built a log house, in which, being a God-fearing man, like the patriarch of old, "he builded an altar unto the Lord and called upon the name of the Lord." He came of an old Church family and believed in the worship of the Church of his fathers. So wherever he went, if there were no church in which to worship, recognizing his duty as the family priest, he offered up the sacrifices of prayer, praise, and thanksgiving on the home altar. Daily he conducted family prayers, morning and evening; and on Sunday, gathering his wife and children with a few of his neighbors who might come in, he read the Church service and a sermon. As time passed and his custom became known, the little congregation increased. He built two or three cottages on his grounds and started a summer resort, and most of the boarders attended these services.

When living in Williamsburg, a member of vestryman of his parish church, and his former rector, hearing of these house services, determined that a more suitable building should be provided. So he interested his Sunday school and sufficient funds were raised to build a modest frame chapel. It was a proud day for the old Churchman when the chapel was finished and consecrated by the late Bishop Whipple, who had taken a great deal of interest in this building, which was the outcome of the devotion and loyalty of a faithful layman. From that time on, until a few weeks before his death, this man held services in the chapel on Sundays and holy days. And now his mortal body, alongside of that of his wife and those of some of his children, lies under the shadow of the cross in the sure and certain hope of the resurrection to eternal life.

I know of no more peaceful and beautiful spot of its kind. The little chapel, amidst its surroundings, looks like a picture suitably framed. The roads which lead to it pass through avenues of trees resembling the cloisters of an ancient abbey. In the glorious summer-time the sun casts its brightest beams on the little fane and the quiet graves at its side. But the rays are tempered by the foliage of the surrounding oaks and maples, whose leaves it pencils in burnished gold. The space immediately about the chapel is cleared of brush and undergrowth, but the rest is left in its natural state. Here many wild flowers grow in profusion, adding touches of bright coloring to the scene. I am glad that nature has been lavish in this respect, for flowers are especially appropriate in a churchyard. And in this one, garden plants would be out of place. As Christians, death has lost for us its terrors, as it has become the gate to a more abundant life, and the grave is a bed in which the body rests until the great day of awakening. Everything, therefore, should be bright and cheerful in God's acre.

Flowers preach a silent yet forcible sermon of joy and hope, which is decidedly meet in a churchyard. Each year, after having brightened their world for a season, they die down and are no more seen until spring comes, when they rise to newness of life. A friend in England sent me the following beautiful lines, which she wrote to comfort a mourner:

"CHURCHYARD FLOWERS.

"There is a garden which the Lord hath planted
With treasured earthly flowers,
To wait a little while, then wake and blossom
In fairer lands than ours.

"Our loved ones sleep: their frail and weary bodies
At rest beneath the sod;
Waiting in peace a brighter, happier dawning;
Their souls at home with God.

"Fair be their resting-place as love can make it!
Smooth be each grassy slope,
Bright with sweet flowers, each op'ning bud a symbol
Of sure and certain hope.

"So will these flowers of earth bring God's own message
To many hearts forlorn,
Telling of no more sorrow, no more sighing,
Comfort for those who mourn.

F. C. B."

I esteem it a privilege to minister in this sylvan sanctuary. True, the congregation is small and we have no well-trained, white-robed choir to lead in chant and hymn. But though our voices be feeble, yet I doubt not that their sound reaches the heavenly heights. I love, moreover, to think that the spirits of those who erstwhile worshipped within these walls join with us now, and that their prayers, mingling with ours, ascend in one cloud of incense to the Throne of Grace. At times I feel a consciousness of their presence. We are taught by our Christian faith to believe in the Communion of Saints, which assures us that we have "mystic, sweet communion with those whose rest is won." And so I hold that those who have gone before do share in our prayers, and the benison which comes to those worshipping within the church may fall on them whose bodies are resting without.

THE DISCARDED SPECTACLES.

BY STELLA PAUL CRAIG.

MARY had the blues. Not that it was anything unusual. That is not our reason for noticing the fact on this particular day. No, it was not at all an unusual state of affairs. In fact, she had the blues so often that it had become a sort of chronic condition, and as the family had learned to pay no attention to her when she was looking at life through smoked spectacles, she usually got tired of wearing them, in course of time, and took them off of her own accord.

The strange thing about it was, that in a few hours, or at most in a day or two, those smoked glasses were perched on her nose again. You see, they were always kept handy, so that they could be worn whenever their owner chose, and she chose pretty often, I am sorry to say. She was not at all like the absent-minded old lady who is always searching for her "specs." No, Mary never had to hunt for her glasses. She always knew just where to find them.

Well, to-day Mary had on her smoked glasses. This time they were on to stay for a good long while, and what is worse, they were covered with an extra coating of smoke, so that not a single ray of sunshine could possibly penetrate to the troubled mind of the wearer. Yes she certainly had the blues, and prepared to enjoy them to the utmost.

Settling herself snugly in the corner of the big, old-fashioned sofa, she wrapped a little shawl about her shoulders, for it was rather draughty in that corner, pulled her nice clean handkerchief from her belt—she always had a handkerchief handy in her belt—carefully adjusted her glasses, and was ready to sulk to her heart's content.

"Mary, Mary, quite contrary," sang her young brother, as he poked his head in the doorway and grinned at her. But a single glance from the smoked glasses sent him off in a hurry to seek more congenial companionship.

After that little episode, everyone left her severely alone, for they had all learned that when Mary had the blues, nothing but time could cure her. Her mother said it was like a cold; it had to run its course.

But this time she had a real grievance, as she had just been told by the dressmaker that her new dress could not possibly be finished in time for the party that evening.

Her heart was broken. That beautiful white organdie, with the sprays of pink flowers scattered over it, and the pink sash, and the new slippers, and "Oh, dear, what was the use of living, anyway! All the girls would look nicer than she, for now she would have to wear her white mull, that she had worn all summer, and the other girls would have on their new party dresses."

So Mary sat, moping and crying, all through the beautiful autumn afternoon, wasting the precious hours, and assisting ably in bringing about the very result she dreaded—that all the girls would look nicer than she. For what girl could possibly look pretty in the evening when she had spent the whole afternoon crying!

At last the long day wore away, the dreary, doleful hours were over, and tea was announced, much to the relief of the whole family, for Mary's fits of the blues were a source of an-

noyance to all, and of especial concern to her mother, who did not like to think of her daughter going through life making herself and everybody else miserable.

Scarcely had the family seated themselves about the table, when little Joe, glancing out of the window, exclaimed, "Here comes Bobby White. I wonder what he wants. I guess I'll go see."

By this time, however, Bobby, who was as much at home there as he was in his own home, had reached the house, and entering the dining-room he handed Mary a note from his sister, remarking as he did so that he couldn't stop a minute, as he had a lot of other notes to deliver as soon as possible.

All eyes were fastened on Mary as she opened the envelope and read aloud the following:

"DEAR MARY:—I am sorry to disappoint you, but I will have to postpone the party until to-morrow evening, as mother has one of her dreadful headaches, and will not be able to stand any noise or confusion in the house to-day.

"My new dress won't be finished, even then, but I don't care much, for Laura is coming to the party, and you know she can't have a new dress this year, because she had one last winter, and I wouldn't like to have her feel badly, as she certainly would if every single girl but herself had on new clothes.

"Be sure to be here promptly at 8 o'clock to-morrow evening.
"Hastily,
ELLA."

Mary's feelings as she read the note can be better imagined than described; the latter part of it making her see her own selfish conduct in its true light, and its opening sentences showing her how foolish she had been in trying to "cross the bridge before she came to it," for in reality there had been no bridge to cross.

When she was alone she read the note over two or three times, and then, thoroughly ashamed of herself, made up her mind that she would conquer that habit of hers, throw away the smoked glasses, and in future try to think less of herself and more of others.

So the next afternoon found her carefully pressing out the ruffles of her summer dress, and preparing to be bright and happy in her old clothes, for she had fully decided not to wear the beautiful new dress that had arrived that morning, just to punish herself for her behavior the day before. And when the girls had all assembled in the evening, and Laura whispered to her: "Oh, how glad I am to find that I am not the only one without a new party dress. Now I can thoroughly enjoy the whole evening, without feeling uncomfortable because of my clothes," she felt amply rewarded for her sacrifice. Her heart was light, and she was happy. The joy of unselfishness, which ever considers the feelings, as well as the rights, of others, had been revealed to her.

From that evening the smoked glasses were worn less and less frequently, until finally they were discarded entirely.

Mary had learned her much needed lesson. Does not many an older person need to learn the same lesson?

THE OMISSIONS FROM WESTMINSTER ABBEY.

BY THOMAS P. HUGHES.

A RECENT writer in the *Chicago Dial* refers to Kum, in Persia, with its tombs of ten kings and four hundred and forty saints, as the "Westminster Abbey of the Persian Moslem." But Kum shares its glories with Kerbela, just as Westminster does with Windsor in the burial of kings. Out of the thirty-six English kings and queens who have reigned since the Conquest, only fifteen are buried in Westminster, while nine have been interred at Windsor, including Queen Victoria's mausoleum at Frogmore. The present king's eldest son, Prince Albert Victor, who died in 1892, was buried at Windsor, which would seem to indicate that in the judgment of contemporary royalty, Westminster is no longer regarded as the burial place of kings. William the Conqueror was buried at Caen, indicating that in those days England was only regarded as a probable colony of France; his second son, Rufus, was interred at Winchester, the shrine of the great Saxon King Alfred, and his youngest son, Henry I., was buried at Reading. Henry Plantagenet found a grave among the monks of Fontevraud, and so did the Lion-hearted Richard. Stephen's resting place, after a turbulent reign, was in the "King's Little Town" of Feversham. The hand of the king (John) who signed the Great Charter, rests in Worcester Cathedral. Although the hallowed dust of Edward the Confessor, the founder of Westminster, was originally buried before the high altar of his "new church," it was

removed for a long time to Westminster Palace, and taken to the Abbey by King Henry III., who was the first of the Norman kings to be interred in Westminster, and over whose dust his son Edward erected the magnificent tomb which is one of the sights of the Abbey. But his heart was enshrined at Fontevraud. Edward I. and Edward III. were buried in Westminster. Edward II. in Gloucester, but King Edward IV., the founder of the House of York, whose wife found sanctuary in Westminster, where their son Edward V. was born, and whose eldest daughter, by her marriage with King Henry VII., gave legitimacy to the present reigning dynasty of England, was buried at Windsor, where the remains of his predecessor, Henry VI., had already been interred. The "Defender of the Faith," Henry VIII., was buried at Windsor, although his father, Henry VII., had erected the beautiful chapel bearing his name. Charles II., the dissipated monarch of England, found a grave for himself and his illegitimate children within the sanctuary of the Abbey, but his father, "King Charles the Martyr," was buried at Windsor.

On visiting the "Poets' Corner" of the Abbey, Addison wrote in the *Spectator*: "In the Poetical Quarter I found there were poets who had monuments, and monuments which had no poets." Even to the present day, year after year, the *London Times* prints an advertisement on the anniversary of Byron's death, and which will appear according to the provision of a certain bequest "Until the one word Byron shall be inserted in Westminster Abbey."

The remains of Chaucer, Spenser, Dryden, Cowley, Ben Jonson, Campbell, and Tennyson are there, but the dust of Shakespeare rests undisturbed on the bank of the "soft flowing Avon." John Milton's tomb is still to be seen in the old Church of St. Giles Cripplegate, London. Southey rests at Keswick, and Wordsworth at Grassmere, among the lakes of Cumberland. Thompson is buried in Richmond, Crabbe's grave is beneath the altar of Trowbridge church, Gray in the "country churchyard" of Stoke Pogis, Samuel Butler, the author of *Hudibras*, was buried in Covent Garden Church because his friends could not pay the fees at Westminster. It was reserved for a distinguished American, Mr. Childs of Philadelphia, to place a beautiful window in the Poets' Corner to the memory of George Herbert and William Cowper, both religious poets, both Westminster boys, and representing two opposite schools of thought, the High and the Low, in the Church of England, but not interred in the Abbey. John Keble, the author of *The Christian Year*, was buried at Hursley, but he is honored with a bust in the baptistry at Westminster. But there is no monument to Reginald Heber, who wrote three of the most popular hymns in English hymnology.

Among modern novelists Charles Dickens, at the very last hour, found an honored grave in Westminster, although one had been already dug for his remains in Rochester Cathedral. Sir Walter Scott is buried among the graves of his ancestors, Charles Kingsley rests in Eversley churchyard, and Thackeray in Kensal Green cemetery.

The public burial of a statesman in the Abbey has in modern times been regarded as a distinguished honor. Mr. Gladstone and his wife are buried there, and so are Lord and Lady Palmerston. Lord Chatham and William Pitt both lie in a grave near those of Charles James Fox and Lord Canning. But Lord Beaconsfield and Sir Robert Peel made special requests that they should be kept out of the Abbey! Beaconsfield has a grave in the country churchyard at Hughendon, and Peel at Drayton.

"Victory or Westminster Abbey," exclaimed Nelson on the eve of the Battle of the Nile, but the great naval hero's remains lie side by side with those of Wellington in the crypt of St. Paul's. John Churchill, the great Duke of Marlborough, was buried in Henry VII's chapel at Westminster for a time, but his body was removed to Blenheim. Burgoyne is buried in the Abbey, and so is Major Andre, whose remains were brought from America, but General Wolfe lies in Greenwich churchyard, and Cornwallis in St. Paul's.

Of distinguished actors, Henry Irving is buried near the grave of David Garrick and Dr. Samuel Johnson. Charles Lamb wrote in the *Essays of Elia* that he was not a little scandalized at the introduction of "theatrical airs and gestures into a place set apart to remind us of the saddest realities," when he stood by the grave of Garrick. But it is surely a greater anomaly to find in the midst of the poets the grave of old Thomas Parr of Shropshire, who died at the age of 152 and lived in the reigns of ten sovereigns. Parr's grave faces those of Browning and Tennyson.

Church Kalendar.



- Aug. 2—Seventh Sunday after Trinity.
 6—Thursday. Transfiguration.
 9—Eighth Sunday after Trinity.
 16—Ninth Sunday after Trinity.
 23—Tenth Sunday after Trinity.
 24—Monday. St. Bartholomew.
 30—Eleventh Sunday after Trinity.

CALENDAR OF COMING EVENTS.

- Sept. 2—Canadian General Synod (to be adjourned).
 " 23—Canadian General Synod, Ottawa—special session.
 Oct. 1—Maryland and Washington special conventions.
 " 14—Brotherhood of St. Andrew National Convention, Milwaukee.

Personal Mention.

THE REV. ROBERT BENEDICT, curate of Emmanuel Church, Cumberland, Md., has been elected rector of Christ Church, Ridley Park, in the diocese of Pennsylvania.

THE REV. RALPH L. BRYDGES, for sixteen years rector of St. Mark's Church, Islip, Long Island, has resigned to become assistant to Bishop Courtney at St. James' parish church, New York, on October 1st. Mr. Brydges is a member of the Board of Managers of the Church Charity Foundation, diocese of Long Island, and a member of the Long Island Sunday School Commission.

THE REV. L. R. COMBS, rector of Christ Church, Lancaster county, Va., has charge of St. Paul's Church, Alexandria, Va., during the month of August.

THE REV. WILLIAM M. CLARK, D.D., rector of St. James' Church, Richmond, Va., is spending several weeks in Lancaster county, Va.

THE REV. WILLIAM WHITING DAVIS, rector of the Church of the Redeemer, New York, has charge during the summer, by permission of the Bishop of New Jersey, of the chapel at Mantoloking. During his absence from his parish the daily and Sunday services are being taken by the Rev. John Keller.

THE REV. NEAL DODD, rector of St. Mark's Church, Beaver Dam, Wis., has accepted the position of headmaster of Iolani Church School at Honolulu, Hawaii, and will leave for his new post on September 7th.

THE REV. HUNTER DAVIDSON, who has been the guest of General W. P. Craighill at Charlestown, W. Va., returned to Hannibal, Mo., August 13th, and goes into residence as permanent rector of Trinity parish, Hannibal, on August 16th, 1908. His address will be 306 Sixth Street.

THE REV. DR. WILLIAM E. EVANS, rector of the Church of the Advent, Birmingham, Ala., will officiate at St. Paul's Church, Richmond, every Sunday in August and the first Sunday in September.

THE REV. EDWARD HENRY ECKEL of St. Joseph, Mo., diocese of Kansas City, is officiating at Emmanuel Church, La Grange, Ill., on August 9th and 16th, in the absence of the rector, the Rev. Theodore B. Foster.

THE REV. JOHN T. FOSTER has accepted the call extended to him by the Church of the Annunciation, New Orleans, La., and will resign his duties as general missionary of the diocese of Dallas, which office he has filled for some years, to commence work in his new field September 1st.

THE REV. ABNER L. FRAZER, rector of St. John's Church, Youngstown, Ohio, has returned from a nine weeks' trip abroad, during which, besides attending the Pan-Anglican Congress, he visited England, Scotland, France, Belgium, and Holland.

THE REV. ARTHUR E. GORTER, rector of St. Paul's Church, La Porte, Ind., has accepted work under Bishop Restarick in the missionary district of Honolulu.

THE REV. EDWARD TRAIL HELFENSTEIN of Ellicott City, Md., has been called to the rectorship of St. James' Church, Warrenton, Va., in succession to the Rev. William H. Laird, who re-

moved a few months ago to Delaware. Mr. Helfenstein is a graduate of the Virginia Theological Seminary and has served important points in Maryland.

THE REV. SAMUEL HODGKISS, rector of St. John's Church, Wilkinsonville, Mass., will pass his vacation in Geneva, N. Y. His address will be 172 Genesee Street, that city, until September 1st.

THE address of the Rev. DAVID N. KIRKBY has been changed from Hamburg, N. J., to St. John's Rectory, Salisbury, Conn.

AFTER September 15th the address of the Rev. JOHN ADDAMS LINN will be Howe School, Lima, Ind., and all communications intended for the secretary of the diocese of Michigan City should be sent there.

THE REV. JAMES W. MORRIS, rector of Monumental Church, Richmond, Va., is spending his vacation in Hanover county, Va., near Montpelier.

THE REV. JAMES M. OWENS, rector of St. Paul's Church, Norfolk, Va., who has been abroad for two months, has returned, and resumed his duties on August 9th.

THE REV. HENRY E. PAYNE has resigned from the curacy of St. Mary's Church, Classon Avenue, Brooklyn, N. Y., and has accepted the charge of Holy Cross mission, St. Nicholas Avenue, Brooklyn. His address has been changed from 230 Classon Avenue to 914 Bedford Avenue, Brooklyn.

THE REV. SAMUEL G. PORTER, rector of Trinity parish, Marshall, Texas, has had to undergo a critical and dangerous operation, but is now past danger and on the road to health and strength again.

ARCHDEACON E. P. WRIGHT, having leave of absence for thirty days from his post as chaplain of the N. W. B. National Home for Disabled Volunteer Soldiers at Milwaukee, will spend his vacation at Superior, Wis., and officiate for four Sundays at the Church of the Redeemer in that city.

DIED.

NEIL.—Suddenly, on Wednesday, August 5th, at the rectory of the Church of St. Edward the Martyr, New York, the Rev. EDWARD WALLACE NEIL, rector of the Church, in the 50th year of his age. A solemn High Mass of requiem for the repose of his soul was celebrated in the church on Sunday morning, August 9th, at 11 o'clock, and early Masses were said at 6:30, 7:30, and 8:30. Interment at Kensico Cemetery.

RICHEY.—Departed, MARY B. RICHEY, wife of the Rev. J. A. M. Richey, in San Diego, Cal., July 14, 1908, aged 39.

"Faithful unto death." May light celestial perpetually shine more and more upon her unto the perfect day.

MEMORIALS.

THE VEN. LOUIS NORMAN BOOTH.

The Ven. LOUIS NORMAN BOOTH, devoted priest in the Church of God, departed this life in peace on August 19, 1907, at Bridgeport, Conn.

Sursum Corda

Requiem aeternam dona ei, Domine, et lux perpetua luceat ei.

THE REV. HARVEY SHEAFE FISHER.

MINUTE PASSED BY MEETING OF CLERGY, SATURDAY, AUGUST 1, 1908.

HARVEY SHEAFE FISHER, priest and rector of St. John's, Norristown, Pa., has been suddenly summoned hence; and the sorrowing brethren, gathered for the last solemn rites at his altar tomb, desire to express their appreciation of his blessed example. A singular force of character and a rarely charming personality gave to his vigorous intellect and virgin soul a dominating influence at each stage and in every relationship of his brief but rounded career. As youth and man, friend and pastor, he ever exercised his gifts and graces as a faithful steward.

He was to the ministry born, richly equipped, patiently disciplined, and wholly consecrated, of assured convictions, catholic-minded and catholic-hearted, ever commending the Faith and winning men to Christ and His Church by a persuasiveness which was in him both an impulse and a habit. The Creed was to him no letter cramping thought, but an illumined basis whence to fearlessly explore all seas. The Church was

to him the spiritual mother all glorious, to whom he yielded a joyous loyalty the more staunch in times of trial. A virile and invigorating leader of men, an inspiration and benediction to all whose lives he touched, his ministry was surpassingly fruitful. To his parish and town and diocese his death is a grievous blow. The Church at large has lost one who could ill be spared.

In the comfort of a reasonable religious and holy hope we mingle our tears of tender sympathy with those of his bereaved household; and we humbly pray that they and we with him and all the faithful departed may be mercifully reunited in glory everlasting.

SAMUEL UPJOHN,
 LOUIS C. WASHBURN,
 ARTHUR B. CONGER,
 HORACE F. FULLER,
 GEORGE LA PLA SMITH.

THE REV. EDWARD WALLACE NEIL.

At a meeting of the Church wardens and vestry of the Church of St. Edward the Martyr, New York, held at its rectory on August 6, 1908, the following was unanimously adopted:

With deepest grief the Church wardens and vestry of the Church of St. Edward the Martyr record their last tribute of affection for their beloved rector, Rev. EDWARD WALLACE NEIL, suddenly called to life eternal on Wednesday, August 5th.

Founder of this parish in 1883, he labored in this city for over twenty-five consecutive years with unceasing care for the poor and suffering, and he was ever a firm and consistent exponent of the Catholic Faith, to the upholding of which he devoted the whole of his life.

Conspicuous as an Anglo-Catholic, for his loyalty to his Church and her doctrines, he was in every sense a typical parish priest, availing himself of ritual to illustrate the teachings of Catholic Truth rather than merely to gratify aesthetic taste.

Called suddenly to his eternal reward, he will ever live in the memory of those who knew and loved him as a devoted spiritual father and a beloved friend. He has written his own obituary in the hearts of his people.

ELBRIDGE T. GERRY,
Senior Warden;
 HENRY M. DAVIS,
Junior Warden;
 JOHN P. LESLIE,
 CHARLES H. ROSEFIELD,
 FREDERICK C. KUHNLE,
 J. F. MINCHER,
 L. W. HOPKINS,
 E. A. PACKER,
 HARRY BINNEY,
Vestrymen;
 GUS. A. KUHNLE,
Clerk of the Vestry.

HENRY CODMAN POTTER, D.D., LL.D., D.C.L.

The undersigned, appointed a committee by the Presiding Bishop at a meeting of Bishops in Fulham Palace, made this report:

Gathered as they are in England, and so unable to take part in the service of his burial and in the record which will be made at home of reverent affection for him, the American Bishops present in the Lambeth Conference have ordered this minute to be made and published as their memorial to their brother, HENRY CODMAN POTTER, Bishop of New York.

"It has pleased Almighty God in His wise Providence to take out of this world the soul of our deceased brother." Fulfilling the office of Bishop in our greatest city for twenty-five years, and having for many years before that filled full the rectorship of one of its chief parishes—during which period he was secretary of the House of Bishops—Bishop Potter made and has left an indelible impression on the city and diocese which has been well described as that of a "statesman in the Church and a Churchman in the State." While it is true that his high official position gave large weight to his influence, it is true also that his unique personality gave force and grace to his official prominence, civil and ecclesiastical, in his diocese and in our whole American Church. "Not once, nor twice" in the story of civic reform in New York his voice and leadership brought about the suppression of gross abuses and wrongs; and he has been known and acknowledged as a sagacious and far-seeing promoter of many steps of progress and advance in the Church. Missing, as we must, his genial and cordial companionship, we gratefully recognize the gifts of God in him

which made so fruitful his abundant labors as the chief pastor of our largest diocese and city, and gave power and value to his ecclesiastical administration and to his leadership in important movements of civic and social interest.

Sharing in the sorrow of his diocese, which is the sorrow of our whole Church, we ask, so far as we may, to add the expression of our sincere sympathy with the members of his immediate family in their bereavement, praying that God will bestow upon them the abundant consolations of His grace and bring us all at the last with him to be "partakers of the heavenly kingdom."

WILLIAM CROSWELL DOANE,
WILLIAM D. WALKER,
WILLIAM LAWRENCE,
JOSEPH HORSFALL JOHNSON,
ALEXANDER MACKAY-SMITH,
DAVID H. GREER.

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

A Retreat for clergy at Holy Cross, West Park, N. Y., conducted by Father Huntington, O.H.C., Monday, September 21st, to Friday, September 25th. Places reserved and information furnished upon application to the GUEST MASTER, Holy Cross, West Park, Ulster Co., N. Y.

CHURCH SERVICES AT SUMMER RESORTS.

MICHIGAN.

GRACE CHURCH, Traverse City (the Rev. Charles D. Atwell, rector). Sunday services 7:30 and 10:30 A. M. Evensong omitted until September. Seats all free; a cordial welcome to strangers.

NEW JERSEY.

HOLY TRINITY CHURCH, Ocean City, N. J. Sunday services, 7:30 (except first Sunday), 10:45, 7:45. Holy Days, 10 A. M. Preaching by the rector, the Rev. Herbert J. Cook, D.D.

ATLANTIC CITY AND SUBURBS.

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

THE ASCENSION, Pacific and Kentucky Avenues. On Sundays and week days alike, 7:00, 7:30, 10:30, 5:00 (by Rev. J. H. Townsend and Rev. Paul F. Hoffman). At 8 P. M. on Sundays, Wednesdays, Fridays (by Rev. Sydney Goodman); also religious mass meeting for men only, every Sunday night at 8:30, in parish hall adjoining church.

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

THE GOOD SHEPHERD, 20 N. Rhode Island Avenue. Rev. Dr. H. M. Kleffer. 7:30, 10:30, 8:00; daily, 9:30.

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

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

LONGPORT. Services in Borough Hall, 11 A. M.

NEW YORK.

SAIN'T PETER'S-BY-THE-LAKE, Fourth Lake, Herkimer County, New York. Sundays, 11 o'clock. William M. Cook, priest in charge.

CHRIST CHURCH, Port Jefferson, L. I., N. Y. Sunday services, 7:30, 10:30, 4:00. Rev. J. Morris Coerr, priest in charge.

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, a curate in priest's orders for parish near New York. Daily Eucharist. Address: INCUMBENT, care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER wanted for volunteer choir. New organ, twenty speaking stops, motor. Excellent opportunity for teaching. Good salary. Address: REV. WILLIAM H. FROST, Fremont, Neb.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, holding good position, desires change. Adult chorus, or quartette preferred. Excellent references. Address: "L," LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER (Doctor of Music), English Cathedral training, requires change of position. Highly qualified and experienced, fine player, qualified teacher, conductor (vocal and instrumental); at present holding an important Cathedral position. Good salary and teaching essential. Communicant. Address: MRS. DOC., care LIVING CHURCH, Milwaukee, Wis.

KINDERGARTNER wishes position in or near Philadelphia. L. A. C., care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER of important Eastern Church desires change. Fine player-trainer, recitallist, conductor, and disciplinarian. Churchman. Good salary and opening essential. Address: "DIRECTOR," care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER-ORGANIST desires position. Englishman with three years' experience in America; seven years with last church in England. Specialist in boy voice. Highest references. Address T., LIVING CHURCH, Milwaukee, Wis.

YOUNG LADY, experienced in Kindergarten, Primary, and Orphanage work, wishes full engagement. ADVERTISER, Christ Church Home, South Amboy, N. J.

PARISH wanted by capable young priest; highly educated; skillful organizer; eloquent preacher; active; energetic; successful. Salary, \$900 to \$1,200. Address: "DOCTOR," care THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER (seven years' English Cathedral training), desires appointment. Write ORGANIST AND CHOIRMASTER, care Bryant, 218 Woodward, Detroit, Mich.

POSITION WANTED of organist and choir-master by Churchman who desires change. Experienced concert organist and director. Good disciplinarian. Excellent references. Address: S. J., THE LIVING CHURCH, Milwaukee.

THOROUGHLY EXPERIENCED and reliable organist and choirmaster desires to locate in good community. Wife possesses fine soprano voice. CHAS. NICHOLSON, Crab Orchard Springs, Kentucky.

PRIEST, eleven years experience, hard working and energetic, good preacher, desires parish or mission. Address: M. W. W., care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST—Catholic, unmarried, desires parish or curacy. At present in charge of a parish. Excellent reasons for making change. Address: SACERDOS, care THE LIVING CHURCH, Milwaukee, Wis.

PRIEST desires *locum tenency* after October 1st. Address: "SOUTH," care LIVING CHURCH, Milwaukee, Wis.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.50 up. English silks and designs. Special rates to missions. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

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

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

PARISH AND CHURCH.

CATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

COLLECTION ENVELOPES, all styles, dated and numbered in sets of 52, one for each Sunday in the year. Prices greatly reduced. W. R. WILLIAMSON, Whitehall, Wisconsin.

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.

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.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. 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.

APPEALS.

EPHPTHATHA REMINDER AND APPEAL.

Twelfth Sunday after Trinity Offerings are needed to meet expenses of Church Work among Deaf Mutes in the mid-Western dioceses. The undersigned enters upon his thirty-sixth year as general missionary, with a record of over 6,000 services in 438 different parishes in America, Canada, Great Britain, and Ireland.

Rev. AUSTIN W. MANN.

10021 Wilbur Ave., S. E., Cleveland, Ohio.

The undersigned, having charge of the Deaf Mute Mission in the dioceses of Chicago, Milwaukee, Fond du Lac, Springfield, Quincy, and Michigan City, respectfully asks for contributions and offerings taken on Twelfth Sunday after Trinity, September 6th, for the Expense Fund of the Missionary to Deaf Mutes.

Rev. GEORGE FREDERICK FLICK,
1059 East 55th St., Chicago, Ill.

NOTICES.

The Field is the World.

In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 39 Dioceses and Districts in the United States.

\$850,000 are needed this year to meet the appropriations.

Full particulars can be had from
A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

GENERAL CLERGY RELIEF FUND.

There is, for generous Churchmen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the ordinary work of the Society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

No man or woman making such a gift can

possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds," if so desired. Such gifts will continue to do good through all the time to come.

Legal Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. McCLURE, Assistant Treasurer, The Church House, Philadelphia.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 158 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

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

THE LIVING CHURCH

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

NEW YORK:

Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 480 Fifth Avenue.
Brentano's, Union Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

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

WASHINGTON:

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

ELIZABETH, N. J.:

Franklin H. Spencer (L. A. Hoffman Son & Co.), 1184 E. Grand St.

ROCHESTER:

Scranton, Wetmore & Co.

CHICAGO:

LIVING CHURCH branch office, 158 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria St.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lohman Art Co., 8526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

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

BOOKS RECEIVED.

THE VIR PUBLISHING CO. Philadelphia.

The Social Duties of Our Daughters. A Mother's Talk with Mothers and their Grown Daughters. By Mrs. Adolphe Hoffmann.

HENRY ALTEMUS CO. Philadelphia.

How to Dress a Doll. By Mary H. Morgan.

THE BALL PUBLISHING CO. Boston.

The Immortality of the Soul. By Sir Oliver Lodge. Price, \$1.00 net.

PAPER COVERED BOOKS.

RICHARD G. BADGER. Boston.

The Trolley Car and the Lady. A Trip from Manhattan to Maine. By William J. Lamp-ton. With photographs by the author. Price, 25 cents.

PAMPHLETS.

A Village View of the Rt. Rev. Henry Codman Potter, D.D., Seventh Bishop of New York, Who Died at His Summer Home in Cooperstown, July 21st, 1908. A Sermon. Preached in Christ Church, Cooperstown, on the Sixth Sunday after Trinity, July 26th, 1908. By the Rev. Ralph Birdsall, Rector.

The Coming of the Kingdom. A Sermon preached at the Opening of the Seventy-first Convention of the Diocese of Chicago. By the Rev. P. C. Wolcott, D.D., Rector of Trinity Church, Highland Park, Ill. May 26, 1908. Printed by Order of the Convention.

THE CHURCH AT WORK

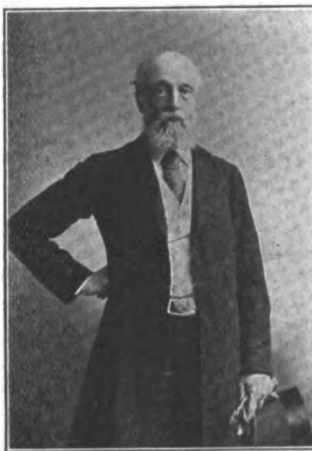
DEATH OF THE REV. DAVID F. WARD.

THE REV. DAVID FUNSTEN WARD, a native of Winchester, Va., died at Rockville, Md., on July 24th, after an illness of more than a year's duration. He was the son of the Hon. George W. and Julia Funsten Ward of Winchester. He was a graduate of the Theological Seminary of Virginia and was ordained deacon in 1893 by Bishop Whittle and priest in 1895 by Bishop Johnston. He served several parishes in the South, including St. Mark's Church, San Antonio, Tex., was rector of St. Mary's, Williamsport, Pa., from 1898 to 1900, and was doing work in St. Paul's Church, Chicago, Ill., when stricken with his fatal illness. He was an able, diligent, true, and refined priest, and his life was a stimulus and high call to devotion.

THE CANADIAN GENERAL SYNOD.

THE CALL has been issued for the fifth triennial session of the General Synod of the Church in all Canada. The constitutional date for assembling is Wednesday, September 2d, but since many of the Bishops will not, at that time, have returned from England, the regular session will be technical only, and a special session is summoned to meet in the city of Ottawa, beginning Wednesday, September 23d. Some unfinished business to come before the Synod relates to the practical revival of the administration of Unction; resolutions that religious instruction should be given in the public schools; that no professor "shall be appointed to or continued in his office in any college or university under the Church's jurisdiction who accepts or teaches the conclusions of what is known as Higher Criticism"; and the consideration of "the advisability of establishing a Church newspaper for the Church people of Canada."

New matters that are to come before the Synod, according to notice contained in the "Convening Circular," include questions as to comity with other Christian bodies in missionary work; the publication of a Hym-



GREVILLE E. FRYER,
LATE WARDEN OF ST. CLEMENT'S
CHURCH, PHILADELPHIA.

nal as drafted by a committee; the combining of the two houses of the Synod into one body; a book of special offices; the appointment of a committee on moral and social reform; graduated representation in the lower house; to consider the revision of the Prayer Book; Sunday School work in a number of resolutions; and there are memorials from various dioceses on many of these subjects. Reports of committees concerning these are already printed in order that they may be considered before being presented to the General Synod. Among these reports is an extensive consideration of the subject of the diaconate.

PROGRESS AMONG VIRGINIA NEGROES.

THE WONDERFUL progress being made by the colored people of Virginia was exemplified in the recent meeting of the St. Paul Farmers' Conference, held at Lawrenceville.

The sessions were presided over by the Rev. James S. Russell, president of the St. Paul Normal and Industrial School. The object of the conference is to foster such policies as may redound to the best interests of the community, to inculcate thrift, economy, sobriety, and a high standard of morality, and to enlist the sympathy and interest of the whites in the solution of the problems bearing close relation to negro life.

The president's address bristled with facts and figures, showing a truly remarkable gain in the amount of land owned and in the value of improvements made thereon. Bank accounts are being swelled, the churches are being improved, and the evils of intemperance are being lessened. Reports from the sections were unanimous in showing a large increase in material prosperity. The speeches made were sensible and practical, and the conference was an unqualified success.

An informal meeting of women was also held, at which Mrs. D. I. Hayden urged them to beautify their homes, raise chickens, etc., and to bring up their children to be honest and God-fearing. Special stress was laid upon morality and the leading of pure, clean lives.

CONNECTICUT CHURCHES STRUCK BY LIGHTNING.

TRINITY CHURCH, Southport, Conn. (the Rev. Edmund Guilbert, D.D. rector), was recently struck by lightning, and considerable damage done to the spire. The present structure is the sixth building for Trinity parish, for many years the only church in the old town of Fairfield. This was erected in 1725 and was located at Mill Plain. The second was in the village of Fairfield, and was destroyed at the invasion of the British, in 1779. The third, like the original church, was erected at Mill Plain, and the fourth in the village of Southport, designed at first to serve as a chapel for the mother church. This building was destroyed by fire in 1854, and the one erected in its stead, by cyclone, in 1802. The present structure has been en-

larged and greatly improved and beautified during the present rectorate.

At the same time as the above named disaster, the memorial church of the Holy Trinity, Westport (the Rev. Kenneth Mackenzie rector), was also struck. The lightning tore off the shingles, and injured the timbers supporting the spire. It came very near to the tower clock, but the clock was not impaired, or even caused to cease its motion.

THE IMPORTANCE OF FREE CHURCHES.

IN A MEMORIAL presented to the Bishops at the Lambeth Conference by the Incorpor-

sinfulness of making distinctions between rich and poor in the house of God.

"St. Paul in his First Epistle to the Corinthian is equally definite as to the mode in which money should be gathered for the purposes of the Church, and this was not to be by demanding payment for seats, but by the free-will offerings of the faithful, according as God had prospered them.

"Your memorialists humbly pray that your Lordships will take these matters into your deliberations and use every possible means to restore in the various churches in your dioceses the practice of the Primitive Church, and so help forward the work which this association has long labored to promote."

theme: "Having, Giving, Serving." At the conclusion of the address the offering was laid on the altar while the assembled congregation sang with fervor, Praise God From Whom All Blessings Flow.

The guests afterwards inspected the comfortable home for the homeless little ones. Mother Gertrude and Sister Harriet Claire of the Order of the Sisters of St. Saviour are in charge of the orphanage, which at present has about eighty girls under its protecting care. With the endowment now assured, many of the older ones can be kept for training in household duties and other womanly works. The institution is now known as the Maria Kip Orphanage and the Alfred Nuttall Nelson Memorial Home.

The donor, Mrs. Nelson, has been made honorary vice president of the institution for life.

BISHOP BRENT'S SECOND DECLINATION.

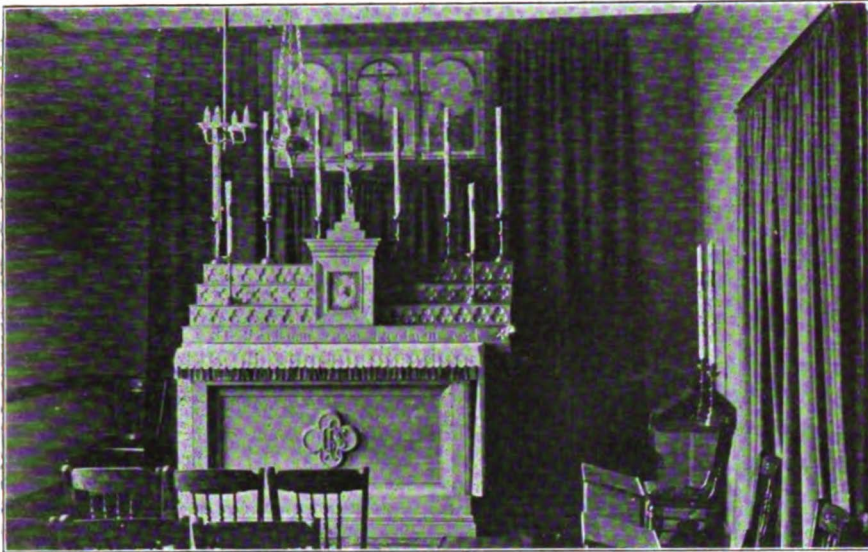
BISHOP BRENT has again declined the Washington Bishopric. The Rev. R. H. McKim, president of the Standing Committee, received the following letter Monday, Aug. 3d:

"ST. STEPHEN'S HOUSE,
"2 Decatur St.,
"Boston, Mass.

"DEAR DR. MCKIM: As my dispatch of this date has already notified you, I am glad to find myself free to adhere to my original decision. The letter I wrote you from Manila after my reelection made clear that the matter hinged upon the verdict of my physicians. To-day they assured me that the trouble which alarmed the physicians in Manila has proved itself acute, instead of chronic, and that I am justified in continuing my work in the Philippine Islands after a brief course of treatment.

"My former letter of declination expressed so fully all that it is in my heart to say that I can but reiterate its terms on this second occasion on which you have bestowed upon me the highest mark of confidence that could fall to human lot. I rejoice to return to the Orient, because I am conscious that in serving the interests yonder, I am best serving you.

"Praying that God will always bless the



SANCTUARY, SISTERS' CHAPEL, MARIA KIP ORPHANAGE, SAN FRANCISCO.

ated Free and Open Church Association, it is argued:

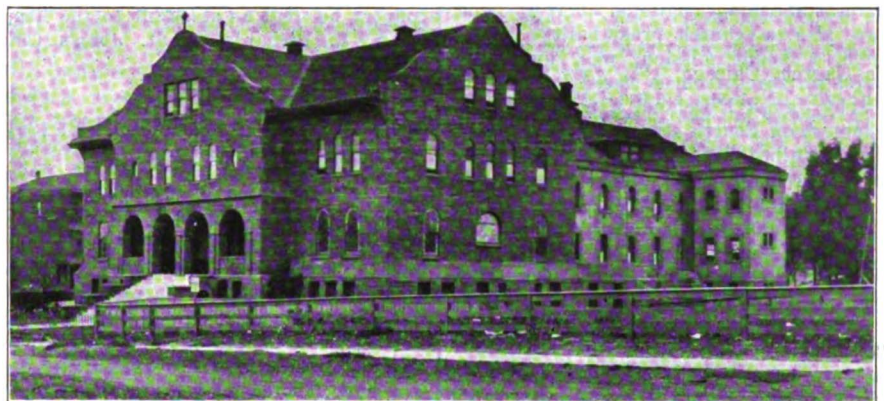
"The emigrants who have left our shores to people distant lands have, for the most part, taken with them their love for a special seat in the house of God, and thus the pew system, with all its attendant evils, has been transplanted into our colonies and foreign possessions.

"The system of raising money for paying the stipends of the clergy and for general church purposes by charging for the occupation of seats has been declared to be illegal by the civil courts and has never received the sanction of the Church, though it was legalized in England in special cases by the church building act of 1818 and later statutes. Acting under the powers conferred by these statutes Bishops have from time to time put their hands and seals to documents empowering churchwardens to levy pew rents. These statutes have largely interfered with the common law right of everyone to a seat in his parish church. The system of pew rents is entirely contrary to the spirit of Christianity, and it has wrought enormous harm to the Church. Although for a time the system may have seemed to justify its existence by the large sums raised, it is, except in certain favored localities, a disastrous failure. In the majority of the churches situated in or near the centre of large English towns the pews are nearly empty, the persons who once filled them having departed for more congenial dwellings in the suburbs. Not that these parishes are depopulated, but the class of people who now dwell there have for generations come to regard the Church as not being for them, but for those who could afford to pay for the privilege of occupying a particular seat.

"The English Church constantly appeals to primitive antiquity as the authority for her doctrines and practices, and if there is one point upon which the voice of the early Church is clear and definite, it is upon the

"SERVICE OF ACCEPTANCE" AT SAN FRANCISCO.

THE Board of Directors of the Maria Kip Orphanage, San Francisco, met on the afternoon of July 23rd to make the final arrangements for accepting the generous gift of \$100,000 for an endowment fund. The donor is Mrs. Mary E. Nelson, who makes the gift as a memorial to her son, with the



MARIA KIP ORPHANAGE AND ALFRED NUTTALL NELSON MEMORIAL HOME, SAN FRANCISCO.

condition that his name be incorporated in the name of the institution.

A simple service was held in the chapel, conducted by the Bishop and the Rev. Charles N. Lathrop, chaplain of the orphanage, with the white capped children as the choir. The service opened with the singing of Hymn 519, after which the Bishop advanced to the chancel steps bearing the alms basin, in which Mrs. Nelson reverently laid the bank books representing her gift. An address of acceptance in behalf of the directors, lady managers, sisters and clergy in charge, and the children and friends of the institution, was made by the Bishop, who took for his

diocese of Washington with His fullest benediction, I remain, yours very faithfully,

(Signed) "C. H. BRENT.

"Bishop of the Philippine Islands."

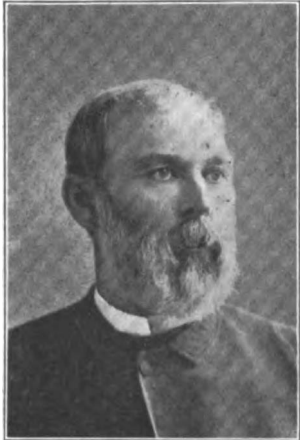
While this letter can hardly be said to have created the surprise which the secular press seems to think prevails even among Bishop Brent's admirers in Washington, this much is true: they are very sorry that he could not see his way clear to accept, as they consider his coming to them would have been the best thing for the diocese, Providence permitting, in the face of the existing circumstances. They and many others are disappointed. But now all must wait patiently

and prayerfully for the later session of the Diocesan Convention, which has been called to meet Thursday, October 1st.

The President of the United States, so his cousin, Father Roosevelt, says, wrote personally to Bishop Brent (after his first declination) urging him to go to Washington.

FIFTY YEARS IN THE MINISTRY.

THE REV. JOHN WILKINSON, who was until quite recently in charge of Trinity Church, Lebanon, Mo., celebrated the fiftieth anniversary of his ordination as deacon on July 11th. It was on the corresponding date of 1858 that he was made deacon by Bishop Whitehouse of Illinois, in Christ Church, Rye, N. Y. Mr. Wilkinson took charge immediately afterward of St. Luke's Church,



THE REV. JOHN WILKINSON.

Dixon, Ill., where he held his first service on the first Sunday in August of the same year; and on the first Sunday in this present August he again preached in the same church in commemoration of this fiftieth anniversary. His rectorship at Dixon lasted a little over a year, after which he was in charge of Christ Church, Joliet, Ill., and from 1861 to 1864 was at the Cathedral in Chicago. He became rector of St. James' Church, Milwaukee, in the latter year, which post he held until 1870. During that period he was instrumental in erecting a new church and in establishing a mission at West Bend, where also a church was built. Christ Church, a small mission, was, under his rectorship, moved from a leased lot to a lot given by James Kneeland, a parishioner of St. James', on Fourth street, where the work was maintained for many years until the church was finally built on its present site. Mr. Wilkinson also established services in Wauwatosa and in North Greenfield, and started a mission on the then western outskirts of the city, which latter was afterwards given up. From 1870 until 1873 he was rector of the Church of the Holy Communion, Chicago, and from 1873 until 1881 of Grace Church, Madison, Wis., then again of St. Luke's, Dixon, Ill., and afterwards successively of Grace Church, Galesburg, Ill.; St. Mark's, St. Louis; Trinity, Lebanon, Mo.; Calvary, Farmington, and St. George's, Macomb, Ill.; St. Paul's, Peoria, Ill.; and then again at Lebanon, Mo. Mr. Wilkinson contemplates now a removal to St. Louis.

DEATH OF A PRIEST IN INDIA.

News has reached the Fathers of the Society of St. John the Evangelist in Boston of the death of the Rev. Father Gardner, S.S.J.E. in far off India, which occurred on Whitsunday. Father Gardner was well known in Boston, where he worked for some time as a deacon with the Cowley Fathers. His death is described as a very beautiful one, and his taking off has been deeply regretted in that

section of India where he worked. His ministrations during the period of the plague some years ago will long be gratefully remembered.

ILLNESS OF THE BISHOP OF NEW JERSEY.

REPORTS in the daily press that Bishop Scarborough was ill at his daughter's residence, Avon, N. J., have been exaggerated. The Bishop has suffered from vertigo on several occasions lately, but he is not confined to the house, sees visitors, and is in good spirits.

NEW ROOD SCREEN AND ORGAN AT CINCINNATI CATHEDRAL.

A FINE GOTHIC rood-screen has just been completed in St. Paul's Cathedral, Cincinnati, giving enlarged room for choir and clergy and affording a place to install the Lehmer memorial organ just finished by Hook & Hastings of Boston. The organ will be placed in two halves above the screen at the decani and cantori sides of the choir, with the console among the choir stalls, while a few steps will be placed in the choir room to assist the choir in processions. The total expense will probably be about \$15,000.

CALLED TO CAMBRIDGE THEOLOGICAL SCHOOL.

THE REV. HENRY B. WASHBURN, rector of St. Mark's Church, Worcester, Mass., since 1898, has been chosen to fill the chair of Ecclesiastical History at the Episcopal Theological School at Cambridge, succeeding the Rev. Dr. Alexander V. G. Allen, who died some weeks ago. The Rev. Mr. Washburn's resignation was read to his congregation Sunday, August 9th, by one of the wardens, the rector himself being on his vacation at Narragansett Pier, R. I., at the time. Two years ago Mr. Washburn received a similar call from a school in Providence, in which city the rector of St. Mark's was located before going to Worcester. He is a native of Worcester and was graduated from Harvard University and subsequently from the Episcopal Theological School. He finished his studies in Germany, later taking a course at Oxford University. Upon returning to this country he went as assistant to the Rev. Dr. C. A. L. Richards at St. John's Church, Providence.

NEW CHURCHES AND PARISH HOUSES.

THE WORK on the new chapel at Sweet Chalybeate Springs, Southern Virginia, is progressing well, and it is expected that before the end of the summer the congregation will be worshipping in its new edifice. The building will cost about \$3,000, and will be a monument to the devotion and perseverance of a band of earnest women, and others, who have labored for years to this end. The Church has a good opportunity there. Within the past two years twenty-four children have been baptized.

AT CASANOVA, VA., where Grace Church was destroyed by fire last April, active steps are being taken to rebuild, and it is hoped that the new church will be completed some time this fall. There is also to be erected a commodious and convenient parish building—the gift of Dr. and Mrs. Turnbull. This will be a great convenience in Church work. The Church services at this point, during the summer, are in charge of Mr. George S. Zachery, a student at the Virginia Theological Seminary. He also has charge of St. Luke's at Remington, and St. Stephen's in Fauquier county. These churches have been without a rector since the resignation of the

Rev. John J. Clopton, some months ago, to take charge of the church at Weston, W. Va.

THE PARISH building used by the congregation of St. Nathanael's mission at E Street and Allegheny Avenue, Philadelphia, is being moved to another portion of the grounds in order to make room for the erection of the new church building of stone and granite which will cost upwards of \$50,000 and have a seating capacity of 750. This mission has been in existence about eleven years and the past six years has been under the care of the Rev. George R. Miller.

SIX PROPERTIES at Sixteenth and Thompson Streets, Philadelphia, measuring in lot, 48x120, have been purchased for St. Augustine's mission for colored people, the price paid being \$12,000. The congregation of St. Augustine's has worshipped in a hall since its formation some few years ago, and it is the purpose to shortly begin the erection of a fine church building at this new location.

A NEW parish building, costing \$25,000, is about to be erected at the northwest corner of Twenty-fifth Street and Lehigh Avenue, Philadelphia, for the use of the mission of St. Bartholomew.

COWLEY FATHERS STATE THEIR POSITION.

IN VIEW of recent defections from the ranks of the priesthood into an alien communion, and the fact that there have been rumors that the fathers of the Society of St. John the Evangelist were looking Rome-ward, the following, under the head of "Secessions to Rome," published in *The Messenger*, the monthly paper published by St. John's Church, Boston, will be of timely interest:

"Now and then we hear that this or that one has, as the saying is, 'submitted to Rome,' and it has been maliciously reported that the Fathers S.S.J.E. are likely to follow this disloyal example. Our course is clear, through good report and ill report to stick to our colors, praying for sweet tempers and strong hearts (if need be), advancing nothing one does not feel sure of, and when advanced, dying rather than recalling. Perhaps a fiery trial is at hand for those who follow Christ. Some day, we read, the very stars will fall from heaven. Our Lord Himself has given us the mystical interpretation of that phrase. He has told us that the stars were the angels or Bishops or doctors of the spiritual firmament. We can prepare for the time of trial that will come by praying for grace now to rise out of our laxity. We must keep our Fridays and Lents more strictly. We must be more regular at Mass and at our confessions, and we must lose no opportunity of witnessing for Christ and His Church and the Catholic faith and practice."

DEMISE OF REV. G. S. PAINE IN ENGLAND.

THE REV. GEORGE STURGIS PAINE, a native of Massachusetts, but resident abroad for a number of years, died at London, England, recently, notice of his death having first been made known to his relatives in Boston. He was born in Worcester in 1833 and was the youngest son of the late Frederick W. Paine and Anne Cushing Sturgis Paine of Boston, the latter being a daughter of the late Hon. Russell Sturgis, a prominent Churchman of his day. He received his academic education at Harvard, from which he was graduated in the class of 1853. Later he studied for the ministry, being ordered deacon and priest in 1862 by Bishop Eastburn, but was never settled over a parish. He never married. He is survived by a brother, James Perkins Paine of Worcester, and a sister, Mrs. Henry P. Sturgis of Salem.

CENTRAL NEW YORK.

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

Appointment of Rural Deans—Improvements to St. Joseph's Church, Rome.

THE FOLLOWING clergy have been appointed rural deans of their respective convocations: The Rev. Thomas Duck of Theresa, First District; the Rev. James K. Parker of Waterville, Second District; the Rev. Harry S. Longley of Christ Church, Binghamton, Third District; the Rev. John T. Rose of Cazenovia, Fourth District; the Rev. William B. Clarke of Seneca Falls, Fifth District.

ST. JOSEPH'S CHURCH, Rome, well known as having been once a Roman Catholic church, is undergoing thorough exterior repairs to preserve the noble building. The only improvement noted by the casual observer is the great cross surmounting the dome, built in the shape of a Bishop's mitre. The original one was of wood, and some years ago showed signs of decay. It has been replaced by one of copper, an exact duplication of the wooden one, which was eight feet high. The rector, the Rev. A. L. Byron-Curtiss, gave this work his personal attention. He watched the progress of the copper from the rolls to the sheet-metal-working shop, and finally saw to its painting and gold-leafing before it was hoisted to its place. It constitutes the finest ornament on any church building in Rome.

DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.

Happenings at Christ Church, Crookston.

AT CHRIST CHURCH, Crookston, on the Nativity of St. John Baptist there were special services, which included a "Churching," a celebration of the Holy Eucharist, and a baptism, the infant son of the Rev. and Mrs. Richard Cox the rector, being among those baptized. In the afternoon the congregation extended a welcome to the new rector and his family, which took the form of a banquet. The Rev. J. F. Cox of Hallock was the preacher at evensong.

HARRISBURG.

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

Services at Eagles' Mere.

EAGLES' MERE is a summer resort on the crest of the Allegheny mountains, 2,500 feet above the level of the sea. It is reached from Williamsport by the picturesque North Branch railroad to Lonestown and from there by a narrow gauge railway. Some of the owners of cottages and a good proportion of the visitors are Church folk who are much interested in St. John's Church and its services. The building is of stone, of graceful proportions. It has a stone altar and font and some fine windows. Three services are held on Sundays during the summer and two through the week. The building is open every day. This season the services are in charge of the Rev. Dr. Shinn. The parish is part of the cure of the Rev. Mr. Null, who lives at Laporte, seven miles away. There being some all-the-year residents who are connected with the parish, Mr. Null has maintained a Sunday morning service all the winter and spring. During the summer he devotes himself to the church at Laporte.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Church Revivals in the Northern Convocation.

THE REV. EDWARD HENRY ECKEL, rector of Christ Church, St. Joseph, and dean of the northern convocation of the diocese, has made a number of visits recently to various towns in his deanery where churches were closed up and services discontinued. As a result of his visitations, the people have been encouraged, services and conferences have

been held, and pledges made for clerical support. The Bishop has placed Mr. Henry E. Batcheller, a candidate for holy orders, in charge of Maryville as lay reader for July and August and expects to settle a priest there at the end of this period. At Cameron, Trenton, Plattsburg, Osborn, and other points a similar revival has taken place and generous pledges made. It is expected that a priest will soon be placed in charge of these places. Dean Eckel officiated also in Kansas City on the first Sunday in August, taking duty as *locum tenens* at St. George's Church in the morning, and preaching for the rector, the Rev. Carl R. Taylor, at St. John's Church in the evening.

MASSACHUSETTS.

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

Rector's Pocketbook Stolen.

THE REV. SUMNER U. SHEARMAN, rector emeritus of St. John's Church, Jamaica Plain, Mass., was the victim of a robbery from the person one day lately. He had gone into a bank in Boston to get a check cashed, and he had left the bank but a short time before he missed his pocketbook, which had been taken from his pocket. In the pocketbook was \$125 in cash and an uncashed check.

NEW HAMPSHIRE.WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.**Summer Services at Sugar Hill.**

AT ST. MATTHEW'S CHURCH, Sugar Hill, in the White Mountains, services were kept up during July by the Rev. Frederick C.

EXHAUSTION**Made Worse by Coffee Drinking**

There's a delusion about coffee which many persons, not necessarily chemists only, are fast finding out.

That exhaustion from long hours of hard, mental or physical work is increased by the reaction of coffee, rather than relieved, is a well known fact. A prominent music professor found the true state of the coffee evil, and also the remedy. His wife tells his experience:

"For over thirty years my husband taught music 6 days a week and 12 to 14 hours a day. None too robust, such constant work made a drain on his strength so that he was often quite exhausted by Saturday night.

"He formed the habit of drinking strong coffee regularly with his meals. Occasionally when he did not have his coffee he would suffer from headache, nervousness and weakness. This alarmed him and me also, for we feared he was becoming a slave to coffee.

"About that time we heard of Postum and decided to try it. At first we did not like it, but soon learned it should be boiled 15 minutes after boiling commences, and then when served hot with cream and a little sugar, it was a drink fit for kings.

"My husband found he was gaining in weight while using Postum. He was rid of constipation, his headache disappeared and his nerves became strong.

"Now at 61 he is still able to work at teaching, selling instruments or superintending the farm, and can out-work many younger men.

"He has never gone back to coffee and says he never will. Recommending Postum to others is one of his hobbies. We are happy to say all our children drink Postum and are fond of it."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville" in pkgs. "There's a Reason."

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

SHE COULD NOT WALK.**For Months—Burning Humor on Ankles—Ointments Alone Brought Sleep.****ECZEMA YIELDED TO CUTICURA.**

"I had eczema for over two years. I had two physicians, but they only gave me relief for a short time and I cannot enumerate the ointments and lotions I used to no purpose. My ankles were one mass of sores. The itching and burning were so intense that I could not sleep. I could not walk for nearly four months. One day my husband said I had better try the Cuticura Remedies. After using them three times, I had the best night's rest in months unless I took an opiate. I used one set of Cuticura Soap, Ointment, and Pills, and my ankles healed in a short time. It is now a year since I used Cuticura, and there has been no return of the eczema. Mrs. David Brown, Locke, Ark., May 18 and July 13, 1907."

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By The Rev. ALEXANDER C. HAVERSTICK

This is a book of over 300 pages, and the 28 chapters treat of over 500 topics. It is invaluable for the Churchman who wishes to look up topics about the Bible, the Prayer Book, Sacraments, Symbolism, Death and Resurrection, and many other subjects. The late Bishop of Delaware (Dr. Coleman) wrote the Preface, which is here given in full:

"The author of the following treatise has asked me to write an introduction, which I am the more ready to do because of having had opportunity of examining it quite thoroughly.

"A glance at the Table of Contents will show what a wide range of topics is covered, yet all these topics are very interesting, and many of them are of the very first importance.

"The manner of treatment and the style of composition will, I think, insure the attention of the reader throughout, and the earnest Churchman will find here, in concise form, what it would take him a long time to find elsewhere.

"While the honest effort to be impartial and fair is evident, there is no ambiguity nor cowardice as to what the author believes to be the truth, both in doctrine and in history. In the main, I judge that his statements and opinions will be generally recognized as those which all Catholic-minded readers can readily and safely accept. And in instances where they may not altogether agree with him his views will, I think, be found to be quite compatible with the proper latitude allowed by the Church as to things not essential.

"Much of the dissent and confusion of the spiritual world to-day may be attributed to ignorance and consequent prejudice. Any attempt, therefore to dispel this ignorance, and to furnish reliable information concerning the tenets of Christianity, and the history of the Catholic Church ought to be gladly and even thankfully received.

"The work before us is an earnest and reliable effort in that direction, and is thus entitled to a hearty God-speed from all that desire the consummation of the Divine will, as to the unity and salvation of the children of men.

"(Signed) LEIGHTON COLEMAN.
"Bishopstead, Wilmington, Delaware."

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A Parish Priest in buying one recently, said: "I am going to show this around, and get as many of my laity as I can to buy copies for themselves."

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Cowper, rector of St. Luke's Church, Woodville, N. H., and will be continued during August and September by the Rev. John McCarroll, M.D., rector of Grace Church, Detroit, Mich.

OHIO.

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

Death of Mr. G. J. Parks, Fifty-six Years a Vestryman.

MR. GEORGE JEFFERSON PARKS, senior warden of St. John's Church, Cuyahoga Falls, died recently, aged 87 years. He was born in 1821 and was but 15 years of age at the time of the consecration of the original church building of the parish, recently demolished to make way for the new building, the laying of the corner-stone being recorded in a recent issue of this paper. He was not baptized until 1843 and was confirmed in the following year. In 1850 he was elected a member of the vestry and, except for two years, has served in that capacity ever since, a period of over fifty-six years. For twelve years he was junior warden and for the past forty-three years has been the senior warden. He had also at times served as clerk and treasurer of the parish. Not only was his period of service an unusually long one, but it was always characterized by remarkable fidelity to his parish, the only one with which he had ever had any connection. His daily life was that of a Christian gentleman.

PENNSYLVANIA.

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

Parishes Supporting Missions in Chester Convocation—Church Struck by Lightning—Returning From the Pan-Anglican Congress.

THE PARISHES of Calvary, Rockdale; St. Asaph's, Bala.; St. Martin's, Radnor; Christ, Ridley Park; Redeemer, Bryn Mawr, and St. Paul's, Chester, situated within the bounds of the Convocation of Chester, each support growing and important missions in localities where the Church and her influence is needed and appreciated.

DURING the severe electrical storm of Wednesday, August 5th, lightning struck Calvary Church, Conshohocken, doing considerable damage to the roof. The sexton's house, two squares away, was also struck and slightly damaged.

A LARGE PARTY of clergymen from different dioceses arrived in Philadelphia on the *Friesland* on Sunday, August 2d, returning from the Pan-Anglican Congress.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Special Observance of the Transfiguration at Bethany House, Glendale—Bishop Vincent Suffering From a Broken Ankle—Personal.

THE Feast of the Transfiguration was specially observed by the Community of the Transfiguration, Bethany Home, Glendale, with a choral Eucharist, the Rev. Canon Reade of the Cathedral being the celebrant.

THE LATEST news from Bishop Vincent is that his limb has been so swollen since the breaking of an ankle bone a short time ago, that he has left London and is at a quiet English seaside resort. The swelling has prevented the use of a plaster cast. No serious results are anticipated, but the Bishop will have to endure a long period of enforced quiet.

THE REV. ABDIEL RAMSEY of Cambridge is assisting at the Cathedral.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Twenty-fifth Anniversary of St. Ann's Church, Richford, Observed.

ST. ANN'S CHURCH, Richford, celebrated the twenty-fifth anniversary of its consecration on St. Ann's day (Sunday, July 26th), by special services morning and evening. At the morning service, which included a choral Eucharist, the rector (the Rev. F. B. Leach) preached a historical sermon reviewing the history of the Church in Richford since its first organization in that village. This church organization was changed from a mission to a parish in 1907, having fulfilled all diocesan requirements. Special music formed an important feature at both services.

VIRGINIA.

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

Colonial Church at Yeocomico Celebrates 202nd Anniversary—Mr. E. C. Mead Passes Away—Notes.

THE 202nd anniversary of Yeocomico Church, Westmoreland county, was celebrated on the third Sunday in July, which has become fixed as "Old Church Day" in that county. The Rev. Austin B. Chinn of Henderson, Ky., the Rev. Henry B. Lane of Warsaw, the Rev. Roscoe Phelps of Oak Grove, the Rev. L. C. Harrison of Heathsville, and the rector (the Rev. A. P. Gray) were present. Services were held morning and evening, the rector preaching in the morning and the Rev. H. B. Lane in the afternoon. A meeting of the association for preserving the old church was held in the afternoon. The originator and treasurer of the association, the Rev. J. Poyntz Tyler, was unable to be present, but reported the endowment fund as now having reached the sum of \$850, of which \$775 was in the hands of the trustees appointed by the diocesan Council.

ANOTHER well-known Churchman, the son of a clergyman as well as the father of one, died on August 3d, when Mr. Edward C. Mead passed away suddenly at Asheville, N. C., whither he had gone for the benefit of his health. He was the son of the Rev. William Zacharias Mead, who was editor of the *Southern Churchman* in 1839. One of his sons is the Rev. G. Otis Mead, rector of Christ Church, Richmond, who was spending his vacation in Maine when his father's death occurred. Mr. Mead was a man of high literary attainments, and a devoted Churchman. He gave much attention to Virginia historical and genealogical matters, for which he was well qualified by his long study of

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To those who have read any of Bishop Ingram's works, this book will require no introduction, and for the benefit of those who as yet have that treat in store, it is only necessary to say that the author made a most profound impression on all those who heard him when he was here last year, by the extreme simplicity of what he had to say, as well as by his intense spirituality and character.

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Virginia history. He was the author of several books, one of which was a history of the mountain section of southwest Virginia.

THE REV. A. VAUGHAN COLSTON, appointed by Bishop Gibson especially for the purpose of visiting several vacant parishes, visited Falls Church and Langley, Fairfax county, recently. These churches were left without a rector by the sad death of the Rev. George S. Somerville. This parish is near Washington, and many persons in the Government service live in the community, thus greatly strengthening the church.

THE REV. WILLIAM D. SMITH, rector of Christ Church, Winchester, Va., was married on Tuesday, July 21st, to Miss Elizabeth Conrad, daughter of Major Holmes Conrad of that city. The ceremony was performed at the home of the bride by the Rev. James Grammer, D.D.

WASHINGTON.

Delay in Issuing the Diocesan Journal—Notes.

THE *Diocesan Journal* for 1908 will soon be ready for distribution. In fact it has been ready for some time, but the secretary of the convention, the Rev. A. S. Johns, has been waiting to have everything down to date in connection with the elections of Bishop Brent and his refusals for many and excellent reasons to serve the diocese.

THE PREACHER at the open-air service in the Cathedral Close Sunday afternoon was the Rev. W. J. D. Thomas, the diocesan missionary.

CANADA.

New Churches and Other Improvements—Activities of the Woman's Auxiliary—Notes.

Diocese of Toronto.

PLANS for the building of a new church on the site of Christ Church, Deer Park, are well under way. It is expected the cost will be about \$23,000.—PROVOST MACKLEM, of Trinity College, was among those present at the Missionary Conference at Whitby in July.

Diocese of Ottawa.

PREPARATIONS are going forward for the meeting of the General Synod in September. As the Woman's Auxiliary Triennial takes place in Ottawa at the same time as the Synod, the accommodations for delegates will be rather severely taxed.—THE IMPROVEMENTS in St. Matthew's Church, Ottawa, are nearly finished and it is thought the church will be ready for use early in September. There will be room for nearly a thousand worshippers when the enlarged building is completed. The parish has only been organized ten years.

Diocese of Calgary.

A HANDSOME brass altar cross has been presented to Holy Trinity Church, Pine Lake, by a friend in England, and the Marchioness of Londonderry has given a silver chalice to St. Hilda's, Arthurvale.

Diocese of Huron.

IT IS EXPECTED that Bishop Williams will preside at the evening meeting in connection with the semi-annual meeting of the Woman's Auxiliary board of managers to be held in Sarnia, Oct. 7th. Reports of some of the women's meetings in connection with the Pan-Anglican will be given by members of the Woman's Auxiliary who attended them. A special effort is being made in the diocese for the Education Fund for Missionaries' Children, in charge of the Woman's Auxiliary.

Diocese of Moosonee.

THE OAK CHAIR for the Bishop, the gift of St. John's Indian school children, has been placed in the sanctuary of the Pro-Cathedral.—THERE are now three parochial

branches of the Woman's Auxiliary in the diocese.

Diocese of Qu' Appelle.

A SUGGESTION has been approved that yearly or half-yearly meetings of the Woman's Auxiliary should be held in a central branch in each deanery of the diocese, to which delegates might go from the surrounding parishes. A Babies' branch has been organized. There are now about 1,000 members of the auxiliary in the diocese, formed into 53 senior and 8 junior branches.

Educational

BY THE action of the University Senate last January, the Illinois College for Women, at Jacksonville, was advanced to full college standing, and will hereafter confer the regular collegiate degrees. Several additions have been made to the faculty to provide for additional courses. The Department of Domestic Science and Art, established two years ago, has made rapid development. Sixty students have enrolled this year. The first graduate has been appointed teacher of Domestic Science in the East St. Louis public schools. The faculty has been enlarged by the appointment of Ina K. Pitner of Evanston to the charge of Domestic Science, and Grace E. Russell of Peekskill, of Domestic Art. Both are graduates of the Teachers' College of Columbia University. Illinois Women's College began instruction in 1848 and the first class graduated in 1852 with fifteen members. Of this class only two are now living. The alumnae are so encouraged with their success in establishing scholarships in honor of former presidents of the college that they have decided to increase the five now being subscribed from \$1,000 each to \$5,000 each.

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It makes no difference how much we eat unless we can digest it. It is not really food to the system until it is absorbed. A York-state woman says:

"I had been a sufferer for ten years with stomach and liver trouble, and had got so bad that the least bit of food, such as I then knew, would give me untold misery for hours after eating.

"I lost flesh until I was almost a shadow of my original self and my friends were quite alarmed about me.

"First I dropped coffee and used Postum, then began to use Grape-Nuts although I had little faith it would do me any good.

"But I continued to use the food and have gained twenty pounds in weight and feel like another person in every way. I feel as if life had truly begun anew for me.

"I can eat anything I like now in moderation, suffer no ill effects, be on my feet from morning until night. Whereas a year ago they had to send me away from home for rest while others cleaned house for me, this spring I have been able to do it myself all alone.

"My breakfast is simply Grape-Nuts with cream and a cup of Postum, with sometimes an egg and a piece of toast, but generally only Grape-Nuts and Postum. And I can work until noon and not feel as tired as one hour's work would have made me a year ago."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

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

"THE CHEW-CHEW MAN"

He'll Get You if You Don't Watch Out—Something About the Famous Apostle of Mastication Who is Making a Visit to America

A few years ago a certain learned American began a very serious study of the subject of nutrition. He made up his mind that much of the food that passed into the average human stomach was not digested, and, therefore, did not nourish the body.

Moreover, it was his firm conviction that the effort of the body to get rid of this undigested material was the cause of many ailments, particularly Bright's Disease and other diseases of the kidneys and liver. He entered upon a series of experiments, and soon came to the conclusion that the reason most food did not properly nourish the body was because it was not chewed enough. Not being chewed enough, it was not thoroughly mixed with saliva, which is an alkaline fluid and which must be mixed with the food before it reaches the acid juices of the stomach in order to make digestion perfect and complete.

The man who made these experiments was Horace Fletcher, an American, now living in Venice, Italy. He is the original "chew-chew man." He has just been making a visit to America. While here he visited "the Home of Shredded Wheat," and wrote in the visitors' register these words: "Charmed beyond description and gratified beyond expression with all the details of organization. The atmosphere is redolent of mutual welfare in the true sense."

No wonder this Apostle of Mastication was charmed with "the Home of Shredded Wheat." Shredded Wheat is the original "chew-chew" food. Shredded Wheat encourages "Fletcherism"—and hence promotes digestion and good health. You simply HAVE to chew Shredded Wheat—especially if you heat the Biscuit in the oven before serving, which you should always do when serving Shredded Wheat. And while you are chewing Shredded Wheat you are getting a food that contains all the body-building elements in the whole wheat grain prepared in the most digestible form—a food that has in it the material for making brain, bone and muscle. It is through chewing that children develop sound and perfectly-formed teeth. The Biscuit is delicious not only for breakfast, with hot milk or cream, but for any time of day when combined with fresh or stewed fruits and cream.

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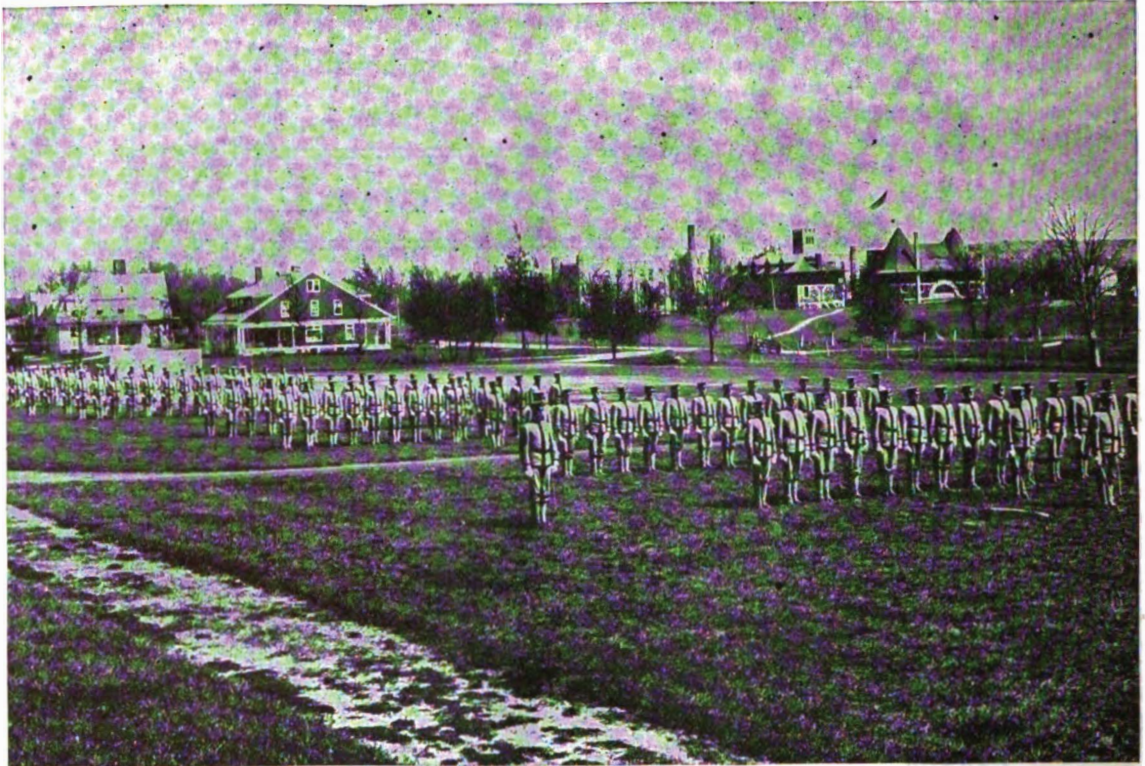
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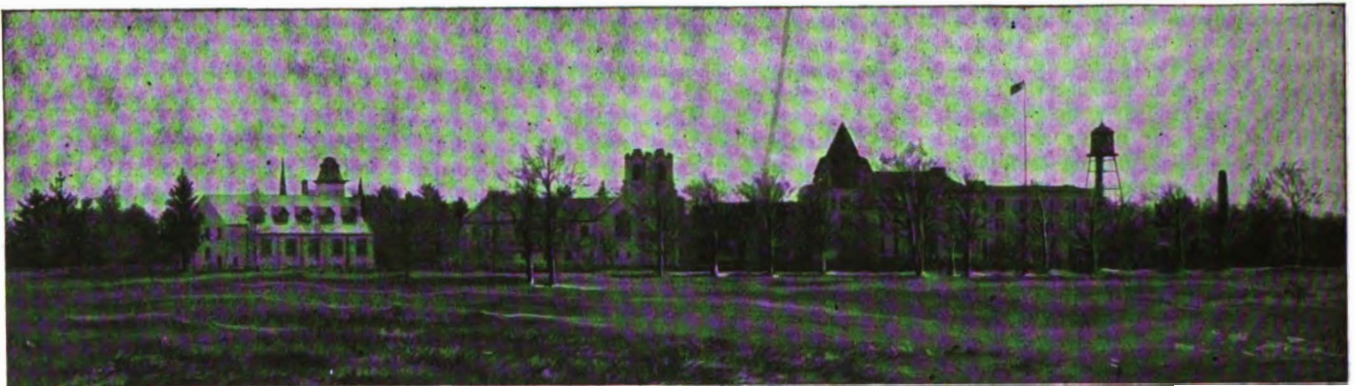
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