

The State Historical Society

# The Living Church

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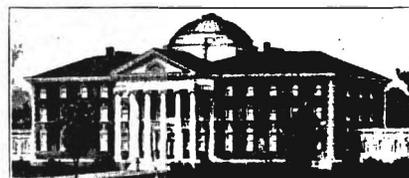
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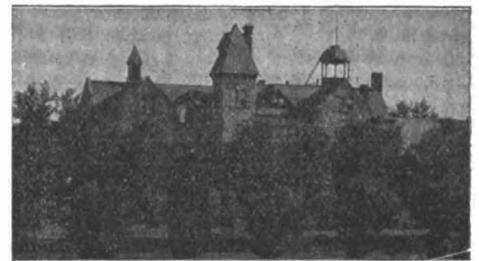
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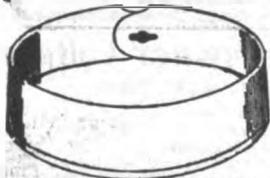
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VOL. XXXIX.

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 22, 1908.

NO. 17

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## SELFISH RELIGION.

HERE is perhaps no finer instance of continuity and progress in thought in the whole Church year, from Sunday to Sunday, than is afforded by the Epistles and Gospels for the Ninth and Tenth Sundays after Trinity. Had the parable of the Unrighteous Steward been allowed to stand alone, its lesson of providing for the future might easily have lent itself to one of the most corrupting of all influences—selfishness in religion. There is nothing so diametrically opposed to the Christ spirit as selfishness. But since Christianity offers an eternal reward it is possible that this reward may be selfishly interpreted.

The lesson of providing for the future had to be taught, but it needs to be guarded, as on the Tenth Sunday after Trinity it is guarded, against selfishness.

In all the recorded annals of mankind there is no more solemn warning against a misuse of the privileges and powers which God has given to His Church for the benefit of mankind than the destruction of Jerusalem in the year *Anno Domini* 70. What the French Revolution was to hereditary privilege spiritual privilege. The days came upon Jerusalem that her enemies cast a trench about her and compassed her around and kept her in on every side and laid her even with the ground, and her children within her: and they did not leave one stone upon another. And why? All because, blinded by selfishness, they could not see the things belonging to their peace and so knew not the time of their visitation. The position of God's chosen people in the world was made to minister to pride and not to service; and even the Temple, God's house of prayer, was made a den of thieves (Luke 19: 41ff).

On the ruins of the material temple of Judaism has been erected the spiritual temple, God's dwelling place in the hearts of believers; Jesus' own body was destroyed in death and builded again in the Resurrection, and became the "Church which is His Body, the fulness of Him that filleth all things." In that living Temple are diversities of gifts: the word of wisdom and the word of knowledge; faith; the gift of healing; miracles; prophecy; discerning of spirits; divers kinds of tongues—splendid powers all, but as easily twisted from the purpose of the divine endowment as the business which had become corrupt and had intruded into the sacred precincts of the Temple at Jerusalem. All that comes from God must be used for God; and the way to use powers for God is to use them for men. There are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal—for useful service (I Cor. 12: 1 ff).

What splendid endowments has the Church of God to-day! Look at its wealth: its talented writers, teachers, and preachers; its laymen of power and influence. Yet is the Church divided against itself; missions languish; splendid edifices and glorious music minister oftentimes to pride and vanity, and Mammon rides like some huge Juggernaut car over the prostrate forms of the victims of greed. Is there any danger that once again the Master will stand in the temple and proclaim: "It is written My house shall be called the House of Prayer, but ye have made it a den of thieves"? We must listen for that Voice because it will be the Voice of the Spirit speaking to spirits.

Prayer: the handmaiden of true religion, the most characteristic act of faith, that of all things is most easily perverted. Some never rise to any higher idea of prayer than that it is the means of using God for our own purposes!

No; prayer is the means by which we come into communion with God and are helped to coöperate with God in the establishment of His Kingdom on earth.

May a merciful God make us to ask such things as shall please Him; through Jesus Christ our Lord. W. B. C.

### CREED, FAITH, LIFE.

**P**ERHAPS there is no more widespread misunderstanding than that of the true correlation of the three forces joined in the foregoing title.

That there should be a connection between Creed and Life strikes many people as absurd, and the absurdity may easily be so stated as to seem beyond controversy. In consequence we hear the common creed propounded: It makes no difference what a man believes so long as he is sincere.

Our religion, though not a religion based on rationalism, is never irrational. Consequently one may not reject what appears to be a logical sequence without assuring himself that its logic is false. We shall try to indicate the logical grounds upon which to challenge this proposition.

It all hinges upon the question whether a Christian has, or can have, supernatural assistance in living a righteous life. If this question be answered in the negative, then no connection between creed and character can be established. That an intellectual hypothesis as, *e.g.*, that the Holy Ghost proceeds from the Father and the Son, does not restrain one from lying or stealing nor fit him to enter the kingdom of heaven must be self-evident. Satan is probably a more profound and accurate theologian than any theological writer the Church has ever possessed. We are explicitly told that "the devils believe and tremble," which is very much more than can be said of the greater part of mankind. We may, without hesitation, declare that intellectual faith is absolutely devoid of saving power to the soul, or of any impetus to a righteous life.

Yet nothing is clearer than that the connection between a right faith and a right life is continually dwelt upon in Holy Scripture and in the Church. Somewhere there must be a point of contact between the two, if our theological and ecclesiastical system be not unfounded.

We believe that the connecting point between dogma and life is found in the sacraments. We believe that the sacraments are actual forces which assist us in the development of character, through the spiritual life. We believe that a greater degree of sanctity may be attained by the faithful use of the sacraments than without them. Baptism, uniting one with the Son of God, not only effects forgiveness of sins, if there be penitence, but also brings divine life into the soul. The Holy Eucharist marvellously proves itself a means to "the strengthening and refreshing of the soul." These, and, in their places, the lesser sacraments, are real sources of spiritual energy, which assist one to lead a righteous life.

And yet the sacraments do not perform their offices mechanically. Nothing is more certain than that the mere act of receiving a sacrament does not make a man better. Important though we believe Baptism to be, the Church does not allow the baptism of an uninstructed adult heathen, nor encourage the baptism of infants that will be brought up in heathenism. Baptism, of itself, would be of no value to them. And important though we believe the Holy Eucharist to be—the chief source of spiritual strength to the soul—the Church provides that "none shall be admitted to the Holy Communion until he be confirmed or be ready and desirous to be confirmed." He is thus thrust back upon Confirmation as being the normal preparation for the Holy Communion; but there again is sacramental grace hedged about with conditions, for we have it provided that "none shall be confirmed until he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Catechism." These conditions are not intended to narrow the reception of sacramental grace; rather are they the conditions which the Church finds necessary in applying that grace to the soul of the individual.

Here, then, is the province of faith. It seizes upon the store of sacramental grace and applies that grace to the individual. That which would be a superstitious charm if it acted mechanically by virtue of the mere fact of receiving it, becomes sacramental grace when it is applied by faith. Thus do we find different degrees of grace in different persons who, possibly, receive the sacraments with equal frequency. Even in entire congregations we perceive larger measure of spiritual grace in some than in others, though both use the same altar service. What is the difference whereby effects should differ though the ultimate cause appears identical? The difference lies in the varying degree of faith which different people, or different congregations, bring to the sacraments. Though the store of energy is alike at all Eucharists, the amount appro-

riated differs according to the degree of faith in those who draw therefrom.

WE BEGIN, now, to see the correlation between creed and life. Dogma, viewed as an intellectual proposition, is absolutely unconnected with righteousness. Intellectual accuracy may make a good philosopher but it cannot make a good Christian.

But faith is a means of appropriation of actual spiritual power from the sacraments. What, then, is faith? It is such a firm hold upon spiritual reality that it recognizes the reality of the life of the spirit. It enables one to appropriate spiritual food. This it does, because reality is not, to the man of faith, a purely material conception. The most real things are, to the eye of faith, those which are intangible. Faith does not pronounce the material to be unreal, as does a caricature upon faith, but only to be derivably real; real because things material are the creatures of forces that are not material. The sense of the reality of the spiritual world is faith.

Whence comes this faith? It is not the product of knowledge, but rather the sense of God in the soul. No man, probably, is wholly without this sense. It comes with the "breath of life" which God breathed into the body whereby man became a "living soul," though, very possibly, animal life had long been his. But that sense is capable of training. It may also remain latent and seem to become lost.

The office of a creed, stated in the language of human learning, is to train this faith-sense in a healthy manner. Faith, untrained, becomes superstition. It has peopled the world with bogies and ghosts and hobgoblins and sprites and all sorts of crudities in the expression of the spiritual sense. Faith is operative in a reasonable, educated man only by expression in rational terms. He must test with his intellect the reality of that in which he believes. Theology is the science of that testing—the science of the knowledge of God.

When one affects to despise "theology," or "dogma," or "creeds," he offers an indignity to his own intellect. It is the intellect, and not the soul or the heart, that demands theology. The intellect demands that the faith-sense should defend itself at the bar of reason. The creed is man's protection against an irrational faith.

Here, then, are the steps whereby righteousness of life is related to creeds and theology:

- (1) Righteousness is enhanced by the grace of God—spiritual energy—given in the sacraments.
- (2) That grace, or energy, is not mechanically obtained—so much grace for so many sacraments—but is appropriated by faith.
- (3) Faith, the God-sense in the soul, plunges a man into superstition if it be not trained in the facts which underlie God's dealings with man and the life of the spirit.
- (4) The outline of those facts is related in the creed.
- (5) Theology is the intellectual vindication of the rationality of the Christian religion.

Thus, by a series of easily proven steps we find that the connection between Theology, Creed, Faith, Sacraments, and Life is a very real and an entirely rational one. We have the rebuttal of the common saying: It is of no consequence what a man believes. Rather does it become perfectly evident that one who holds that idea (a) either neglects altogether to receive spiritual energy in the sacraments, or (b) receives it in a purely mechanical or superstitious way. "For this cause," says St. Paul, "many are weak and sickly among you, and many sleep." Their spiritual life simply remains dormant. They do not exercise the faith whereby they might appropriate grace for themselves.

OF COURSE this rests upon the recognition of a real grace—a vital, though spiritual, energy—in the sacraments. Is this too great an assumption?

If there be no such grace thus to be obtained, then the act of participating in a sacrament is superstitious beyond all precedent; more superstitious, more absurd, than the rites of the Congo negro or the South Sea Islander.

But if there be such grace, then it follows that the Church has not solved the problems of sin and evil in the world, simply because she has not drawn sufficiently upon sacramental stores of grace. If there is in the sacraments an inexhaustible energy, there must be enough to abolish a city's "tenderloin," to counteract municipal and political crime, to overthrow poverty as an economic system, to fuse the kingdom of this world into the Kingdom of our Lord.

Why, then, does not the Church accomplish these ends?

Because of the self-sufficiency of her children, who seek to accomplish them by purely intellectual means or by enacting laws, instead of by increasing their spiritual power by greater drafts upon the throne of grace. Because multitudes of those who honestly desire to accomplish these ends are not in touch with the spiritual power house. Because many of those who receive that sacramental energy lack the faith to apply it to the great, entrenched strongholds of sin in the world. Too many devout men exhaust all the power which their weak faith can appropriate from the sacraments in the mere cleansing of their own petty hearts from sin. What lean souls most of us have!

Is not this a challenge to the Church? If the Church has spiritual force such as is not given (so far as we know) apart from the organism which our Lord created to be His Body—though, indeed, much other grace be given through other channels by the Holy Spirit—why does she not use that force in the great battle with organized sin in the world?

Churchmen, let us challenge the Church to prove the efficacy of sacramental grace in contest with the "kingdom of this world"!

**O**NE phase of the legal anarchy into which the variegated American state legislation with respect to divorce has fallen is the injustice thereby done to nations which have not sunk to the American level. A recent issue of the *London Standard* bears witness to this injustice in a specific instance.

A wife [English] sued for divorce in an English court. The evidence showed that the couple were married in England, where each of them had always resided, in 1892, and lived together until 1899, when the respondent went to Ceylon. Not hearing from him, the wife, with her father-in-law, followed him, only to find that the husband had gone to India, and that there were suspicious circumstances with respect to his relations with another woman. A reconciliation between husband and wife was, however, made, but in 1900 the wife's suspicions appeared to be confirmed and there was another separation, after which the husband wrote a letter refusing to see his wife. In January, 1908, she read a notice of his "marriage" "in the U. S. A.," no place being named. A subsequent letter from the husband informed her that he had become a resident of the United States, had obtained a divorce "upon statutory grounds," and married again. Further information showed that a divorce from his wife had been granted by a Nebraska court on the grounds of extreme cruelty, desertion, and abandonment without cause. There had been no notice of the proceedings given to the wife. She now sues for divorce in the English court. "In granting the wife a decree *nisi*," continues the report, "Sir Gorell Barnes said he only wished something could be done in the United States to prevent this sort of thing. All that could be done was to treat this as a bigamous marriage."

How long will Americans tolerate such infamy on the part of their courts? Here was a case where there was no need for an American court to assume jurisdiction at all. A like breach of comity between our own states as to laws regulating residence on the part of a plaintiff, wholly without regard to the residence of the respondent or the place in which alleged misconduct may have occurred, is so common as to have blinded us to its injustice. Not only is a respondent thus treated as without the rights which adhere to him or to her in other actions at law, but the law and the courts of the state or of the nation of which the respondent is a citizen or subject are contemptuously ignored. It is not strange that the English judge "only wished something could be done in the United States to prevent this sort of thing," and could only treat the American marriage as "bigamous." It was nothing else.

Whatever may be said for other legalized infractions of good morals by American laws concerning divorce and re-marriage, certainly the fundamental right of other states and other nations to protect the sanctity of their homes ought to be a basic principle in the law of every state. Such invasion by an American court of the rights of a respondent who has never been subject to the jurisdiction of the court, ought to be absolutely impossible.

**B**ISHOPS need prayers of many sorts; but we have just heard for the first time of a prayer seriously propounded to protect a Bishop from his own words and deeds, although we have heard of Bishops—in far distant dioceses exclusively—for

whom such a prayer might not be inappropriate. A diocesan paper published not so far from this office as to be wholly beyond the range of a community of interest, essays at the head of "The Bishop's Department," to lead the piously inclined people of the diocese to "Prayer for the Bishop," who is now returning from attendance at the Lambeth functions. But everybody knows that a printing office is the best example of total depravity known to man, and by a little shifting of linotype lines the prayer, as printed, assumes the following form:

"O God, the Pastor and Ruler of Thy faithful servants, look down in mercy on Thy servant ———, our Bishop, wherever he may be. *Protect him from whatever he may say or do to Thy glory and the good of Thy people; and grant all dangers; guide him in all things by the counsel of Thy Holy Spirit; bless him a safe return in health and strength to the flock Thou hast committed to him in this Diocese. All this we ask,*" etc.

Nearly as bad, however, was an error made in a part of the edition of THE LIVING CHURCH for last week, whereby one linotype line was substituted for another; though the error was discovered and corrected before the greater part of the edition was printed. In the editorial criticism of the Pope's recent letter to Cardinal Gibbons, the first complete paragraph on page 544 should read as follows:

"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.

**T**HE cabled report of the concluding Encyclical and resolutions set forth by the Bishops at the Lambeth Conference, printed last week, is too meagre to be used as the basis for much comment. That they contained nothing revolutionary goes, of course, without saying. The resolution that it is "undesirable that the innocent party to a divorce for adultery receive the blessing of the Church upon re-marriage," though affirmed by only a narrow majority, is a noteworthy expression, and in default of any right to enact canons, is probably as strong language as could reasonably be expected.

It must be remembered that the Anglican Bishops do not purport to sit in council as though they constituted either a single autonomous national Church nor yet the whole Catholic Church. A separate "Communion" of the latter is an accident in ecclesiastical history, not recognized by canon law as even existing. Hence the position of the combined Anglican episcopate, in conference assembled, is a difficult one, and one which gives it no right to speak with legislative force.

## ANSWERS TO CORRESPONDENTS.

F. C.—Matters pertaining to parish bounds are within the scope of diocesan or of civil legislation, and in the absence of information as to the location of the case stated no positive answer can be given. If there be no diocesan legislation to the contrary, the churches in the two cities would undoubtedly constitute separate parishes (*vide* Canon 50, § III.), notwithstanding the close proximity of the two cities, and the rector of each would be without canonical rights within the other parish; yet by custom in America so widespread and long standing as hardly to be open to question, a family may attach itself to a parish church outside the parochial limits of territory, in which case the rector would possess the right of visiting and of performing private offices within the homes of such non-resident parishioners. Presumably, guild meetings might also be held in such private houses.

## THE BEST BARD.

When wise men praise the old, old songs that roll  
From the great soul  
Of deep-voiced Homer of the laurel crown,  
And surge of fighting men  
We see again  
Where the great walls of Illium look down,  
Or when fair Helen's eyes  
Laugh to the skies,  
A kindred sunlight and the gods stoop round,  
Or hoarse the helmsman's call,  
As the oars fall;  
Rolls through the Odyssey's enormous sound  
Through the long thunder of the Illes hear we,  
One better bard than Homer—the old a.

## E. C. U. MEMORIAL TO THE LAMBETH CONFERENCE

### Subject of the Lawfulness of Marriage With a Deceased Wife's Sister

#### WHAT WILL BE THE OUTCOME OF THE NORWICH CONTEST?

##### Retrenchment Ordered at Southwark Cathedral

##### CONTINUED INCREASE IN DEACONS ORDAINED

The Living Church News Bureau  
London, August 4, 1908

THE E. C. U. Memorial to the Lambeth Conference on the subject of "marriage" with a deceased wife's sister, which was sent to the Archbishop of Canterbury and the other prelates before they assembled in conference at Lambeth, has been published during the past week. The memorial is the result of the two resolutions which were passed at a general meeting of the English Church Union held on December 11th last, one of which was to the effect that the president and council should appoint a committee of theologians and lawyers to draw up a statement on the subject in question for presentation to the Lambeth Conference of 1908. The committee that was appointed and that drew up the memorial met twice, and the document received the unanimous approval of the E. C. U. authorities at a meeting on June 24th last, which date the memorial bears. The memorial, signed by Lord Halifax, president, on behalf of the English Church Union states that:

"The marriage of a man with his deceased wife's sister is prohibited by the law of the whole Catholic Church of Christ. The prohibition is one of great antiquity. In the Provinces of Canterbury and York it is embodied in the Canons of 1603, and particularly in Canon 99. The Statute 7 Edward VII., cap. 47, validates such a marriage as a civil contract only, whether the person officiating at such marriage be the civil registrar or a clergyman of the Church of England. Previously to the passing of this Act such a marriage was regarded by the Church as incestuous, and by the Church of England is so described in Canon 99 (1603). The effect of the Act being to legitimize these unions from a civil point of view only, it is clear that the Legislature did not attempt to affect the position from the ecclesiastical point of view, and that therefore, in the contemplation of the State, for ecclesiastical purposes they still remain what they were before the passing of the Act."

As regards the right to receive the Blessed Sacrament, "the canons pronounce the parties to such marriages to be guilty of incest, and the general canon law forbids the admission of persons so guilty to Communion." After giving in full the terms of the three canons of 1603 bearing on the subject, the memorial concludes as follows:

"It is clear that, before the passing of the recent Act, it would have been the duty of the parish priest to repel from Holy Communion parties who had contracted such unions, and that therefore, not being subject to any penalty for so doing before the passing of the Act, he is, by the special provision of the Act itself, not liable to any penalty for so doing since its enactment. In the alteration of the civil law there has been no attempt to alter the spiritual law. There is therefore no conflict between the two. For these reasons it is humbly desired that such steps as shall seem good may be taken in the various provinces affected by this and similar legislation—(1) To enjoin upon the clergy that parties to these unions shall not be admitted to Holy Communion until they shall give evidence of repentance and shall promise to separate; (2) to enjoin upon the clergy that they shall refrain, under pain of ecclesiastical censure, from officiating at any marriage ceremony between a man and his deceased wife's sister; (3) to provide that parties to these unions, being members of the Church, should be presented as provided by Canons 109 and 113."

With reference to Sir Lewis Dibdin's judgment in the case against Canon Thompson, vicar of Eaton next Norwich, Lord Halifax has written to the *Times* twice, besides writing to other prominent organs of the press. In his first letter to the *Times* Lord Halifax says:

"Divested of legal subtleties and ingenious special pleadings, Sir Lewis Dibdin's judgment is an attempt to show that an act, public, notorious, indeed admitted by the parties concerned, which justified a priest in refusing them Communion prior to August, 1907, can no longer be alleged as a reason for such refusal, in consequence of the Act of Parliament passed in August of last year. The clergy of the Church of England will not as a body accept such a decision any more than they accepted the Erastian rulings of the late Lord Penzance, or the principles of the Public Worship Regulation Act; and if the result of this judgment should lead to the dissolution of the existing relations of Church and State in England it will be another example of the disastrous consequences of preferring expediency to principle."

Lord Halifax's second letter to the *Times* reads as follows:

"Rightly or wrongly, the Church of England has unquestionably taught that marriage with a deceased wife's sister is incestuous, and forbidden by God's Word. Sir Lewis Dibdin decides that, since a statute now allows such marriages, this teaching is overruled. In other words, that Parliament interprets the Word of God. It is unnecessary to say more except (1) that Sir Lewis Dibdin pretends to be an ecclesiastical judge, and to exercise the spiritual authority of the See of Canterbury; and (2) that the world and the press applaud, even the *Record* proclaiming Sir Lewis Dibdin's decision to be 'a righteous judgment.' Those who believe in the Catholic Church, and love the Church of England, will think differently, and have no doubt what loyalty to Christ, and the honor of the great Church to which they belong, requires of them.

"It is understood that Canon Thompson will disregard the monition, and that he has the sympathy and support of the Bishop of Norwich."

What the London correspondent of the *Manchester Guardian* says concerning the situation which has arisen out of the judgment of Sir Lewis Dibdin seems also well worth quoting. In his London letter of last Thursday, he said:

"The Norwich contest on the question of the deceased wife's sister is entering into a very serious stage. Lord Halifax, in his letter to you to-day, intimated that Canon Thompson has the Bishop of Norwich on his side. According to my information this, if anything, is an understatement of the position. The Bishop is (my information goes) wholeheartedly with Canon Thompson, and will stand by him in any difficulties that may arise. Moreover, the canon can also count on the sympathy of a large number of the Norwich clergy. One may take it, therefore, as practically certain that he will not administer the Holy Communion to Mr. and Mrs. Banister, and that he will not resign his living. What must follow will be a new application to the Court of Arches and a sentence of three months' suspension from his living for the Canon. If this fails, there will be nothing left for the Court to do but to issue a *significavit* to the civil courts, which will mean in effect the imprisonment of Canon Thompson in Norwich jail. If the Bishop adheres to his present attitude it must be expected that he will follow the example set by Bishop Durnford in one of the ritual trials, and refuse to fill Canon Thompson's place. Matters may, of course, cool down, but to-day they look very serious."

It is very probable, as I have good reason to think, that, in certain eventualities, the E. C. U. authorities, in the interests of the clergy, and in view of the Union's own obligations to defend the marriage law of the Church, will take certain steps in the Court of King's Bench in support of Canon Thompson.

##### MUSICAL CRISIS AT SOUTHWARK CATHEDRAL.

The long drawn crisis at Southwark Cathedral in respect of its finances, owing mainly to the cost of the musical equipment under the direction of Dr. Madeley Richardson, has now come to a head, and there are to be radical changes, involving the retirement of Dr. Madeley Richardson from the position of organist and choirmaster. The Cathedral Chapter has just issued a statement showing the critical condition in which the finances of the Cathedral are, together with a letter from the Bishop of Southwark, in which his Lordship says in part:

"We believe that the opinion is widely entertained in the diocese that a service of such high musical elaboration is more than a poor diocese can rightly be asked to sustain, and we bow to that opinion. We propose, therefore, to fix £800 (instead of the present figure of £1,300) as the cost of the choir. And we desire to say that we believe it to be impossible to go below that limit, if a service of any sufficient dignity, and of merit suitable to a Cathedral, is to be maintained. But this trenchant reduction will leave an additional sum of £300 a year still to be provided, besides the debt of £1,700 to be paid off, for which the members of the chapter at present carry the anxious responsibility."

##### CONTINUED INCREASE IN ORDINATIONS.

The Trinity ordination lists recently published in the *Guardian* show a further improvement in the number of deacons ordained, the total having been 198, as compared with 192 at the same Ember season last year. As there was a decrease of 5 in the number ordained for the Colonies, the actual increase of those ordained for home work was 11. The dioceses in which the greatest increase took place were London (7), Birmingham (5), Bristol, Lincoln, and Worcester (4 each). The priests ordained were 193, against 204, making the total number of candidates for ordination 390, as compared with 396. As to the educational antecedents of the deacons, the recent improvement in the percentage of Oxford and Cambridge graduations continued. Among the non-graduates there was an increase to be noted for the College of the Sacred Mission, Kelham.

## NEW YORK HAPPENINGS

## Return of Bishop Greer

## NEW ELECTIONS IN THE SISTERHOOD OF ST. MARY

The Living Church News Bureau  
New York, August 17, 1908

**B**ISHOP GREER arrived in port on the 13th. He spent the night in town and went next day to his country house at Easthampton, Long Island. It was said that his return from England has been somewhat influenced by Bishop Potter's death, but as the new Bishop of New York declined to make any statement on this or any other matter at the present time, nothing definite is known.

## THE MISSIONARY COUNCIL.

Word has been received direct from Bishop Doane, writing from London, that as senior Bishop in the Second Department (comprising the states of New York and New Jersey, with Porto Rico), after consultation with other Bishops, he appoints Friday, November 13th, for the Missionary Council to meet in Christ Church, Broadway and Seventy-first Street. The previous date announced conflicted with the Brotherhood of St. Andrew convention in Milwaukee; hence the change. A Board of Missions meeting is scheduled for Tuesday, November 10th; the annual convention of the diocese of New York meets on Wednesday and Thursday of the same week.

## PREACHING ON THE RIALTO.

The Rev. William Wilkinson addressed a gathering of people, said to include more than two hundred theatrical folk, in Times Square one afternoon last week, and was listened to with respect and evident interest.

## CHANGES IN SISTERHOOD OF ST. MARY.

On August 1st the Sisters of St. Mary concluded their annual retreat of four days, which was conducted by the Rev. Father Huntington, O.H.C., the chaplain of the Eastern province of the Community. With few exceptions all the sisters resident in the East were present at the retreat, and there was also a good attendance of sisters belonging to the Western and Southern provinces, the mother houses of which are at Kenosha, Wis., and Sewanee, Tenn., respectively.

At the conclusion of the retreat a meeting of the General Chapter, composed of representatives of the three provinces, was convened at St. Mary's Convent, at which the Rev. S. C. Hughson, O.H.C., was elected Chaplain General. Father Hughson has been associated with the Community of St. Mary for some years, being at present the chaplain of the Southern province, which office he expects to retain.

A new departure which marks a line of development in the Community was the action of the General Chapter in severing the office of Mother General from that of Mother Provincial of the Eastern province. Heretofore the two offices have been held by the same incumbent, but it has been for some time increasingly evident that the expansion of the Community, especially the erection of provinces in other parts of the country, which are centers of Community life in themselves, would require that the Mother Superior General be relieved of the charge of the Eastern section of the work, in order that her full time and energy might be devoted to the development of the general life and work of the Community.

In pursuance of this new policy, on August 3rd a special meeting of the General Chapter was held under the presidency of the Chaplain General, and Sister Catharine was elected Mother Superior General. Sister Catharine is well known among charity workers in New York City, having for many years been the head of St. Mary's Free Hospital for Children, in Thirty-fourth Street. While the senior sister in the Community in point of time, she is a woman in the prime of her powers, and brings to her office the ripe experience and administrative ability necessary for the governance of the seventeen institutions over which the Sisters preside in various parts of the country.

The Chapter of the Eastern province will meet shortly for the election of a Provincial Mother Superior.

## MEMORIAL SERVICE AT TARRYTOWN.

On Sunday, August 2nd, a memorial service was held for Bishop Potter in St. Mark's Church, Tarrytown. The choir sang, as an introit, "As pants the hart," by Spohr, after which the rector began the celebration of the Holy Communion. In his address the rector cited incidents in the life of the great Bishop, showing his influence in the marvellous growth of the Church in New York, his part in many civic reforms, and his

unbounded sympathy with the poor, as well as his untiring efforts for their betterment. The offertory anthem was "O God, Who Hast Prepared," by Roberts. The altar, the Bishop's chair, and the pulpit were draped in purple and black. For the past three years Bishop Potter had shown a keen interest in the parish of St. Mark's, and the rector and the people feel a personal loss in the death of their beloved diocesan.

## THE SUMMER SCHOOL AT OXFORD.

[SPECIAL CORRESPONDENCE.]

KEBLE COLLEGE, OXFORD, July 31, 1908.

**B**Y a happy coincidence, the notable "Keble number" of THE LIVING CHURCH came into the hands of many of the American clergy while they were domiciled within the walls of this splendid memorial of the sainted priest—Keble College, Oxford. They were here to attend the summer course of lectures to clergy, which began on Monday, July 20th, and closed to-day.

The first meeting was one of introduction, at which an address of welcome was delivered by the vice-chancellor of the university, followed by a discourse commemorative of the late Dr. Bigg, by the Rev. Walter Lock, D.D., warden of Keble, who is the controlling spirit and guiding hand of the movement. The address, fittingly called an "appreciation," has appeared in a recent number of the *Church Times*, and has doubtless met the eyes of some of your readers.

The course of lectures was intended to cover such subjects as have engaged the attention of the Society of Sacred Study during the past year, and may be summarized as follows: Three lectures by Dr. Ottley on "The Doctrine of God in the Prophets," two by Dr. Driver on "Some Selected Psalms," and one (illustrated by stereopticon views) on "Recent Excavations in Palestine"; one by Dr. Illingworth, on "Modernism"; four by Dr. Lock, on "The Education of St. Paul"; two by Mr. Turner, on "Textual Criticism of the Greek Testament"; two by Mr. Beneke, on "The Early Christian Apologists"; two by the Rev. Dr. Beeching, Canon of Westminster, on "English Sacred Poetry," and one on "The Religious Teaching of Shakespeare"; four by Principal Goudge of Wells Theological College, on "The Epistle of St. James"; two by Dr. Sanday, on "The Bearing of Recent Criticism on (a) Inspiration, (b) The Divinity of Our Lord"; three by the Rev. Darwell Stone, on "Eucharistic Doctrine and the Canon of the Roman Mass"; and four by Dr. Plummer, on "English Church History in the Eighteenth Century." There were also two conferences: one on Foreign Missions, at which the Archbishop of Calcutta presided, and the other on "Confirmation," at which the principal speaker was the Rev. B. J. Wilson of Portsmouth, and at which there was a free and vigorous interchange of opinion.

There were usually three lectures every day, beginning at 9:45 and closing at 1:15, with intervals of a quarter of an hour between. Dr. Sanday's two lectures were at 5:30 in the afternoon and the conferences at 8:30 in the evening. The whole number of clergy in attendance was 130. Exactly one-fifth of these were Americans, and they represented the dioceses of Maine, Massachusetts, Western Massachusetts, New York, Albany, Central New York, Newark, Maryland, Harrisburg, Ohio, Milwaukee, Missouri, Minnesota, South Carolina, Florida, and the missionary district of Alaska. Morning Prayer was said every day at 7:30, followed by a celebration of the Holy Communion, and Evensong at 7 o'clock. It is quite impossible to convey any idea of the stimulating and uplifting character of these two weeks' contact with such masters of English theological thought. Each one had his peculiar strength, but there was not one lecture that any of us felt we could afford to miss; but of course there were different opinions, according to each man's natural bent or preferences, as to which lecturer gave us the most to carry away and to apply in our work. There was a vast difference, for example, between the clear, cogent reasoning of Dr. Sanday, bringing to us the results of the freshest criticism, and the exquisite literary style of Dr. Beeching. It was not to be expected that Mr. Turner, listing, classifying, comparing, and weighing old manuscripts, could rise to such heights of eloquence as Dr. Plummer in his impartial yet sympathetic review of the eighteenth century. Dr. Illingworth had only time to say enough to make us wish we could have much more. Perhaps the lecturers who combined most distinctly learned exposition with practical application were Dr. Lock and Mr. Goudge. The latter has recently won a reputation for himself by his commentary on the First Epistle to the Corinthians in the West-

[Continued on Page 575.]

## EXPANSION OF CHICAGO HOSPITAL WORK

New Building Added to the Plant of  
St. Luke's Hospital

## VACATIONS OF CLERGY AND CHOIRS

The Living Church News Bureau  
Chicago, August 17, 1908

MUCH interest is centering in the new building which has been added to St. Luke's Hospital and which is now rapidly approaching completion. This large and handsome structure is called the "George Smith Memorial," and is being erected from the large legacy set apart for that purpose by this wealthy and well-known friend of the hospital who was familiarly called "Silent Smith," and who died about two years ago, in New York City. The addition of this building to St. Luke's will make our hospital not only one of the largest in Chicago, but also one of the best equipped. There is good prospect of completing the building by about the 1st of October, and the whole diocese will gladly extend to the management the heartiest congratulations. The superintendent of St. Luke's, Mr. Louis R. Curtis, has established his record as one of the ablest and most efficient hospital officials in the city. The only minor chord in the affairs of this great institution is the sad news that its devoted president, Mr. Leslie Carter, has suffered such loss of health within the past year or more, from an accident, as to be totally unable to attend to any business—his own extensive responsibilities as well as the oversight of the hospital. The deep sympathy of the entire diocese is felt with his kinsfolk and close associates.

The fact that St. Luke's has been thus splendidly supplied with buildings does not at all minimize the responsibility of the diocese for its support as a charitable institution. Every dollar given by parishes, missions, or individuals, every article of linen contributed through its well-organized "Linen Committee," not only will further its general usefulness, but will be as urgently needed as ever to increase the proportion of its free and part-pay treatment. The proportion of free and part-pay patients last year was among the largest in the hospital's history.

## THE TRAINING SCHOOL.

St. Luke's Training School for Nurses is one of the standard institutions of its kind in the Middle West. Hundreds of applicants seek admission every year, and a careful system of entrance tests has resulted in raising the calibre of its average pupil-nurse to an unusually high grade of efficiency. At the recent commencement exercises fifteen young women were graduated, the service being conducted by the chaplain, the Rev. G. D. Wright, while Dr. John E. Owen, the dean of the medical board, conferred the diplomas. The address of the evening, which is called in the hospital the "Annual Benediction," was made by the Rev. Z. B. T. Phillips, rector of Trinity parish. It was one of the most admirable addresses ever given at a St. Luke's commencement. These fifteen young women came not only from Chicago and its suburbs, but from Wisconsin, Montana, and Toronto, as well as from cities in Indiana and other parts of Illinois.

## MISCELLANEOUS.

The Rev. Charles H. Young is spending his vacation in northern Wisconsin, Minnesota, and Omaha, Neb. During his absence, which includes the month of August, Christ Church parish, Woodlawn, is left in charge of the Rev. Charles E. Jones of the diocese of Iowa. The parish choir camped on Paw Paw Lake, Michigan, during part of August. The congregations at the Sunday early celebrations of the Holy Eucharist are unusually large this summer at Christ Church.

The Rev. J. H. Edwards of the Standing Committee of the diocese, rector of the Church of Our Saviour, is spending part of the summer in a cottage at Pewaukee Lake, Wisconsin, and the parish has been left in charge of the Rev. W. E. Morgan, Ph.D., of Peru, Ind. The choir enjoyed a very successful camp at Pine Lake, Indiana, early in July.

The rector of St. Mark's, Chicago, the Rev. Dr. W. W. Wilson, spent the month of July at Green Lake, Wisconsin, the Rev. Geo. S. Todd supplying his parish. The choir of St. Mark's also selected Green Lake for their camping place in July, the auxiliary choir of girls taking their places in the stalls during their absence. There was a large congregation in the pavilion at Green Lake on the Sunday of the camp, the rector preaching at the services both morning and evening.

On the first Sunday in August, the Seventh after Trinity, thanksgiving services were held at St. Barnabas' Church, Chicago, to signalize the final payment of the debt of \$6,000, which was contracted seven years ago when the present building was erected. This structure is intended to be the parish house of the future, but during these seven years the congregation has used the upper story as a church and the lower story as the parish house. The Rev. E. J. Randall, rector, is spending some weeks of August in Michigan, and the choir camped at Lake Marie, Antioch, Ill., during July. The Rev. J. E. Cole of Waverly, Iowa, is the supply during the rector's vacation.

The parish of St. Paul's, Manhattan, which has been in charge of Mr. John Henry Smale, lay reader, for nearly two years, has raised several hundreds of dollars for the purchase of a church bell. This will be a welcome addition to the equipment of this thrifty parish, which was organized fifty-one years ago, and has shown a gratifying increase of strength under Mr. Smale's leadership.

TERTIUS.

CHRIST'S FIRST MEETING WITH ANDREW  
AND JOHN.

BY GEORGE DOWNING SPARKS.

HERE are certain memorable moments in a man's life which stand out clear and distinct from all that has gone before and all that comes after. They are as mountain peaks in the ordinary, level plain of his daily life. They are experiences that he never forgets and that he can always look back to with either pain or joy.

Ruskin's first sight of the Alps was such an experience:

"It was drawing towards sunset when we got up to some garden promenade, west of the town, I believe, and high above the Rhone, so as to command the open country across it to the south and west, when suddenly—behold—beyond! There was no thought in any of us for a moment of their being clouds. They were clear as crystal, sharp on the pure horizon sky, and already tinged with rose by the sinking sun. Infinitely beyond all that we had ever thought or dreamed, the seen walls of Eden could not have been more beautiful to us; nor more awful round heaven the walls of sacred death!"

Although it is vouchsafed to few of us to tell of our memorable experiences in language so striking, yet I am sure all of us have had our red letter days, which not only we never can forget, but back to which we can often trace the beginnings of all our mental and spiritual life.

Such I think must have been the feelings of St. Andrew and St. John as they looked back to their first meeting with Christ.

On a never-to-be-forgotten day, while standing with their teacher, John the Baptist, they had heard him say: pointing to Jesus: "Behold, the Lamb of God." With timid steps they follow Him who was thus designated. "And Jesus turned and beheld them following, and saith unto them, What seek ye?"

"And they said unto Him, Rabbi, which is to say, being interpreted, Master, Where dwellest Thou? He saith unto them, Come and ye shall see. They came therefore and saw where He abode; and they abode with Him that day."

I am sure that St. John at least must have regarded that day as one of the greatest in his life. What was he before but a simple Galilean peasant; now, an Israelite who had met the long expected Messiah. That he had not only talked with, but had slept under the same roof as the Christ: He who was a Priest greater than Aaron, a King grander than David, a Prophet mightier than Moses! No wonder John never forgot the experience, and writing fifty or sixty years afterwards could narrate it so graphically.

The Son of God put this question to His timid inquirers: "What seek ye?"

May the experience which came to St. Andrew and St. John be ours also. They found the Christ, the everlasting Son of the Father. How is it with us? Have we found Him; or are we seeking something else?

COLLEGE CHOIRS, like ordinary church choirs, says the *Western Christian Advocate*, are sometimes guilty of rather startling incongruities. It is related that recently, after a distinguished Hebrew rabbi had finished making a "convocation" address at the University of Cincinnati, the choir and the collegians sang heartily, "Onward, Christian Soldiers!" But perhaps it was a little harder on a subsequent speaker, who, after a speech that he thought specially illuminating, was dumfounded and chagrined when the college boys broke out into "Lead, kindly Light, amid the encircling gloom."

## CHURCH REUNION: A LETTER FROM LORD HALIFAX.

BY VERY REV. HIRAM FRANCIS FAIRBANKS.

[The following paper comes to us from a distinguished Roman Catholic priest in Milwaukee, and is very gladly accorded place in our columns. In order rightly to understand the letters from Lord Halifax and Bishop Nicholson therein contained, it is necessary to recall that both these are of dates prior to the issuance of the Pope's bull on the subject of Anglican Ordinations. Lord Halifax was, at the time his letter was written, very hopeful of a closer bond of unity between the Roman and Anglican communions, to be symbolized, as a first step, by the papal recognition of the validity of Anglican orders, after which attempts should be made to reconcile the divergent positions assumed by the two parties. While it cannot be said that his optimism was largely shared by others, even in the English Church Union, there was a very general willingness to await the outcome. That that outcome was the reverse of what Lord Halifax had hoped for, is, of course, a matter of history. These letters therefore relate to a period when Leo XIII. had not yet determined the position which should be taken at Rome with respect to the question then under consideration; but in the year 1907 the letter of Lord Halifax was returned to him to be corrected for publication and now appears as corrected by him.—EDITOR L. C.]

I HAVE written an extended article on the above subject, but inasmuch as it does not yet seem an opportune time to publish it I have concluded to publish the letter of Lord Halifax on which it is based, and so much of the letter of the late Bishop Nicholson as refers to that of Lord Halifax which I had communicated to him.

Lord Halifax is president of the English Church Union, and in many respects he is the leading layman of the Anglican body in England. The Church Union is an Anglican society, the most important object of whose existence is the reunion of Christendom. I understand that it has a membership of some four thousand clergymen and one hundred thousand laymen.

It does not look for the mere reunion of diverse Christian denominations in a sort of Noah's ark of doctrinal contradictions and religious inconsistencies, but seeks after that true Catholic unity for which our Lord prayed: "That they all may be one, as thou, Father, in Me, and I in Thee; that they also may be one in us, that the world may believe that Thou hast sent Me" (John 17:21), and which He foretold when He said: "There shall be one fold and one shepherd." John 10:16.

Any unity which would not include all the revealed truths of Christ and all the divine covenants of grace in their fulness would be a curse rather than a blessing, and therefore an impossibility.

In the latter part of the year 1895, on account of my earnest desire to assist in this great work of Christian reunion, I entered into correspondence with Lord Halifax. A number of letters passed between us, and I also communicated the contents of these letters to Bishop Nicholson, at that time Anglican Bishop of Milwaukee. One of these letters from Lord Halifax has seemed to me more important than the others, and it is this letter which I shall now publish. As a preliminary I have again written to him and have asked his permission to publish it. This permission he has very kindly granted.

LETTER OF LORD HALIFAX.

"HICKLETON, DONCASTER, Dec. 22, 1895

"REV. AND DEAR SIR:

"I ought to have thanked you long ago for your very kind and interesting letter. It gave me great pleasure to receive it, and though the difficulties in the way of reunion are enormous, and from a human point of view almost insurmountable—what God wills must be possible, and if He calls us to work for it, our duty is plain. If more approached the question in the spirit of your letter, peace would be nearer than unfortunately it seems at present. I think if there was one wish that I should desire granted it would be the prolongation of the life of Leo XIII. Of course there can be no real difficulties as to questions of discipline—the point is, can such explanations be given of disputed matters of doctrine as may make reunion possible without either side being asked to assent to a contradiction of what has been authoritatively taught? It seems to me such explanations are possible, and that many of our differences are really due to misunderstandings. I enclose the copy of a speech I was making the other day at Norwich, which may illustrate what I mean. The *auctoritas ex jure divino*" (the authority by divine right) "of the Holy See we ought, as it seems to me, to acknowledge; indeed I do not know that the Anglican Communion has ever denied it. Its jurisdiction in the sense which is often attached to the word of course we do deny, but on the other hand there is a sense in which I suppose it might be accepted even by the least elastic of the Anglican clergy, and the question would be: is there a point discoverable which would satisfy what the Roman Church

claims as of *Divine right* and by Our Lord's Commission for the Holy See, and yet not contravene principles common both to England and the East; but this is to begin a theological treatise.

"Pray believe how grateful I am to you for writing and how glad I shall be if you will let me know anything which you feel I might usefully do in the interests of peace. I wish some Informal Conferences could be got up between representatives of both sides.

"With all my best wishes for the coming Christmas,

"Believe me very faithfully, yours,

HALIFAX."

In his speech in Norwich, to which Lord Halifax refers, he says:

"It is not compromise that is wanted but explanations on both sides. We do believe that some of the doctrinal differences which separate us from one another are more apparent than real, and the others are the result of misunderstandings which fuller explanations might remove."

I may say right here that I believe the question of jurisdiction to which he refers in his letter and which he himself very probably understands, because he uses the expression "as often attached to the word," can be explained easily to the satisfaction of all by the proper distinction between the *potestas ordinis* and *potestas jurisdictionis*, and then by explaining the different opinions which can lawfully be held in the Church concerning the latter.

I shall publish only so much of Bishop Nicholson's letter as pertains to his opinion of the letter and position of Lord Halifax.

BISHOP NICHOLSON'S LETTER.

MILWAUKEE, January 15, 1896.

"MY DEAR FATHER FAIRBANKS:

"I am very grateful to you. It has been only a pleasure to read Lord Halifax's letter. With his devout endeavors, and with his zeal, I have the deepest sympathy. There is no doubt of the gross evils which come daily from this sad spectacle of a rent and divided Christendom. Nor is there any doubt that the 'kingdoms of this world' will not become completely the 'kingdoms of our God and His Christ' till this happy end shall be gained by the one and united Body of Christ . . . . . For this I have worked, and hoped, and prayed, in all the twenty years of my ministry. It is a noble spectacle, that in our Anglican Communion, Lord Halifax has felt moved to take so heroic a stand, and looking in the right direction. Let us give him our sympathy and our daily prayers; and all others like minded.

Very sincerely your friend,

✠ I. L. NICHOLSON."

## THE SUMMER SCHOOL AT OXFORD.

[Continued from Page 573.]

minster series, and he handled the Epistle of St. James with the same lucidity, freshness, and vigor, and withal in a most charming literary style. Most of us are carrying away copious notes on the lectures, but more valuable even than these will be the memories of face-to-face intercourse with these men. Having heard their voices and come to know some of them, if ever so slightly, it will mean so much more to us as we scan their pages. It is not invidious to particularize the exceeding kindness of Dr. Lock, whose solicitude for our comfort and enjoyment by opening to us the common room at Keble College and securing for us the privileges of the Oxford Union Club House, as well as in many other ways, has made us feel that we were treated like personal guests by a most hospitable host.

And what can one say of the very atmosphere of Oxford—every tower, nay, every stone suggesting perennial antiquity; the glorious vesper services at New and Magdalen Colleges; the lanes and highways and nooks and corners made famous by illustrious men! On Thursday evening we had an informal farewell meeting at which Warden Lock and the painstaking and efficient secretary were present, and at which we tried to let these two men understand how grateful we felt to them. The privilege was graciously accorded to an American of speaking for his trans-Atlantic fellow-students, and we parted with the feeling that our English cousins at the Oxford Summer School were indeed our English brethren.

It may be interesting to note, in closing, that at this meeting Dr. Lock showed us the original MS. of Keble's *Christian Year*. Is it any wonder, after what has been written, that your correspondent finds it difficult to keep his enthusiasm down to the point consistent with the character of a news letter?

G. A. CARSTENSEN.

INSTEAD of finding in our frailty an excuse for falling, let it be a reason to us why we should pray the more earnestly for grace to stand upright.—Keble.

## SOME PRINCIPLES OF CHRISTIAN WORSHIP.

BY SELDEN P. DELANY,

Dean of All Saints' Cathedral, Milwaukee.

### III.—THE HOLY EUCHARIST OR MORNING PRAYER?

**I**F Christ was, as we believe, the incarnate Son of God, the divine Teacher, then He could not have so bungled the work of establishing His Church that it could go wrong immediately after He ascended into heaven. He had promised that He would send the Holy Spirit, the Spirit of truth, to guide the Church into all truth and bring to their remembrance all things He had said unto them. We may naturally infer, therefore, that when the whole Church in Apostolic and subsequent ages agreed on certain doctrines and practices, those doctrines and practices must have had the sanction of our Lord and of the Holy Spirit. If this is not a true principle, it is hard to see how we may ever have any certainty in matters of Christian faith and practice.

If, then, we wish to satisfy ourselves as to what is the ideal form of Christian worship, we cannot do better than study history and see what type of worship prevailed in the earliest Christian communities, immediately following the era of the New Testament. Perhaps the earliest community of this kind of which we have any record was the community pictured for us in the newly discovered document, "The Teaching of the Apostles," which was probably written towards the close of the first century. In chapter 14 we find the following description of their worship: "On the Lord's own day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure. And let no man, having his dispute with his fellow, join in your assembly until they have been reconciled, that your sacrifice may not be defiled; for this sacrifice it is that was spoken of by the Lord: 'In every place and at every time offer Me a pure sacrifice; for I am a great King, saith the Lord, and My Name is wonderful among the nations.'" This passage shows plainly that the Eucharist was the regular Sunday service for worship, and that it was regarded as a sacrifice.

This would count for little if it were the only reference to such a state of things. What do we find from a comparison of all the writers of that early age of Christian history? Let us take as our guide Professor Harnack, the chief authority of our day on early Christian literature. Surely he could not be accused of having a bias toward anything Catholic. In the first volume of his *History of Dogma*, on p. 210, he states his conclusions as follows:

"As regards the Lord's Supper, the most important point is that its celebration (at the close of the first century) became more and more the central point, not only for the worship of the Church, but for its very life as a Church. The form of this celebration, the common meal, made it appear to be a fitting expression of the brotherly unity of the community. The prayers which it included presented themselves as vehicles for bringing before God, in thanksgiving and intercession, everything that affected the community; and the presentation of the elements for the holy ordinance was naturally extended to the offering of gifts for the poor brethren, who in this way received them from the hand of God Himself. In all these respects, however, the holy ordinance appeared as a sacrifice of the community, and indeed, as it was also named Eucharist, a sacrifice of thanksgiving."

He adds in a note:

"The idea of the whole transaction as a sacrifice is plainly found in the *Didache* (*Teaching of the Apostles*), in Ignatius, and above all, in Justin. But even Clement of Rome presupposes it, when he draws a parallel between Bishops and deacons and priests and Levites of the Old Testament, describing as the chief function of the former to offer sacrificial gifts."

I might add that St. Ignatius calls the thank-offering the "Flesh of Christ," and St. Justin sees in the bread the actual Flesh of Christ, though he does not connect it with the idea of sacrifice. It would repay anyone to read all that Harnack says on this important subject. There is not space to quote more in this paper.

The Holy Eucharist, then, in the early Church was regarded as the Christian sacrifice, the chief act of Christian worship. It continued to be the customary service for Sunday worship throughout Christendom until the age of the Reformation. The Reformers attempted to improve on the Lord's service by substituting for it various services of their own making.

This is not true, however, of the Reformers in the Church of England. If we may judge from the results of their work

in the Book of Common Prayer, they continued to regard the Eucharist as the chief act of Sunday worship, at which all the people would be present. This is still the intention of both the English and American Prayer Books. It is only in the celebration of the Eucharist that they give any direction for the preaching of a sermon, and only in that service is it ordered that the notices of fast days and feast days and the banns of matrimony be read to the people. This implies that the Eucharist is the service at which the whole congregation is expected to be present.

It is most extraordinary that Matins or Morning Prayer should have so generally usurped the place of the Eucharist in the churches of the Anglican communion. The years of possession by her Puritan foes have left on the Church no greater blemish. The mind of man could hardly have devised a service more unsuited for general parish worship than our office of Morning Prayer. Made up out of the old Breviary offices of Matins, Prime, and Lauds, it was mainly intended to simplify the recitation of the office for the clergy and religious, and the most pious of the lay folk. It was the Puritan invaders who foisted it upon the people as their chief act of Sunday worship.

Indeed it takes one of a decidedly religious temperament, an expert in spiritual things, to enter into the office of Matins and appreciate its exalted spiritual message. The lessons are mostly too long, and they are surely incomprehensible even to our modern congregations of the ultra-respectable. The canticles of the *Te Deum* and the *Benedicite* are wearisome and meaningless to all but the most devout. There is no action, no emotion, no climax of heavenly vision—nothing but monotony and solemnity and calm, expressed in beautiful but archaic English.

Let me quote some words from an English member of Parliament, Mr. C. F. G. Masterman, who, in a recent volume of striking essays called *In Peril of Change*, has this to say of the unsuitableness of the office of Matins for public worship:

"I have no hesitation in saying that, for the majority of the poor, to-day's services are as incomprehensible as if still performed in the Latin tongue. The central service of the Roman Catholic Church, indeed, with its dramatic and appealing character, is far more intelligible even to the humblest worshipper. The Reformation changes provided the essentials of the Mass in the English Communion service, a service for dignity and beauty quite unparalleled. The monkish matins were never intended for formal parade one day in the week, swollen by elaborate music into intolerable dimension. Anyone concerned with the religious life of the poor will welcome most heartily the increased honor paid to the feast of the Lord's Supper in recent years, and the progress towards its restoration to the central position of the Sunday worship. Such a change alone would, I believe, remove one of the chief obstacles to church attendance."

The Eucharist is undeniably the service for popular worship. The common people love it; children behold with wonder, realizing that some great action is going on; the outsider, the unconverted, the sinner, feel there some tremendous power drawing them towards God. If we only had more faith, and used the Eucharist more in our Sunday worship, the conversion of the multitudes would not be such a slow process. Our Lord said, "I, if I be lifted up from the earth, will draw all men unto Me." In the Eucharist that prediction is wondrously fulfilled. There His death on the Cross is set forth before God and angels and men. Therein is embodied the attractive power of the Cross, the strongest power for the conversion of sinners this world has ever known. How dare we neglect it so, and yet claim to be obedient followers of the Crucified? We have drifted a long way from St. Paul's conviction, "I determined not to know anything among you, save Jesus Christ and Him crucified."

Furthermore, because God whom we worship is infinite, utterly beyond our shallow comprehension, shrouded in mystery, the true form of worship must contain a large element of mystery. That is just what Matins does not contain. It is all in the book, spread out before you, in rational forms of prayer and praise. There is no "beyond" in such worship. But in the Eucharist there is a great core of mystery, in the ineffable Presence of Christ. Around this our feeble words play in a vain effort to express the inexpressible, to materialize spiritual realities.

If I may add a note from my experience as a parish priest, I will say that never have I come so near losing my faith as when I have finished leading a Sunday morning congregation through Morning Prayer and Litany as their chief act of wor-

ship for the day; and never have I felt so near to God and so convinced of the truth of our religion, as when I have come down from the altar, after having led the Lord's people in the worship of the Lord's service on the Lord's Day. I believe that is the experience of all priests who have come to perceive the truth of the Real Presence and the Eucharistic Sacrifice. They have felt the most miserable when they have substituted a monastic office for God's appointed worship for the day; and they have been most happy when they have taken the Lord at His word, and have pleaded the great Sacrifice, in harmony with the best traditions of the Church in all ages of her history.

### "THE WAY BACK."—III.

**I**N his third article in the *Church Times* on "The Way Back" from the Church of Rome to the Church of England, the writer deals with the subject of the Papacy. What caused him, in the first instance, he says, to return to the Anglican side, was his being led by the Modernist controversy, which was then coming to the front, to put away generalities and questions of names and words, and to come to individual definite facts. Applying this method to the Roman claims, he thus disposes of one main argument for the Papacy, that Unity cannot exist without it: "A strong central authority has been actually tried and found wanting. Rome did not as a fact maintain unity even in Western Christendom, leaving the East out of account. If she could not do the work in the past, in spite of her unexampled prestige, the power of her name, and ready acceptance of her Petrine claim, why should it be imagined that she would be more successful in the future? Surely, if the past has any lesson at all it is this, that the arm of flesh will not maintain even a visible unity, whether at Rome, at Byzantium, or at Lambeth, either by a Papacy, an Inquisition, or by means of Privy Council judgments, or any other merely human device." Passing to the Petrine texts in the Gospels, the present writer thinks it is enough to say that the Roman interpretation is left without any facts to support it in the first ages of the Church; indeed, that "individual definite facts," to use Sir W. M. Ramsay's phrase, are diametrically opposed to it. "If our Lord's words to St. Peter establish the Papal supremacy, as His commission to the Twelve establishes the Episcopate—which is the teaching of Leo XIII. in the Encyclical *Satis cognitum* of June 29th, 1896—then that meaning must have been at least as clear to the early Church as the meaning of His commission to the Twelve." On the assumption of "development," the Papacy must have developed at least as soon as the Episcopate, which on any theory was thoroughly established throughout the Church by the middle of the second century. Now, if a complex system like the Episcopate and Presbyterate could develop in two or three generations, is it possible that the all-important headship (according to the Roman claim) which is simple, not complex—could fail to "develop" for three or four centuries or more? Still more, is it possible when subjection to the Roman Pontiff is necessary to salvation, as Boniface VIII. defines in his decree *Unam sanctum*? "Assuredly the martyrs of the early Church must have known what that faith was for which they died. Yet they clearly had no conception that subjection to the Roman Pontiff was necessary for the attainment of Heaven. On the Roman principle the martyrs did not know the conditions of salvation." The theory of development owes its existence to the difficulty of accepting the Roman system caused by the absence of belief in it during the first ages of the Church. The Roman Churchman, in regard to the primitive Church, is compelled to resort to the same device as the Presbyterian. The present writer points out the most instructive fact that for many generations Rome herself never urged that subjection to her headship was a matter of divinely imposed obligation. "The succession of Peter" makes its appearance in the days of St. Cyprian in the middle of the third century. But even then Pope Stephen in his contest with Cyprian apparently founds no claim to jurisdiction upon it. In the days of Pope Leo, two centuries later still, the claim has made its appearance. "Again it is instructive that it can obtain no adhesion outside Italy." In the course of his reference to the famous 28th Canon of Chalcedon—which definitely says that the Fathers gave Rome the Primacy because she was the Imperial City, and raised Constantinople, or "New Rome," to the same level for the same reason—our writer says: "The facts show conclusively, in the writer's opinion, that neither East nor West saw in the canon an enactment that overthrew the Divinely laid foundation of the Church, and rejected the law established by

Christ. Even St. Leo does not say this; and thus even he never dreams of the view of Boniface VIII., nor does he venture to urge his own view of the Roman prerogative, which he well knew carried no weight whatever in the East." The case, therefore, against the Roman claim and in favor of the Anglican contention seemed to the present writer to be irresistible in its cogency. Not only so, but he also considers the modified view of a simple primacy by Divine right, derived from St. Peter, which is held by some Anglican Catholics "to be quite untenable." Although the writer of this series of articles on "The Way Back" now rejects the Roman claims, he cannot join anyone in calumniating or reviling the Church of Rome. "She was kind to him, and he hopes he will never be wanting in respect and gratitude to her."

### "STRANGERS."

BY STELLA PAUL CRAIG.

**O**H, yes, strangers yet!" Walking side by side daily, perhaps for years; living together the everyday, work-a-day life; meeting, separating again; the daily round of toil drawing us more or less closely together; uniting us more or less firmly in the bonds of human fellowship—perhaps friendship—yet still, strangers.

How little the human heart knows of the inner life of those with whom it daily comes in contact—the aims and aspirations; the yearnings and longings for higher, nobler, better living; the great sorrows and the bitter disappointments; the endless strivings after the unattainable—human perfection. Strangers in a strange land; "in the world, but not of it"; each heart bearing its own sorrows, drinking its own cup of bitterness to the dregs.

Ah, friend, life is deep, earnest, full of undercurrents for good or evil, and discouragement stands ever ready to draw the wavering, the uncertain, away from the goal. Just a word, just a small act of hospitality, may end the fight and send the struggling soul down the stream to destruction. So slight a thing will sometimes turn the current and change the whole course of a man's life. Don't be the one to speak that word, to do that act.

Human souls are starving all about us for a little encouragement, a little help, a heart-to-heart talk, some kindly advice, a word of sincere friendship, or perhaps just a cordial nod and smile of recognition and appreciation. And oh, how great the yearning for companionship, for love, for friendship and help!

Can we afford to stand aloof in our self-sufficiency, or, completely absorbed in our own pursuits, allow our fellow-voyagers to either go down in the maelstrom of human misery, or enter the golden gate of Paradise, alone, unassisted in the slightest degree by our efforts—the result of the voyage, a matter of the utmost indifference to us?

To attain everlasting salvation—yes, that is the aim of the Christian; but Christianity is not grounded in selfishness. Its tenets and commands, more forcibly than those of any other religion the world has ever known, teach the universal brotherhood of man; the beauty of living for others; the depth of love that should unite the whole human race into one great family. "Love thy neighbor as thyself!"

Remember that human hearts are very sensitive, and possibly just a careless or indifferent glance, the thoughtless word or act, may add its sting to the already overwhelming grief of some sorrowing brother, causing him to break down completely, while the warm, cordial greeting would have lightened the load, through the bond of sympathy, easing the burden and giving the bearer fresh hope and courage.

"Know thyself!" Yes, but know thy friends and fellow-men, also. Help. Assist wherever and whenever you can. It is the crying need of the hour. The appeal goes forth from all quarters of the globe, and opportunities present themselves every hour in the day, to help someone, in some way.

Can we not forget ourselves long enough to study humanity; to know something of the inner life of those about us; to recognize the aims, the hopes and ambitions of our associates, to answer the mute appeal for help? Must we go through life, surrounded on all sides by our fellow-men, acquaintances—friends, perhaps—yet still, strangers?

The person we hold in such small esteem to-day may some day be the great artist, the inventor—may hold one of the many exalted positions that are open to mankind as a result of effort, or merit, or both. Can we not in some way assist him to attain his goal? Can we not give him, at least, encouragement, sympathy; take a kindly interest in his endeavors?

## UNITY AND COMITY—AN EPISCOPAL CORRESPONDENCE.

[FROM A LAYMAN TO A BISHOP.]

**M**Y dear Bishop:—May I express to you my hearty appreciation of your kind remembrance of me in sending a copy of the charge to your Convention? I shall hope for a chance to look over it again and refresh my memory. I read the newspaper reports which you were kind enough to send me before. I am sorry to think that you and those who sympathize with what seems to many of us your extreme views, have not more of what I understand our Lord to have meant when He said: 'He that is not against us, is *with us*.' I cannot myself believe but that if our Lord or any of the twelve apostles were now here they would promptly and definitely commend and approve of the Presbyterian and most other bodies of Christians as those who are putting in command in Spirit and in Truth—"Do this in remembrance of Me."

"I am, very respectfully yours,

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[FROM BISHOP TO LAYMAN.]

"My dear Friend:—You and others seem to think my views extreme views. I look upon myself as a conservative Churchman, broad in the basis of my faith, and liberal towards all who call themselves Christians. Believing our Lord to be a divine Teacher, who must have known what the results of His teaching would be, I believe that what the whole Church from the beginning universally held must have been so intended by Him. For He could not have been a Teacher sent by God who would have so badly taught His doctrine as to lead the greater part of His disciples into error concerning them. The universal consent proves what His teaching was. This universal consent I find formally stated in the Ecumenical Councils, in the Creeds, the Liturgies of the Church, and in the common consciousness of the members of the Apostolic Church. What cannot be so certified by God's Word and the common belief, I regard to be matters of pious opinion upon which Christians may differ. This is a broad and impregnable ground of the Faith, and keeps one from being blown about by every wind of vain doctrine.

"You refer me to our Lord's statement in St. Luke 9: 50. The stranger of whom our Lord said 'Forbid him not,' was in no case like the Presbyterian or the Sectarian. He was either one of St. John Baptist's disciples or was one of the Seventy. Anyway, he was working a miracle in casting out devils in the name of Christ. He was thus doing his duty in that stage of discipleship in which he was called to be; and as our Lord said, 'He that is not against us is for us,' he was helping in his place and at that time to prepare for the Kingdom which was to come. You make a mistake by not quoting correctly our Lord's words. Christ does not say, as you quote, 'He that is not against us is *with us*'; He said that in that preparatory stage of the Kingdom, this disciple, in working a miracle in Christ's name, was *for us*; *i. e.*, on our side.

"Also it is to be observed that until the Apostolic College was formed by the gift of the Holy Ghost at Pentecost, the Apostles had no authority to forbid the teaching of John's disciples, or any other; certainly not those who were working miracles in the name of Christ. So there are these distinctions between the Presbyterians and the other sectarians, and this disciple. The Christian ministry and the Church had not then been established. This disciple had not separated himself from it, for it had not been formed.

"Again, he was not teaching anything contrary to the apostles' doctrine. He was neither a maker of schism or a preacher of heresy. The sectarians of our day have separated themselves from the Church. They have helped to rend the body of the Church in twain. They either omit to teach the Apostolic doctrines, or in some cases deny them. Such fruits of the Spirit as are seen accompanying their imperfect proclamation of the Gospel are only a testimony of the goodness of God, who will not suffer His Word, however imperfectly declared, to be in vain.

"Again, these sectarians do not in spirit and in truth obey Christ's command, 'Do this in remembrance of Me.' For that command was here given to the apostles only; not to lay folks, men or women. The word 'do,' according to scholars, when used in a liturgical sense, means 'offer.' The apostles were commanded to offer or make a memorial before God of Christ's

death. As St. Paul said, 'We do show forth Christ's death until He come.' Communion is an entirely different thing from the offering of sacrifice. Now as the sectarians have no priesthood and do not believe in the Eucharistic Sacrifice, they do not keep Christ's command.

"You may not agree with me, but let me say that the Church was going on peaceably before the Richmond Convention when the disturbing 19th canon amendment was passed. Those who voted for it seemed to care more for popularity with the sects and the world than they were influenced by love towards their fellow Churchmen and a desire to keep the unity of the Church. I do not believe that the canon really means an open pulpit; if it did, I should feel that the Church had broken her faith with me. She held out herself to be a portion of the Apostolic Church, possessed of the Apostolic Succession, and upon which inducement I gave up my whole life to her service. I could not have entered her ministry if this was not so. I do not believe our beloved Church is to play the part of a harlot, seducing men into her house to make them victims of heresy. I believe she will prove a true and loyal mother to her children. Believing this, I think the duty of all conservative Churchmen, high, low, and broad, is, first, to work for union and peace among ourselves, by repealing this disturbing amendment.

"With my sincere and kind regards,

"Yours very faithfully,

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## A WARNING.

BY MARIE J. BOIS.

**A**CLEVER and true definition is the following: "Experience is the name a man gives to his mistakes." And because the mistake has been mine, bringing with it its bitter-sweet experience (bitter at first; sweet indeed afterward), may I be allowed to sound a note of warning to all who have suffered: physically I mean, for mental and spiritual sufferings are not the ones here alluded to.

An acquaintance of mine, who has undergone a slight operation, called the other day; and, from beginning to end, the story with very harrowing details was related to me. An unwise doctor had supplied her with every phase of the operation of which she, being under the influence of anesthetics, would otherwise have blissfully been unconscious. She was but two weeks in the hands of the doctors, yet she has stored up enough depressing influence to last her quite awhile. And when she was gone, I thought of how unconsciously I, too, emerging from the depths of suffering and humiliation, with the horror of its darkness still clinging to me, must have sent forth this depressing influence on those around me.

None of us lives to ourselves; whether we are aware of it or not, we are influencing those with whom we live. Have we the right to sadden their lives in trying to enlist their sympathy by the story of all we have gone through? To some this may sound cold and unsympathetic; yet it is not meant so. God alone knows what true sympathy did for me. He alone knows the depths of my thankfulness when I think of the "God-given friend" and of the "God-given Father" He sent me in the hour of my greatest need, both material and spiritual, but He has taught me to pray: "Set a watch before my lips."

Not of the sadness of these days, not of the intensity of the suffering, will I speak now; but of the mighty deliverance granted, of the infinite mercy shown, of the wondrous love which sent its creature through the fiery trial, and waited patiently while it was being purified of its dross—"And the vessel that he made of clay was marred in the hands of the Potter. And he made it again another vessel as seemed good to the Potter to make it."

And so, when we rise from a bed of sickness, let us ask Him to set a watch before our lips, until we have learnt to praise Him for His goodness in preserving us. And then—ah, then! when the lesson is learnt—how can we help praising Him?

THE SITUATION that has not its Duty, its Ideal, was never yet occupied by man. Yes, here in this miserable, despicable Actual, wherein thou even now standest—here or nowhere is thy Ideal! Work it out therefrom! . . . The Ideal is in thyself, the impediment, too, is in thyself!—T. Carlyle.

## THE SENSITIVE PLANT PARSON.

BY A PARSON.

**D**IVINITY students and young curates are in more or less danger of being spoiled. Indiscreet women assume that a parson's feelings must always be handled with care; if a skeptic, an evil liver, or an impudent boy says something that might give pain to the Rev. Mr. So-and-So, the incident is talked over and magnified until there is serious risk that the youth will fancy himself a martyr.

Undoubtedly a rough word may bruise or a sharp one may cut, and those who speak cruel words must answer for them. But is it wise to pet a man who has been vexed? Ought sympathetic women to keep a man in his first childhood until nature consigns him to the second? The average clergyman of to-day is not likely to be stoned or sawn asunder; he will not have to walk about in sheep skins and goat skins; he will not have to conceal himself in deserts and mountains and in dens and caves of the earth. Granting all that is justly said of the heroism of faithful pastors and missionaries, they do not encounter as many perils as soldiers, sailors, iron-workers, coal miners, and express messengers. Holy men risk their lives in pestilence, but physicians, nurses, and undertakers, many of them without the faith that is the evidence of things unseen, are constantly in the presence of disease and death. The readiness with which insurance companies issue policies to clergymen indicates that the calling is not specially hazardous. It is not probable that the men to be ordained this year will resist unto blood, striving against sin.

If, then, a lapsed communicant says a few unkind words, or a scurrilous newspaper prints an offensive paragraph, ought the ordained servant of One who was despised and rejected of men to weep over this? Ought a man who has been told to daily read and weigh the Scriptures to make an outcry over this light affliction which is but for a moment? The New Testament would teach us to be shepherds, and the shepherd is not always coaxed and flattered by the lord who owns the sheep. "Fishers of men"—well, does not the fisherman who makes a blundering cast or who tears a net, hear of his error? Servants are told of their faults and mistakes. A vain, hypersensitive young seminarian, who chafes under just censure and pouts over a passing incivility may not think of himself as one who, after ploughing or feeding cattle, must come into the house and wait on others before he can gratify his own hunger and thirst. This is not the picture of pastoral life that a self-conceited deacon would paint, certainly not the ideal of the good-natured mothers in Israel who spoil their nursling; but this is the picture drawn by our Lord, by One who bade us, after we have done all that is commanded, still count ourselves unprofitable servants.

It may be that the young men to be ordained in 1908 never desired to be shepherds, fishermen, house servants, or laborers in vineyards. Their habits and thoughts are American, not Palestinian; they live, not in a pastoral region, but in a country of innumerable industries. Yet the changes of industry do not affect the fact that Holy Scripture always bids us to compare ourselves to those who do hard work and bear blunt criticism. If the young seminarian were to go into commerce, every blunder would be called to his attention. Should he become a travelling salesman he might receive letters not soothing to his feelings. The routine of an office includes more reprimands than promotions. How much sharp rebuke must a boy swallow before he can win the honors of West Point or Annapolis! The sensitive-plant type does not flourish in newspaper offices. The path of politics shows thorns outnumbering roses in a ratio decidedly greater than sixteen to one. It might be well for the young clergyman who lies awake because of an uncivil speech to tell his troubles to a vestryman who was formerly an insurance agent; but it would not be advisable for the vestryman to quote with strict literalness what insurance agents sometimes hear.

It is likely that every clergyman has old schoolmates who are now engaged in the practice of medicine or of law. The peevish patient tries the nerves of Medicus; and the surgeon may have to work while profanity and obscenity ring in his ears. Gross insults, vile language, indescribable filth, such as the clergy rarely hear is common in hospitals and dispensaries. The lawyer has far more to endure than his surpliced friend. As a rule the people who insult a clergyman are coarse, low-bred creatures, whose abuse is no discredit. The lawyer has

to face the taunts, the sneers, the mockery of older and more experienced lawyers than himself. He has to stand all this as cheerfully as the schoolboy endures the kicks at football or as the pugilist endures the blows of the ring. Next summer, perhaps, a hundred young parsons, as they swing in hammocks, will tell their feminine admirers how their feelings have been wounded. Could these men have stood a small fraction of what Daniel Webster and Edwin M. Stanton, or Samuel J. Tilden and Roscoe Conkling, or Rufus Choate and Benjamin Butler endured in their legal probation?

Young girls, petted and spoiled at home, become village school teachers. The impudent child, the irritable parent, and the ignorant trustee form a combination at which a kindly heart melts. No one who reflects on this fearful trio wonders that young schoolmistresses so readily take the chances of matrimony, and yet a number of girls endure the urchins, the parents, and the school-board with a heroism that is sublime. We suspect that every parson who bemoans his lacerated feelings might find among the young girls of his parish a teacher, a type-writer, a nurse, a sales-girl, or a factory worker who has endured fifty times as many unkind speeches as he has ever heard. What young and sensitive girls do endure is enough to give one midnight horrors. Think of the gentle, nervous girl, who is stenographer to a hot-tempered snob! Think of the choir singer who means every word she utters on Sunday and who on Monday stands in a factory and hears profanity from morning till night! Think of the nursery governess and what she endures from children who, if their father was not wealthy, would undoubtedly be sent to a reform school! A few reflections of this kind might induce several of the younger clergy to re-read the advice to endure hardness as a good soldier of Jesus Christ.

Mockery and insult were borne by Him whose commission we bear, and the servant is not greater than his Lord. A certain amount of opposition, a certain amount of censure, just or unjust, will fall to the share of everyone who leads a strenuous life, and no other life is worth leading. If the censure is deserved, it may teach us to avoid a repetition of our fault. If it is undeserved, it may teach us to control our tempers. The men who have led armies and ruled in the state, who have been masters in commerce and princes in science, the captains of industry and the foremost in literature did not sulk and weep over harsh criticisms but pressed onward to their goals. May not as much be asked of those who have sworn to look to the prize of their high calling, and who have declared that they hope for a crown of glory that fadeth not away?

## THE LANGUAGE OF COURTESY AND OF INTELLIGENCE.

Don't speak of the clergy as "preachers." Refer to them as clergy, clergymen, priests, or ministers. They are preachers for only fifteen or twenty minutes at a time—namely, when they are preaching. But they are priests, clergymen, ministers, all the time.

But then, again, don't use the word "rector" as the equivalent of clergyman, as in the sentence, "I have known a good many Episcopal rectors." All clergymen are not rectors. Some are curates, some missionaries, some teachers, some chaplains, etc. This is a very common mistake with uninstructed persons who want to be polite or complimentary to the clergy and think the word clergyman or minister, because applied to preachers and religious teachers in other communions, not quite correct or dignified enough for the Church clergy. But this is a mistake.

So is it to use the word Reverend as a title of term of address. Reverend is not a noun, but an adjective; not a title to which any one has a right, but an epithet of respect, fixed by custom, implying that a minister of religion is worthy of reverence, or high respect. The word Reverend is on precisely the same footing as Honorable, applied to governors, judges, congressmen, etc. No one ever says, "Good morning, Honorable." It is just as bad form to say "Good morning, Reverend." Don't do it. Say "Good morning, Mr. ———," or Father. Bishop, colonel, judge, doctor, etc., are titles; they are nouns; they should be used in addressing or speaking of the persons to whom they belong. Not so the words Reverend and Honorable. They are to be used not in speaking to, but in speaking of, the person to whom they apply; and always with the word "the" before them; as, the Rev. John Jones, the Hon. Peter Stirling.

Finally, that reminds us that it is never correct to connect the word "reverend" with a surname without something between. You can say correctly the Rev. John Jones, the Rev. J. Jones, the Rev. Mr. Jones, the Rev. Dr. Jones, the Rev. Prof. Jones, the Rev. Rabbi Jones, the Rev. Father Jones, but never the Rev. Jones. It is a vulgarity which grates upon the ears of the clergy every day in the year.—*Exchange*.

## "THE PLACE AND FUNCTION OF MUSIC IN WORSHIP."

By R. G. ROSCAMP, D.D.

IT is fortunately not necessary in these days to open a discussion on Church music with an apology for the employment of art in the worship of the Christian sanctuary. The practical use of music in worship was that it stirred and uplifted our mental and emotional being, and excelled all other arts in its capacity for influencing us in that way.

Music, in the worship of the sanctuary, served not only to influence; but to reveal and interpret. It stirred our minds and emotions so that we were inclined for the contemplation of holy things; it helped to elicit the purer and noble feelings latent within us; it cleared away the world's cobwebs from the windows of the soul; it led us, in a word, to the summit of the "Delectable mountains," whence we might catch a glimpse of the "Celestial City." We have been told that the supreme interest attaching to music was due to the fact that it was yet a living and developing art among us, which had a great future in prospect. They might hope that the future had much in store for them, and that sacred music, as applied to the worship of the Church, was still a subject full of undeveloped possibilities.

But now, to descend from the vague and general to the definite and particular, let us try and see what possibilities were in sight and attainable, in view of the present conditions of public worship.

In the first place, it would not do to assume that all good Christian people were musical, or that they were capable of appreciating music of other than a very simple and tuneful kind. Every church in which anthems and services were sung had its due percentage of worshippers who listened to those luxuries with, as Tennyson puts it, "If any calm, a calm despair." Now if such worshippers were in a large majority, it would be wrong, no doubt, to travel beyond the narrow limits of the simplest hymns and chants. It would be doing a gross injustice to the musical taste and wishes of the people if that were the case. Good and well rendered music, if not too elaborate or too long, is very generally appreciated; and to measure the standard of public opinion by the views and wishes of those less cultured is to gauge the tastes of the many by the prejudice of the few.

It is still necessary, too, to protest against the common assumption that every choral part of the Church service must needs be sung by every member of the congregation. Let it be borne in mind that divine worship is fundamentally a thing of the heart. Its watchword is "*Sursum Corda*," and its onward expression in action, speech, or singing should be determined or limited and regulated by such consideration for the common good as are implied in the idea of public worship. We might decline to believe that an utterly unmusical person is justified in raising his voice above all others on the questionable ground that the angels liked to hear his voice because his heart was in the right place.

The "Prayer Book Rubric," which spoke of anthem in "places where they sing," was significant. It seemed to suggest that where good music was possible it should not be banished from the service of God; but it should be harmonious—helpful, and spiritual. What usually pained and offended people was not good music, but unsuitable music, or suitable music badly rendered.

In most large town churches, and in some villages, good music and not too ornate accorded best with the genius of Anglican worship and proved most attractive to the majority of the people. Nevertheless, in all parish churches the congregational element ought to be fully maintained. This was possible even in cases where an anthem was sung, and where service settings, rather than chants, were used for the canticles. It is always desirable that the psalms and *Venite* should be sung to chants in which all can join—chants without high reciting notes. As a matter of fact, there are comparatively few parish churches in which, if the *Te Deum* is sung to a service setting, a chant is not used by way of compensation for the *Benedictus*.

There are three principles of general application which we would venture to suggest on "The Place and Function of Music in Worship."

*First*.—"Let us use *the best talent*—and all the talent they could in the worship in the Church." If there is a place on God's footstool where the best should be given it is in worship-

ping the Lord our Maker. *The sweetest—the truest—the noblest* of all that is in us should be given in the worship of God.

*Second*.—The importance of selecting suitable music. By suitable we mean suitable to the resources of the choir and the wants of the congregation. The charm of good hymn-singing was its simplicity, together with the suitable note of feeling, which is not so much a question of pianos and fortes as of that sensitiveness to the beauty of the words, which is the first requisite in the rendering of a hymn.

*Third*.—All possible means should be taken to create a living bond of sympathy between choir, congregation, and clergy. In the worship of the sanctuary we should be prepared to give and take, and to bear one another's burdens. Above all, public worship should be regarded not as a religious pastime, but as a serious business, calling for all the loving thought, and care, and enthusiasm that we can bestow upon it. It is unquestionably true that the clergy and the laity need education with respect to the musical part of the Church service, just as they need it with respect to the theological and historical part. There are four legitimate purposes for which music may be employed in connection with Church services. First, as a means of attracting outsiders to the service; second, as a means of instilling spiritual truth; third, as a means of elevating and cultivating the people; fourth, as an act of devout worship.

"Music," says Thomas Carlyle, "is a kind of inarticulate, unfathomable speech, which leads us to the edge of the Infinite, and lets us for a moment gaze into it." "Music," says Plato, "is a moral law. It gives a soul to the universe; it gives wings to the mind, flight to the imagination, a charm to sadness, and life to everything. It is the essence of order, and leads to all that is good, just, and beautiful, of which it is the invisible and eternal form."

## AS OTHERS SEE US.

By MARIE J. BOIS.

A VERY amusing thing took place in our school the other day, brimful of fun and clever hits, and though many a shaft went straight home, the whole performance was too good-natured for anyone to take objection to it.

The mid-year examinations having taken place with the usual amount of despair and groaning, as well as the usual remarks that "teachers have it easy," for "it certainly is easier to teach than to learn," one of the young teachers, a clever college woman, proposed to the girls an entertainment where they should be the teachers, and the teachers would take the pupils' place. The idea was hailed with rapture: "Now, we will give it to you; just wait," they exclaimed, and, giggling and chuckling over the prospect of having their strict teachers in their power for a whole evening, the girls immediately started to get ready for it with many a mysterious threat. The evening came. At dinner, already, the game of "*Vice-versa*" began, and the teachers, seizing their opportunity, acted "their part" to perfection. Every table blunder ever perpetrated in the dining-room were made by the "new pupils"; every objection ever brought up to being taught better manners was at their tongues' end. Already then, the girls began to perceive that they had a white elephant on their hands; yet they, too, acted their part splendidly, and teachers' favorite expressions or mannerisms were not forgotten by them. How well, too, they knew what was the proper thing to do, how quick they were in detecting the slightest mistake. Then came the classes, and though the girls could not help laughing over the clever acting, it soon dawned upon them that the joke was not on the teachers. When the new "English teacher" used an incorrect expression and saw her "class" giggling over it; when the "calisthenic teacher" heard the old-time excuses as to being too tired to stand up; when attitude, objections, excuses were held up to them as in a faithful mirror or photograph; when they realized that it takes more than having a book in your hand and asking questions to prove one's self a teacher, one of them exclaimed as she rose from the longed-for teacher's place: "I am glad I am not a teacher!"

Amusing as the performance was, it contained many a good lesson, for it certainly was an illustration of the saying: *Castigat ridendo mores*.

As others see us. How bitter, and yet how wholesome it might be for us, dear reader, to see ourselves as others see us.

THE NEARER you come into relation with a person, the more necessary do tact and courtesy become.—O. W. Holmes.

## VACATION CONFERENCE OF THE SEABURY SOCIETY.

THE outing for Churchmen, arranged by the Seabury Society of New York and held at Kent, Conn., during the first nine days of August, was quite as successful in its way as was the Conference for Churchwomen, held at Poughkeepsie in July. Men were present from twenty-one cities. It was an invitation outing, the aim being to secure the attendance of leaders from principal cities from Boston west to Detroit and Toledo and south to Richmond. A committee of twelve was named, representing as many cities, to see that there shall be a large attendance at a similar outing to be held next year, and eventually to secure a permanent home for this form of Church missionary work; if need be, the purchase of a site and the erection of buildings. It was voted to continue the outing next year a fortnight instead of a week. Men departing for their homes declared it to have been the most enjoyable vacation of their whole lives.

and received some worth-while suggestions. The Laymen's Union explained that it stands for the high aim of trying to teach laymen to go to the missionary causes of the Church without waiting for officers of those causes to come to them with appeals. The Rev. Dr. Lloyd commended this ideal in no stinted terms, saying the inauguration of a movement seeking to bring this ideal to pass marks an epoch in the missionary history of the Church. It was decided to name a committee to present to the officers of the new Missionary Councils of the several Departments the plan of holding no missionary meetings by the Councils, but appealing to the men in all principal cities of the respective Departments to arrange and hold annual missionary conferences in their several cities, doing so each spring if their diocesan conventions meet in the autumn, and each autumn if said conventions meet in the spring. It was decided to send one man, two men if possible, to the laymen of the principal cities to tell them what Laymen's Leagues and Seabury Societies are doing. Invitations to do so are already more numerous than can be responded to, even if two men become



A GROUP REPRESENTING FIFTEEN CITIES AT THE KENT CONFERENCE.

Fathers Officer and Sill of the Order of the Holy Cross were, by invitation, in charge of the spiritual work, and that work was kept well in advance of all other features. There was no mistaking the fact that it was a gathering of Churchmen, who were at all times made to feel that work for missions must rest on a spiritual foundation. Father Officer gave six lectures on the Bible—four on the temptations in the wilderness and four on the Gospel of St. Matthew as a whole. There were intercessions daily at 12 o'clock, and each night at 9, in the chapel, there were prayers and hymns. On Sunday one of the preachers in St. Andrew's Church, Kent, was the Rev. Robert N. Meade, chaplain of the Laymen's League of Pittsburgh. Men of the outing provided the choir. At sunset on both Sundays there were out-of-door services on St. Andrew's lawn, attended by village people, on one occasion the number present being the largest ever to come out to a Sunday night service at St. Andrew's.

The practical side was represented by conferences with the general and educational secretaries of the Board of Missions, and officers of the Church Laymen's Union and Seabury Societies and Laymen's Leagues. The Rev. Dr. Lloyd urged laymen to take hold of the active work of missions at home. He believed that Bishops and other clergy will everywhere welcome initiative of earnest men, such as, he said, he knew the Church to possess in increasing numbers. The Rev. Everett P. Smith discussed literature that will be likely to be read by busy men,

available. Several invitations were received during the outing; one of them from the new St. Philip Society of Syracuse, which plans a missionary meeting early in October. A periodical bulletin, to be issued at least four times a year, was voted, the same to be called "Men and Missions." The committee on the outing next year consists of men from Hartford, New Haven, Waterbury, Bridgeport, New York, Paterson, Philadelphia, Pittsburgh, Rochester, Norfolk, Mt. Vernon, N. Y., and Mt. Vernon, Ohio. To finance the various undertakings for the year to begin in November it was reported that \$3,500 has been secured. The sum of \$2,000 was pledged by the New York men, and men of various other cities returned home promising to see what they could do toward another \$2,000, making \$7,500 in all.

The outing features of the Kent meeting consisted of field day sports, into which the men entered heartily, the day closing with a ball game between a combination of Kent School and Conference on one side and Kent Village on the other. The combination lost, but that fact did not spoil the fun. There were daily baths in the river, boating, mountain climbing, and tennis. The weather was ideal throughout, and while comparing methods the men made friendships that will last as long as there are missions and outings. One man brought his violin, several were fine tenors, and it may readily be seen that there was nothing lacking on the recreative side of the outing. The Seabury Society of New York, which had charge at Kent, as

well as at Poughkeepsie, announced at the end of the Kent meeting that receipts had been sufficient to meet all expenses, and that about \$100 remained. Rates for entertainment were a fifth less than at other summer conferences. The Society also stated that it will be necessary to provide larger accommodations as early as possible, especially for the Seabury meeting, and that if supported, it is willing to undertake the task of providing a permanent location, with conveniences such as are provided at similar resorts elsewhere. It was voted both at Poughkeepsie and at Kent that the mountains are preferable to the seashore, and that a location not far from the Hudson river ought to be sought, as support comes largely from New England, New York, and Philadelphia. Men at Kent from west of the Alleghenies said they ought to provide a second summer conference for Church workers of Ohio and Michigan, after the eastern one shall have showed the way.

Using borrowed buildings and keeping out of debt, the New York Society has now demonstrated that Church workers will attend a Church Conference in summer, and that very valuable results accrue to the Church's missionary work because they do.

in America which form a basis for the positive wrong-doing of men who are corrupt."

Turning to the realm of religious belief, with its atmosphere of serenity and non-combativeness which he found here, and contrasting it with what he knows of conditions in Europe, he was at first delighted. But longer study of the matter has led him to ask: "What if the American is genial simply because he is latitudinarian, is liberal only because he is not intense, and is tolerant of the convictions of others merely because theirs are not deep and his are no deeper than theirs?"

A man of peace, this observer is not a "peace at any price" man, even in theology and religion, and so he adds: "Sometimes I have found myself wishing that American pruning hooks were turned into swords. The dull level of caution and kindness seen everywhere except in commerce, the soft diplomacies and compromises, the hard pursuit of material things, and the easy abandonment of facts and rights by which a people must live or die, these have seemed to me the most ominous spectacle of American life."

There are vital issues dividing men and parties in this country to-day, dividing also men within parties. How are they met? By square debate, plain speech, triumph of argument over argument, fact over fact, and then acquiescence of the minority in the decision



KENT CONFERENCE. DR. LLOYD SPEAKING ON "MEN AND MISSIONS."

### THE NATIONAL FAILING.

Wendell Phillips, who had the great civic virtue of courage, and of saying what he thought, once pointed out that entire equality and freedom in government and social structure "almost invariably tend to make the individual subside into the mass and lose identity in the general whole." In which case public opinion becomes not only omnipotent, but also omnipresent, and the result is "that, instead of being a mass of individuals, each one fearlessly blurting out his own convictions," the nation becomes, as he said the United States then was, compared with other nations, "a mass of cowards." "More than all other peoples," he added, "we are afraid of each other."

It was this same combination of "extraordinary mutual respect and kindness" and "deficiency of moral independence" that Harriet Martineau noted when in this country in 1837. De Tocqueville also saw it, and Charles Follen commented upon it in contrast with the spirit of the Germany he had fled from to find greater liberty. Emerson and Channing, in their day, admitted the charge as justly resting against their countrymen. Now it recurs again in the letters of "An Occasional Observer" which are appearing in the *London Times*, and which are based on a year's study of us by a man of much insight, whose observation has been international in scope and which includes Russia and Asia as well as Europe.

When this critic first came here, the aspects of the national life he now questions he then was tempted to admire. Absence of open strife seemed admirable to one who had known the inside of Russian life as few men do. But as he studied our political life, especially in our cities, he came to see that, "while all are willing to be saved, few are willing to work out their own salvation. It is not the honesty, it is the moral courage of Americans in which it is difficult to believe. The corrupt minority prevails because the majority weakly shrinks from the strain and stress, the toil and turmoil, the opprobrium and the slander, and the prolonged endurance of these, which is the price that must be paid for the reform which is desired." And then he adds: "It is the negative failings of the honest men

of the majority because based on a victory in rational conflict? Not at all. Within parties and between parties the policy is to adjust, reduce friction to a minimum, bring about results through manipulation; and the electors will go to the polls next fall with nebulous notions as to principles and vague sentiment controlling their choice as to men.—*Boston Herald*.

"THE FAULT is in the chimney," said the expert who had come to see what was wrong with the kitchen range. "A stove has, of course, no draught in itself; it is only its connection with the flue that makes the fire burn and the smoke ascend, and the higher the chimney the stronger the draught. At shops and foundries, where fierce fires are needed, they run their stacks up to a great height. Your stove clogs and chokes and smokes because your chimney is too low. You must build higher." His words reminded us of other fires that burn low and choke too easily: of love and aspiration so often clogged by life's daily worry and fret; of faith that only smoulders instead of flaming bright and bearing away the petty troubles and worries which seek to smother it; of hearts and lives that grow cold and dull because their upreach is not high enough. The upward drawing is not strong enough to give vigor to the flame and to whirl away the refuse. We must build higher.—*Wellspring*.

GO ON WORKING and praying, praying and working, for Christ's sake, whether men praise you or no, whether or no you have the comfort in your work which you might reasonably wish to have. What are all these, and a thousand more such encouragements, in comparison of the one great and firm purpose, deeply fixed in the bottom of a man's heart, to go with the Lord wherever He summons you, and never to go where He has not promised to be: to measure all men and all things by this one rule, are they such as to please Christ or to displease Him? and lastly to obey, without shrinking or flinching, whatever He clearly commands you, though it may sometimes seem to do violence to your human reason or human feeling.—*Keble*.



BISHOPS ASSEMBLED FOR THE LAMBETH CONFERENCE IN THE LIBRARY OF LAMBETH PALACE.

### WHY HE PREACHED THE CHURCH.

THE rector of a church in the diocese of Los Angeles recently received the following letter from a visitor at his church, and the editor feels that the answer may do good, and so publishes both.

DEAR SIR:—Ever since my Sunday at —— I have wished so much to write you, especially perhaps because I am so regretful to know that "Authority," "The Church," "Apostolic Succession," and other themes now so much preached, should be the burden of your sermons, whereas it is not possible to win souls with any other theme than the showing of the Lord Jesus Christ as He said, "And I, if I be lifted up, will draw all men unto Me." Oh, if your life should be a hundred years here on earth it would not be long enough to tell of the love of God in Christ our Lord. It would not be long enough to show the wonderful plan of salvation made before the world began in the counsels of heaven and plainly revealed in His Word to His devout people and through them to the "nations." No ivory crucifix can touch the hearts of human beings, but His Word set forth by a soul moved and illumined by the Holy Spirit can wake in the mind admiration of God and burning love to Him who died and rose again. The All Perfect One testified to by God and man, and His Holy Spirit alone, so freely given when sought, can make the lives of men and women conform to the teaching of our now exalted Lord. No mediator but Him, to present us to God. No Church, not even Sacraments, can come between an humble soul and his Saviour. Am I right in believing that in the collect at the close of the service or some prayer at the close of the service I heard the words "Apostolic Succession"? I surely believe I heard those words; if so, where is the Collect. I cannot find it in our Prayer Book.\* Oh, could angels come and preach against the corrupt Church of Rome, its idolatries, its pagan ceremonies, its Jesuitical principles, wearing now the appearance of angels of light, but delivering the souls of men into bondage of darkness. But the Lord reveal Himself against all unrighteousness.

I am grieved in spirit, as are many simple souls, and may God lead back our branch of Christianity into the truth and simplicity of the Founder. Believe me, yours with much affection for your devoted wife.

MY DEAR MRS.——

I appreciate very much the Christian love which prompted you to write me so strong and good a letter, although I am thoroughly aware that you have a very narrow and partial view of my position, and of my Christianity. Nearly everything you say is all right when you are speaking of the Person and work of Jesus Christ, but when you criticise the Church's place in the preaching of the Word, and in the application of Christ's finished work to the souls of men, you are altogether unscriptural, illogical, and weak. Why do you in reading the Bible only deal with the *subjective* side of the Christian religion? Why do you seek to make Christianity a sentimental thing, when Christ has made it a system and a life, built upon faith and obedience? Why do you speak sneeringly of the Church and the Sacraments when the Apostle says "*the Church is Christ's Body*," and Christ declared of Baptism, "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God;" and of the Holy Communion, "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you." And so we are told on the Day of Pentecost, in the first Christian sermon, St. Peter said: "Believe *and be baptized* every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." And afterwards it is written of those baptized converts, "They all continued in the Apostles doctrine and fellowship, *and in breaking the Bread*, and in the prayers."

Why do you speak disrespectfully of the emblem of our salvation, Christ on the Cross, and then quote a passage which no doubt the crucifix brought to your mind, "I, if I be *lifted up*, will draw all men unto Me"? Why not instead have rejoiced at seeing set forth over the pulpit of the Church what would lead the mind up to St. Paul's words, "*We preach Christ and Him crucified.*"

Do you not know that Christ established His Church? That Christ instituted the sacraments? How dare we then, put our poor, frail, imperfect understanding of spiritual things before His? Is there anything so evangelical as the Church's Christian Year, which in everything exhibits Christ—in His Incarnation, His Sacrifice, His Resurrection and Ascension, and the descent of the Holy Ghost on Whitsunday? The fact is,

my dear Mrs. ——, that you have a very small conception of the dear Master's own purpose when He left His Church to the world to be the extension of His Incarnation, and you would do away with the very props and stays and the divine means of grace which His almighty wisdom gave the world, and substitute something of human origin, and so imperfect and *unavailing*. Where did you get all your information from if not from the Bible, and where did the Bible come from if not written by the Church! The Church, then, was before the Bible, and wrote the Bible, under the dictation of the Holy Spirit. Unhappily, you play into the hands of Rome, and many a person feeling and speaking as you do, without any sense of your own Church's Catholicity, without putting any value upon her historical claims, without understanding the presence of Christ through sacramental means, has lost the certainty and the inspiration of all the past, and of the reality of Christ among men to-day and always. And some Roman book, or sermon, or other influence, at some later period of such a life, has awakened in them what their own Church sought to do, and which they had rejected, and they have joined Rome, instead of thankfully holding a faith as Catholic as scriptural, as historical as that of Rome, without the corruptions of the Italian communion.

Christianity has a history. It is *objective* as well as *subjective*. We are under authority. Not under bondage to our own feelings, but under the discipline of Christ's law of love—"Go ye into all the world, and preach the Gospel to every creature, baptizing them." "Do this, in remembrance of Me." We must not be a law unto ourselves except so far as we feel compelled to obey the law of Christ. You obey those set over you in the State, and are ready to accept and abide by the law of the land, and to be loyal to the government of the country, why then do you think that Christianity has been left to the individual, to do as he pleases, and to hold whatever he likes best? According to your religious attitude Christianity is anarchism, and there are no laws and no authority governing the Christian, his own sweet will deciding everything. Oh, no, you are wrong. You must be wrong, for Christ sent His Apostles forth, and breathed on them, saying: "Receive ye the Holy Ghost: whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain, they are retained." And, "Lo I am with you always, even unto the end of the world." This is not Romanism, but Bible language and Christ's words, and you need not go to Rome to find it, the Prayer Book and our Church are built upon Christ's words.

Everything the Church teaches she has received from Christ—everything she has and is is Christ's. They all point Him out as the sinner's only Saviour and Friend—the Way, the Truth and the Life—the Hope and Salvation of mankind. May God help us to love the Church more because she is Christ's Body, and so to love Christ more, and not to trust in ourselves or in anything that we can do, but obey and trust the Great Shepherd and Bishop of our souls.—*Los Angeles Churchman.*

### THROUGH THE SUNSET GATES.

When shining day gives place to dreamy night,  
And o'er the sky rolls down a dusky tide,  
Regretfully we watch the fading light;  
Then, in the west, the sunset gates swing wide.

Upon the gloom of earth and sea and sky  
A mighty blaze of wondrous splendor falls,  
And, high above, where tinted cloud-banks lie,  
A stately city lifts majestic walls.

Down from its lofty towers of burnished gold  
Come angels, floating lightly on swift wings,  
And some bear all the stars their hands can hold,  
And one a slender silver crescent brings.

They set the lamps of heaven all in place,  
The glowing moon among the ranks of stars,  
Then, as their lights flame through the mists of space,  
They hasten back beyond the sunset bars.

Those portals for one moment are unsealed,  
And in that moment, if we understand,  
We see all heaven's mysteries revealed,  
The dazzling glories of the angel land.

And when the warders close the gates once more  
And from the sky the brilliant colors fade,  
We turn, reluctant, from the gleaming shore,  
Where in the sunset brightness we have stayed.

NOTE.—See a Collect in the Office of Institution, page 553, Pr. Bk.

*Helps on the*  
**Sunday School Lessons**

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

**JONAH, THE FOREIGN MISSIONARY.**

FOR THE ELEVENTH SUNDAY AFTER TRINITY.

Catechism: Tenth Commandment. Text: St. Mark 16: 15, "Go ye," etc.  
Scripture: Jonah 3: 1-10.

IT is a sad thing that the beautiful teachings of the book of Jonah should have been so generally obscured by reason of discussions about that which, in any view of the book, is a minor detail. Turning all their attention to the story of the fish—more correctly, the sea monster—it has entirely escaped the notice of many that the spirit and teaching of the book come nearer the Christian ideal than do those of any other book of the Old Testament. Let the teacher try to teach this lesson in such a way as to lay emphasis upon its teaching rather than upon the great fish. This can be done whether you look upon the book as history in the modern sense or as a parable in which the chief actor is named after an historical character. This question need not be raised in ordinary classes in the Sunday school. Ask pupils to read the book through, and come prepared to say what Jonah learned by his experiences.

There was a man named Jonah, the son of Amittai, and he lived in the reign of Jeroboam II., which was a time of great material prosperity (II Kings 14: 23-29). This man is made the hero of the book of Jonah. He is charged to go to the great heathen city of Nineveh, to "cry against it" because of its great wickedness. Jonah was unwilling to go because he mistrusted that God would forgive the people if they repented. Here, at the outset of the story, is that selfishness even in spiritual matters against which the book is aimed. Jonah and the Hebrews knew that God is patient and merciful, but they wished Him to extend His mercy to them and not to other nations. We in our turn blame them for their selfish outlook, while we ourselves stand convicted by our reluctance and indifference towards those who have been shut off from the beneficent influences of the Gospel by reason of their race or geographical situation.

The Hebrews believed that God was the maker of heaven and earth, but they had fallen into some strange errors through their association with other peoples. It was the prevalent belief of the time that each country had a god who was supreme in that country but was powerless outside its boundaries. When Jonah set sail from Joppa and sailed off to the west, it was to flee unto Tarshish "from the presence of the Lord." From the storm Jonah awakens to a realization that there is no way of getting away from the presence of the Lord who had made the sea and the land. He learned that the Lord is the God of the sea, but he seems not to have made the deduction as yet that Jehovah was also God in Nineveh, even though they were not serving Him there.

The storm and the fish taught Jonah that he could not escape from the presence of the Lord. He must face the duty God had laid upon him. Again he was sent to Nineveh. Reluctantly, because there was no escape from it, he goes and delivers God's message to the wicked city. King and people repent at the preaching of Jonah, and give every mark of sincere repentance. As Jonah had foreseen, God accepted their repentance and did not bring upon them the evil which would have come had they not repented. This is the part of the story which is especially assigned for study. It reminds us how necessary it is that they who in their ignorance of God are practising wickednesses which must from their very nature bring destruction upon them, be told of the better way. Are we better than Jonah if we permit yellow men, or brown men, or black men, to say nothing of countless white men, to go on in lives of wickedness from which a true knowledge of God would save them? We have not Jonah's excuse, because we know not only that God will forgive them if they repent, but that He is anxious that they should do so.

The most beautiful part of the story is that which follows. Read the fourth chapter thoughtfully. The writer of this story was inspired to know and feel much beyond his time. How beautiful and simple is the method by which Jonah is made to

understand something of the heart of God! He is angry because the gourd is destroyed, something for which he did not labor neither did he cause it to grow. He had no other interest in the gourd than that it had ministered to his comfort. Should not God then spare from destruction the great city of Nineveh wherein were more than 120,000 helpless little babies, "that cannot discern between their right hand and their left hand"? Were the city destroyed, these innocents too must have been included in the doom; "and also much cattle." Here the story ends. It is an appeal *ad hominem*, directed not only at Jonah but all who read.

This mention of the little children appeals to the heart. The work of missions should appeal to the heart as well as to the head. We, too, are beginning to recognize the fact that the helpless child has certain rights which we ought not to deny him. A child may become anything between a demon and a son of God. Where the wickedness and misery of men remind us that the Gospel of Jesus Christ is needed there, we must think what it means for the children. Even though we may not be able to bring into the way of righteousness those who have become hardened in sin, yet we surely owe it to the little children to come with the Gospel of the Saviour. He said "Suffer the little children to come unto Me," and "Take heed that ye offend not one of these little ones." Are we His disciples if we do not do all that is in our power to give these little ones who are now in the darkness of heathenism either at home or abroad the chance to know Him? Let the teacher think out this great question and make it a vital part of the lesson imparted through this study. It is eminently fitting that our own children learn to have a mind to help the other little children who have not yet known the blessings of the Saviour's love.

Some of the more advanced grades may be interested in the typical application of the story. There can be no question of the inspiration of the story. Its spirit bears a sufficient witness to that. Whether it be taken as literal history or not cannot be a vital matter. This is not a question of what is possible or impossible. There is nothing impossible to God. No one who believes in Him would deny the possibility of the story of Jonah. There is a typical application of the story, however, which is helpful even though we take the story as history.

Jonah is a type of the narrow Judaism of the time. The great sea-monster represents the world powers which prey upon the weaker nations and to whom Israel falls a victim. This figure is used similarly by both Isaiah and Jeremiah (Isaiah 27: 1; Jeremiah 51: 34, 44, 45). Like Jonah, the Hebrews were set to preach repentance to the heathen and to set forth the righteousness of God. In contrast to the wickedness of the heathen world, they were expected to be holy. As Jonah sought to escape God's commission by fleeing unto the sea, so Israel turned to world politics and sought to obtain safety by alliances with the great world powers. In the end they were swallowed up by Babylon. This was designed to teach them, according to this parable, their duty to preach repentance to the heathen world. According to this writer the heathen are more prone to take advantage of God's mercy than were the Hebrews. It has been left for the Christian Church, succeeding to the mission of the Jewish Church, to accept this Jonah-mission to "Nineveh."

IN ONE of our Baptist exchanges we find a letter from a correspondent with the heading "A Modern Clinical Baptism." To our surprise the letter proves to be an account of a "baptism" by "sprinkling," so administered in view of the physical condition of the recipient. The person to be received was ill, and no one would take the responsibility of "immersing" him. Consequently the Baptist pastor hit upon the happy expedient of applying the water to the confessor by touching his fingers to the basin or font and then to various parts of the body. It was so "modern" and so satisfactory that the letter-writer wished to assure everybody there was no patent on it. As indeed there should not be, seeing it has been used by the great body of believers from time immemorial. The thing that seems strange is that it must require a case of life or death to convince our Baptist brethren that a rite which was adapted to the climate of Syria could be modified in climates sub-Arctic without invalidating the purpose or clouding its sanctity. We like the article and approve the discretion of the pastor, but his "clinical baptism" was just as "modern" as St. Paul, who taught his converts to distinguish between the letter that killeth and the spirit that maketh alive.—*The Interior*.

A THOUSAND kindly and courteous acts, a thousand faces that melted individually out of my recollection as the April snow melts, but only to steal away and find the beds of flowers whose roots are memory, but which blossoms in poetry and drama.—O. W. Holmes.

## 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 PAPACY.

To the Editor of *The Living Church*:

**H**ISTORY shows that the papacy is the outcome of fraud, forgery, and unholy ambition." "Roman priests make no secret of the efforts they are making to undermine the faith of priests and others in the American Church."—W. M. Purce, in an article entitled "Why Not Try to Make Converts from Rome?" *LIVING CHURCH*, August 8, 1908.

The American Church in communion with the Holy See has enough to do to keep its own adherents on the straight and narrow path, without going after others; and even so, many fall or loiter on the wayside. The Roman Church has a smaller proportion of clergy (on an average) than any other Christian denomination, and consequently the pastors have their hands full looking after their own flocks. And as many so-called converts are not overly desirable, the phrase "many a fish caught is only a red herring," which one often hears, is only too applicable. Of course there are exceptions, which are few and far between. Even the missions given by missionaries to non-Catholics are more particularly for the purpose of enlightening the prejudiced, by logic and reason, than to make so many bodily adherents of the visible Church.

Mr. Purce accuses the Papacy and its very existence of and by fraud and forgery, but fails to mention any particular instance. If he means to refer to the False Decretals, that bogey in the eyes of Anglicans, permit me to suggest an unbiased re-reading of history, which will prove to him that the same were neither by design or otherwise the work of the Papacy. That many a Pope and other clerics had and have unholy ambitions, would be foolish to deny. It began with Judas and to-day the names of Loisy, Tyrrel, and Crapsey are as prominent as Arius, Julian the Apostate, or Luther and "good" Queen Bess or Cromwell were in theirs. But does that alter the Church of the Living God? On the other hand, many a passage of Holy Scripture and the early fathers and many Councils speak so plainly in behalf of Papal Supremacy (*de jure divino*) that it is a marvel to me that many a sincere Christian with his best intentions does not recognize, at least to some extent, those definite assertions as such. To me, they are so convincing that I would like to quote them, but so numerous that I fear to begin, lest this letter be too long. Would like to refer Mr. Purce to a book written by two Anglican divines, Fathers Spencer Jones and Paul James Francis, entitled *The Prince of the Apostles*, price 75 cts.; a pamphlet entitled *What Christ Said to Peter*, 3 cts., or *England and the Holy See*, \$1.50, by Rev. Spencer Jones.

In behalf of Christian truth and the reunion of Apostolic Christendom, I remain  
Very respectfully yours,  
Philadelphia, Aug. 12, 1908. F. J. Voss.

### AS TOLD BY A DAILY PAPER.

To the Editor of *The Living Church*:

**P**ERHAPS some of your readers, learned in ecclesiastical terminology, will decipher and make known the interpretation of the following, which is an exact copy (*verb. lit. et punct.*) of a despatch published in a local morning paper the day after Bishop Potter's death:

"HIS SUCCESSOR.

"New York, July 21.—The temporal successor to Bishop Potter as head of the church is the Rev. Dr. Wm. Gear, who has been the bishop coadjutor and who became bishop *de facto* upon the death of his superior to-night.

"For a long time, in fact since the last illness of Bishop Potter, noticeably increased his feebleness, all of the spiritual and ecclesiastical powers of bishop supreme have been administered by Bishop Coadjutor Geer. And when Bishop Potter felt his weakness increasing he personally nominated the bishop to take his place in

case of death during the recent absence from this country of the coadjutor to the international ministerial meeting."

The other morning daily of this city, a few days later, editorially called Bishop Greer "the highest official of his (!) church in America."

Are these to be construed by "higher criticism"? Or do they merely point again the moral, "Don't take your Church news from the secular papers"?

Nashville, Aug. 12, 1908.

JAMES R. SHARP.

### THE OLD CATHOLIC BISHOP IN ENGLAND.

To the Editor of *The Living Church*:

**M**Y attention has been directed to a letter in your issue of July 18th, from Mr. Scannell O'Neill, which relates to myself. The matter is of very small consequence, but in order to prevent misapprehension I shall be glad to be allowed to state:

1. That I am unaware that any English clergyman who was "an intimate friend" of mine, has ever written to America concerning me. I have heard that an English clergyman to whom I have never spoken, but with whom I have exchanged a few letters, made certain inquiries, and communicated the result of his investigations to the Rev. Editor of an American publication.

2. It is incorrect to say that I "worked for some time with the Anglican Church." I spent some weeks, nearly twenty years ago, at an Anglican church in London, tentatively, but I never subscribed to the formularies of the Church of England and was never licensed to officiate as a priest of that Church.

3. Nor was I ever a professed member of any religious order. Some time after my ordination in 1877, as a very young priest, I tried my vocation in the novitiate of the Dominicans, but returned to the secular mission.

4. My ancestors were all of them, on the male side, Roman Catholic. My great-grandfather, Francis Mathew, first Earl of Landaff, and his father, Thomas Mathew of Annfield, subscribed the "convert-roll" in 1762, in order to save their property from confiscation under the Penal Laws. They thus became technically "Protestants," but in reality never changed their convictions as Gallican Catholics.

5. I claim to be and am *de facto*, from neither merit nor fault of my own, but merely from the accident of birth, fourth Earl of Landaff. I do not make use of the title in any other than a literary manner, *e.g.*, on the title-pages of books, occasionally in letters to the press, and so forth. As I, in past years, contributed a few letters to the *Lamp*, it is quite probable that I may have used the same signature in letters to the editor, the Very Rev. Paul James Francis, privately as in those intended for publication. It is unusual for editorial matters to be discussed and published abroad in England, and I supposed that the same rule held good, at any rate among gentlemen, in the United States. Father Paul James Francis, S.A., was well aware who I was, for he was in constant communication with the Rev. Spencer Jones, rector of Moreton-in-Marsh, Gloucestershire, a gentleman not personally known to me, from whom he received information more or less accurate, I believe. It was not, however, derived from myself.

6. I may add that, in my view, the Christian Church is one and the same everywhere and in all its parts. External divisions are of human creation and do not affect or destroy internal unity. If I have found it impossible to reconcile certain claims and definitions and beliefs, peculiar to one portion of the Church, with historical fact and with primitive standards, criteria of truth and universal tradition, it has not involved any "leaving" of one's "own Church and the starting of another communion." One's "own Church" is, and always remains, the Catholic Church, which has not been "left" and to which one hopes, by divine grace, to remain attached until the end. I have never anywhere stated that I "accepted consecration simply in order to have an English rite and non-compulsory celibacy"! Such criticism as this is purely captious and its personal allusions appear to me wholly irrelevant and of no possible public interest. Moreover, fairly complete biographical notices of my family and of myself appear year by year in such well-known sources of information as *Dod's*, *Debrett's*, and other "Peer-ages," in *Who's Who*, and so forth, to which reference can be made by those who are anxious for such information.

I am sorry to occupy your space with trivialities of this description.

✠ ARNOLD H. MATHEW,  
Chelsfield, Kent, August 6, 1908. Bishop.

## WHEN A UNITARIAN READ THE LESSON.

To the Editor of *The Living Church*:

WHAT the result of the amendment to Canon 19 will be in some cases, is clearly shown by the following clipping from the *Saturday Evening Post* for August 8, 1908:

"Dr. Edward Everett Hale, chaplain of the Senate and author of *The Man Without a Country*, is a Unitarian and has his own ideas about certain Bible doctrines.

"A time ago he was asked to assist at the burial services of an old friend in Washington who was an Episcopalian. Doctor Hale was asked to read the selection from the Epistle of St. Paul to the Corinthians, which forms a part of the Episcopal burial service.

"The Episcopalians in the church, who followed the aged minister's profoundly eloquent reading of this part of the service, were surprised to hear a word or two interjected now and then.

"They listened and, several times during the reading, they found the aged Unitarian put in, before certain statements of St. Paul's: 'As Paul says.'

"The Doctor wanted the congregation to know these were Paul's sentiments, not Hale's."

Whether the story is apocryphal or not is for someone else to say. But it would be very interesting to have some of the strenuous advocates of that amendment show us wherein the regular burial office of the Church, is a "special occasion," reading the appointed lesson, "making an address," and a person, who cannot read that grand lesson from St. Paul's Epistle without personal interpolations, a Christian. One would also like to ask whether this incident occurred under license or invitation from the Bishop of the diocese or the ecclesiastical authority thereof.

FRED'K C. JEWELL.

Pottstown, Pa., Aug. 14, 1908.

[The occasion in question occurred during the vacancy in the episcopate of the diocese of Washington and was a local affair, presumably under the English custom of permitting laymen to read the lessons, and had no connection with Canon 19. If Dr. Hale interpolated his own words in reading the lesson, he did so wholly without warrant.—EDITOR L. C.]

## THE UNWELCOME GUEST.

As the sun sinks to rest in magnificent splendor,  
And reckons for you, in the heavens sublime,  
The end of another long day of life's journey,  
Another notch placed on the guide post of time,  
Has it left only joy in its wake for your portion?  
Has Pleasure spent all the sweet hours at your side?  
Or has Grief, with her long, sombre robes round her trailing,  
Entered, unbidden, with you to abide?

Ah, Grief is a mournful, a gloomy companion;  
She sits at your fireside, an unwelcome guest;  
And dark is the home where she reigns unmolested;  
In which, undisturbed, she is suffered to rest.  
But her sceptre, though strong, may be bent, if not broken;  
Her influence, dire, o'er your heart be destroyed,  
If you will but hearken to Faith's gentle knocking,  
And welcome her presence with trust unalloyed.

For e'en as she enters a fain light is glowing  
Where all had been gloom and depression before,  
And Grief, bowing low at the feet of the conqueror,  
Departs, knowing well that her mission is o'er;  
For she cannot live in the glowing effulgence  
That streams from the radiant presence of Faith;  
So she seeks other fields for her work of destruction,  
Other hearts that are ready to welcome her wrath.

Oh, heartsick, despondent, and sorrowing brother,  
When Grief, with her wand strives to blot out all hope,  
Yield not to the yoke she would fasten upon you,  
Endeavor no longer in darkness to grope;  
But bid her begone, and with Faith as companion,  
All gloom will be lightened, all shadows depart;  
And Hope, with its influence soothing and healing,  
Once more will bring peace to your sorrowing heart.

STELLA PAUL CRAIG.

## NOT OUR WILL.

Not our will, but Thine, O Lord,  
Temptations we must flee;  
And in the strength of Jesus,  
Be what we ought to be.

Not our will, but Thine, O Lord,  
Deep in our hearts unfold;  
For only Thou can bring us,  
Within the gates of gold.

HENRY SHERMAN SMART.

# LITERARY

IF ONE wishes to see how radically and inconclusively people can talk about religion, he should obtain *Talks on Religion*, by Henry Bedinger Mitchell (Longmans, \$1.50). The writer states that he has endeavored to reproduce, as faithfully as possible, a series of evening conversations about religion, participated in by a group of highly educated specialists in literature, history, philosophy, biology, and the like, including a priest of the Church, who is described as rector of a large and important city parish. These gentlemen assemble informally on various occasions during the winter, and converse as freely as a group of friends would do. The clergyman is the least satisfactory of the lot. He poses as an up-to-date rector. Not only does he fail to answer any of the radical and hostile attacks made by his friends upon the Church in general, past and present, but when he does "get the floor," his words squarely deny the Incarnation, his favorite phrases being strongly tinged with the Socinianism which speaks of "The religion which Jesus taught," etc., plainly suggesting that God is a divine Being and Christ a merely human being. Next to the "clergyman" the most unwelcome characters in the book are the "Historian" and the "Youth." The Historian declaims for several pages against the Church, never mentioning the nobler features of her history, but distorting with exaggerations and misstatements her mistakes and errors. The "Youth" does not hesitate to say that when he "feels religious," which is not often, he is obliged to get up and leave church, if he happens to be attending even one of the "Clergyman's" services.

The inadequate conception of religion entertained by these educated men is disclosed by the fact that there is scarcely a word about sin and the need of a Saviour in any of the conversations. The whole library of Christian Evidences, ancient and modern, is tacitly ignored as though quite unworthy of notice, while instead, we are presented with a congeries of conflicting guesses and vague gropings which, though usually optimistic in tone, are a striking indication of the poverty that pervades even the higher forms of the intellectual life when once the back is turned upon the mystery of the Incarnation. The book is accordingly painful reading, but it is of value in that it indicates the trend of thought concerning the religious life, in certain directions.

JOHN HENRY HOPKINS.

*The Teaching of Our Lord.* By the Rev. Leighton Pullan. New York: Edwin S. Gorham.

This volume of the Oxford Church Text Books is one which ought to be very useful indeed. It is very clear on our Lord's teaching, and it contains in a short form a store of useful instruction.

THERE HAS just been placed upon the market Whittaker's Model of the Motor Cycle. It is gotten up by the same manufacturer who prepared the Models of the Automobile, Locomotive, and other Mechanical Charts. It consists of colored plates with explanatory letter press, the plates being superimposed and arranged so as to give a proper idea of the size and location of the frame, running gear, motor, etc. Publishers, Thomas Whittaker, Inc.

## "ON YOUR KNEES."

BY MARIE J. BOIS.

UNDER circumstances too solemn to relate, this message reached my heart on Good Friday. A simple, yet wonderful story was told to me, and has filled my thoughts ever since. Here it is in all its simplicity:

Some men were climbing, with the help of a guide, the highest peak of a mountain, most difficult to ascend. As they, at last, had almost reached the top, one of the travellers, in his eagerness to be first, sprung forward to stand on the summit. Quick as lightning, the guide pulled him back, exclaiming imperatively as he did so: "On your knees, sir; only thus can you do it!" The other side of the mountain rose almost perpendicularly at a vertiginous height, and a violent wind not felt by the travellers during their ascension, protected as they were by the rock, would instantly have blown the rash tourist into the abyss, at the very moment of his triumph.

Truly a solemn message to our own soul!

On our knees then, Christians, when the hour of success strikes us, lest the dark abyss ever yawning beneath us still opens to receive us. On our knees, looking over the wondrous panorama stretching before us; over the rocky path where we so often stumbled and would have fallen, had it not been for our ever watchful Guide; across to the glorious promised land where we shall dwell with Him. On our knees, how else should we dare to stand, when the voice of our Guide reaches our ears: "On your knees; only thus can you do it!"

## LULLABY.

The shiny stars cradled in clouds, from the sky,  
Peep smilingly, sleepily over;  
The tiny birds nestling with mother hard by  
Chirp Good-night from their downy breast cover;  
All sweet little flowerets nod meekly their heads,  
And bright eyes with pale leaves fold over;  
Come, baby, and sailing away in my arms,  
The cavern of Dreamland discover.

Blow tenderly, winds, o'er my dear girlie's brow,  
Wave peacefully, trees, on the shore;  
Buzz gently, June beetles, nor light on our prow,  
Glow softly, fireflies, for our oar;  
Rock slowly, great waves of the Ocean of Sleep,  
As farther from Daytime we go;  
Now slow, slower still, down the dim rainbow creep,  
Now stop at the broad cavern door.

In the Land of Sleep is a cavern deep,  
At the end of the rainbow trail,  
Where white-winged angels a happy watch keep,  
Safe guarding each slumberer frail;  
They lullaby, lullaby, lullaby sing,  
Sing lullaby, lullaby lower;  
O, Angels of Dreamland, my baby I bring;  
Guard her safe till her slumber is o'er!

## CHORUS.

Breezes blow, gentle and slow,  
Swing the cradle, now high, now low;  
White-winged keepers, with tender hand,  
Guard the portals of Slumber Land.

EDNA ST. JOHN.

## LEAVES FROM A SYLVAN RETREAT.

BY THE REV. UPTON H. GIBBS.

## VIII.—RAIN DROPS.

**D**RIP, drip, drip in monotonous cadence, the rain has been steadily falling for the last twenty-four hours. It is a day when the house invites us to stay within and keep out of the damp and wet, to heap high the logs on the hearth and with a cheerful blaze disperse the vapors which are making determined efforts to penetrate into the rooms. The lake is shrouded in mist and from each bough and twig streamlets are pouring down and forming rivulets which with swift pace seek the shore. As I draw up to the fire I congratulate myself on not being obliged to go out. From the snug corner of the fireside one views the storm with composure and interest, for, in spite of its disagreeableness, it will prove beneficial. Dame Nature is using it as a cleansing agent to scour the trees and earth of impurities and also to prepare the ground by a thorough soaking for the frost to firmly bind, when the cold of winter sets in in earnest. The leaves, which form a thick covering under foot, are being impacted together to serve as a mulch and blanket for the soil. Yes, the storm brings many blessings in its train.

The rain varies a good deal at different seasons. In the spring it descends in warm streams to release the earth from the icy grip in which it is held, opening up the soil and thus causing the grass to grow again. What a beautiful description does that keen observer of nature, the Psalmist King, give us of the effect of the springtime rains, as a blessing sent from above:

"Thou visitest the earth and blessest it; thou makest it very plenteous. The river of God is full of water; thou preparest their corn for so thou providest for the earth.  
Thou waterest her furrows; thou sendest rain into the little valleys thereof; thou makest it soft with the drops of rain, and blessest the increase of it.  
Thou crownest the year with thy goodness: and thy clouds drop fatness. They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side."

Then, evidently in reference to a copious shower in summer after a prolonged drouth, when the ground has become parched and with gaping cracks gasps for a revivifying draught, he sings:

"Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary."

The above quotations are from the Book of Common Prayer, which preserves better the rhythm of the verses than does either the Authorized or Revised Versions.

Again, how exquisite is the following concerning the wake of the storm in the night:

"A morning without clouds;  
When the tender grass springeth out of the earth,  
Through clear shining after rain."

At present, being late in the fall and on the eve of winter,

the rain presents a chilling aspect, for it is the herald or forerunner of snow and ice. And, on watching it, one half expects it to congeal before it reaches the ground. I am thankful that not only ourselves but the stock are comfortably housed and stabled. It would make me very uneasy to think of any animal I owned not being safely sheltered on such a day. But, under the circumstances, I view the storm with unconcern. The prevailing gray has a peculiar attraction of its own. The angry clouds chasing and manœvering across the sky, ere they resolve themselves into a downfall of multitudinous drops or sheets of water, fascinate the onlooker. The trees with their creaking branches writhe like troubled spectres, their moans being carried along by the wind. As the afternoon wanes and night approaches, both house and barn must be securely fastened, for the storm is not yet at its height and by morning many a tree will have lost a limb or else itself have been laid low.

Well, well, let the storm rage; with some fresh fuel on the fire, the lamp lit, and the blinds drawn down, we can be oblivious to what goes on outside. I once lived by the seashore, and on a night when the wind blew in great gusts and the rain dashed on the roof and against the window panes and the waves roared, I only slept the sounder. At school on a stormy evening the boys would gather round the large fireplace in the hall and exchange ghost stories. As a small boy I was mortally afraid of ghosts and suffered many terrors when alone in a dark room. And yet I delighted in hearing about haunted houses and the like, in spite of the nervous chills which would run up and down my backbone in consequence. When reading *Hamlet*, how often did I wish that the ghost would not merely hint but unfold the tale—

"Whose lightest word

Would harrow up thy soul; freeze thy young blood;  
Make thy two eyes, like stars, start from their spheres;  
Thy knotted and combined locks to part,  
And each particular hair to stand on end  
Like quills upon the fretful porcupine!"

There is an association between storms and ghosts. Formerly it was popularly believed that demons and spirits of the lost rode on the blast.

"When shall we three meet again  
In thunder, lightning, or in rain?"

asks the witch in *Macbeth*. The shrieks of the wind as it circles round the chimneys or surges through the boughs of the trees resemble the wails of despair.

By this time it has become dark, the air is growing colder and the rain turning into a snow. From the adjoining room the rattle of dishes is heard, which rouses the family cat, who has been asleep on the rug by my feet. The noise serves as a signal to us that it is time to refresh the inner man, so we both adjourn to where the soothing of the wind gives place to the singing of the kettle and the patter of the rain to the pouring of the tea.

## SOME OTHER MEMORY EXERCISES IN THE OLD TESTAMENT.\*

THE BOOKS OF THE OLD TESTAMENT.

The great Jehovah speaks to us  
In Genesis and Exodus;  
Leviticus and Numbers see,  
Followed by Deuteronomy.  
Joshua and Judges rule the land;  
Ruth gleanes the sheaf with trembling hand;  
Samuel and numerous Kings appear,  
Whose Chronicles we wondering hear.  
Ezra and Nehemiah now,  
Esther the beautiful mourner show;  
Job speaks in sighs, David in Psalms,  
The Proverbs teach to scatter alms.  
Ecclesiastes next comes on,  
And the sweet Song of Solomon;  
Isalah, Jeremiah then,  
With Lamentations takes his pen.  
Ezekiel, Daniel, Hosea's lyres  
Make Joel, Amos, Obadiah's;  
Jonah, Micah, Nahum come,  
And lofty Habakkuk finds some.

\* Two weeks ago we printed a rhythmical table of the books of the Old Testament, taken from a parish paper in Philadelphia. These present tables are received from the Rev. Samuel Hart, D.D., vice dean of the Berkeley Divinity School, who writes of the first of them: "I have long carried it in my memory. It gives in shorter form the books of the Old Testament. I learned it from one of the Bible primers of Miss Frances M. Caulkins, who is remembered in Connecticut as a local historian." Of the three versified tables of Kings Dr. Hart writes: "They were written by a student in this school not many years ago."

While Zephaniah, Haggai calls,  
 Bold Zechariah builds the walls;  
 And Malachi with garments rent  
 Concludes the Ancient Testament.

## I.—KINGS OF JUDAH.

Rehoboam and Abijah,  
 Asa and Jehoshaphat;  
 Then Jehoram, Ahaziah,  
 Athaliah after that.

Joash next, then Amaziah,  
 Then Uzziah, leper-stained;  
 Jotham, Ahaz, Hezekiah,  
 And Manasseh, longest reigned.

Amon and the good Josiah,  
 Then Jehoahaz we call;  
 Jehoiachin, Jehoiachin,  
 And Zedekiah, last of all.

## II.—KINGS OF ISRAEL.

Jeroboam, his son Nadab,  
 Baasha and Elah; so  
 Zimri, Omri, Ahab follow,  
 Ahaziah—thus they go.

Next comes Joram, slain by Jehu,  
 And Jehoabaz, his son;  
 Then Jehoash, Jeroboam,  
 Zechariah—his house done.

Shallum, king for one month only,  
 Menahem and Pekahiah;  
 Pekah and Hoshea ending  
 In the days of Hezekiah.

## III.—KINGS OF ASSYRIA.

Tiglath-pileser or Pul leads the van,  
 Then Shalmaneser, a powerful man;  
 Sargon appears next after his death,  
 Later Sennacherib draws a king's breath.  
 Now Esar-baddon of Babylon fame,  
 Asshur-bani-pal has a long name;  
 And Nabopolassar, it lies at his door  
 That Nineveh falls and we know it no more.

## THE MAYOR.

BY STELLA PAUL CRAIG.

JOSEPHUS S. WHITE—"Plain Joe," for short—was hustling; working day and night. Of course, he had a "job" that took up a short eight hours of each day, but all the rest of the twenty-four, with the exception of a short time devoted to much needed rest, was spent in hustling. He knew that the contest was close, and only the hardest kind of work could win him the victory.

Now the whole truth of the matter was that "Plain Joe" was tired of the nickname that had clung to him all his life, and he decided, after much careful consideration, that he was going to be "somebody"; that he would be "Mr. White," and that people should speak of him, and to him, respectfully, instead of familiarly. And that is why we find him hustling—actually working "after hours"—a thing unprecedented in the whole of his hitherto uneventful and rather lazy existence; for he had always taken life comfortably, content to be "hail-fellow-well-met" with everybody, and just jog along, taking each day as it came—kind-hearted, good-natured, easy-going "Plain Joe." But now everything was changed. The seeds of worldly ambition had been planted in his heart, and life had assumed a different aspect to him.

Yes, our friend was in the political field—head first, body and soul—submerged in the agitating political questions of the day.

Now, he had always been popular with everybody. Born and brought up in a small town, he naturally knew everyone, and everyone knew him. It was gratifying to be popular, and certainly very flattering; but of late years he had developed a taste for dignity and stateliness, and, on the strength of his newly acquired ambition, he had finally decided to run for mayor of the town at the next election.

Once his mind was made up, he was a changed man; no more idleness, no more lounging. It was work, now—good, hard, steady work—for he meant to win; and then, no more slapping on the back; no more "Plain Joe," but "Mr. White," "Mr. Josephus S. White, mayor of our town."

The contest was a close one, for the other side had a good man on their ticket—a man of wealth and learning, of wide experience and refinement. But popularity won the day, and Joe at last found himself in the much coveted and long dreamed of position of mayor.

"Now," thought he, "the mayor should live on the swellest

street and move in the swellest society in town." And, suiting the action to the thought, it was not long before "Josephus S. White" was engraved on the door-plate of a beautiful house on Mansion Avenue, and also on his visiting cards, which were distributed with much profusion by his wife and daughters, when they were returning the formal calls of their new acquaintances.

But with his new dignity Mr. White also acquired an overweening sense of his own importance, which, unfortunately for him, was to prove his undoing. For, like many another newly rich or newly honored man, he failed to remember old friends and associates, and either dropped them entirely, or else spoke to them so condescendingly that they would far rather he had not noticed them at all.

But the year gradually faded into the past, as years have a way of doing, and all too soon for Mr. White and his family election day drew near once more—the day that was to decide his fate for all time. Was he to be "Plain Joe" to the end of his days, or could he lay claim for the rest of his life to the dignified title of "Mr. White"—"Mr. Josephus S. White"—for he felt that a reelection would surely establish his just claim to the title.

It was a momentous question, and the family domiciled back of that engraved name-plate on Mansion Avenue was an anxious one, for the fires of ambition had been kindled by this time in the hearts of the whole household.

At last the nominations are settled. But—what does it mean? Not even nominated! He, the popular man of the hour—the dignified J. S. White of Mansion Avenue, ignored completely, and his hated rival, Jimmy Coates of Cottage Row, nominated instead!

Ah, it was a terrible blow! No one would ever realize its magnitude. It would revolutionize his whole life. He was dazed, incredulous—bewildered by the sudden turn affairs had taken.

But it was all too true. He had indeed been cast aside completely. Because of his supercilious attitude toward life-long friends, during his short reign as mayor, he had lost their good will, and had made few new friends, as Mansion Avenue people usually confined their interest in the "new-comers" among them to a mere calling acquaintance.

Truly, his condition was pitiable. Stripped of his new dignity, shunned by old friends and ignored by new acquaintances, there was nothing to do but move back to his old quarters, take up his eight-hour "job" again, and spend his leisure hours reflecting on the vicissitudes of life—poor Joe; just plain, ordinary, everyday Joe.

## THE CHURCH MISSION IN NEW GUINEA.

Let me take you in thought to a native village in Goodenough Bay, where a Paupan teacher, after four years' study and training at our college for students, is in sole charge of the work of the Mission. This savage, filthy in his habits and incapable of becoming civilized, if we are to believe the authority just quoted, has visited the coast towns and villages and cities of Australia from Cookstown to Adelaide, has stayed as the guest of leading laymen, and taken a repast with a State Governor; has played games with Australian lads, and figured at various social gatherings with a composure and a bearing that marked a nature's gentleman. In the village, with the help of his Christian wife, he is the man whom everyone trusts, and to whom everyone in difficulty and perplexity appeals. His school of sixty-six children is under admirable discipline, and the religious teaching is positive, definite, yet simple, as is the Apostles' Creed. A keen agriculturist—and otherwise he would not be a Papuan—he has fenced in and cultivated a garden, in which he grows his own taro and sweet potatoes. The church, house, and school, all of native material, are built round a court, which he has laid under couch grass, and carefully constructed paths of basalt and shingle lead up to the mission settlement from the beach. Day by day he visits the sick, and out of his simple, earnest faith prays for the recovery, if it be according to the will of God, and has evidences of the fulfilment of the promise that the prayer of faith shall raise them up. I have met very few men more spiritually-minded, more humble, more consecrated to God, and his influence on adults and children alike is remarkable. It was just eleven years ago that he was brought under the influence of the mission. During all that time he has lived blamelessly, and has set the extension of Christ's Kingdom steadily before him as his one aim in life. The Church's work in the village has struck its roots down into the soil of New Guinea life. The teacher has not adopted European clothing or European food. He, his wife, and child are simple natives of New Guinea, having a native house, dependent on native food, but free from the dirt, the over-crowding, and other objectionable features of native life when unsweetened by Christ's Presence.—THE BISHOP OF NEW GUINEA, in *Church Times*.

## AN EVENING PRAYER.

Dear Saviour, to Thy tender care  
My soul I give to Thee;  
O purge and make it white and fair,  
An offering full and free.

When fades the light of dying day,  
Be ever near to me,  
And lift my thoughts from life's rough way  
To heaven and to Thee.

While in the night I sleepless lie,  
And Satan tempteth me,  
In tender mercy hear my cry,  
That sinless I may be.

When morning light from sleep doth call,  
Oh then may I arise,  
And to Thee, Lord and Life of all,  
This hymn lift to the skies—

All glory to the Father be,  
All glory to the Son,  
All glory, Holy Ghost, to Thee,  
Thou blessed Three in one.

R. HENRY HAYDEN.

## AN INDIAN SAINT.

BY EUGENIA BLAIN.

**I**N a village of Christian Indians on the bank of the St. Lawrence river, there rises a tall wooden cross. More than two hundred years ago a similar cross was erected on the same spot. When it decayed and fell into ruin, another followed, and thus a succession of crosses has continued to mark the resting place of a young Indian maiden. Near by a granite sarcophagus bears the following inscription in the Indian language:

"THE FAIREST FLOWER OF THE EVENING  
BLOOMED AMONG THE RED MEN."

It was placed there in the last century, in the presence of a large concourse of people, which included dignitaries of Church and state, with the firing of guns and an imposing religious ceremonial.

Many pictures of this young Indian girl were painted during her life, and some were carried to France and exhibited there. The features possess the comeliness of youth and innocence; there are no ornaments, no necklace and bracelets of beads such as Indian girls love; a simple blanket envelopes the head. What was the cause which led courtiers and noble ladies to gaze upon the portrait with emotion? It was the story that accompanied the picture, a story of holy living.

Sanctity is an attribute not often associated with Indian character. The epithets bestowed upon the race, crafty, vindictive, treacherous, cruel, betoken the general estimate of its traits. What harrowing visions arise at the bare mention of the name—burning villages; men and women and little children fleeing for their lives; nude figures, hideous with war-paint and feathers, dancing and shrieking in the light of the flames, brandishing tomahawks red with the blood of their victims. The miraculous influence of the Holy Spirit has never been more clearly shown than in the transformation of these ferocious natures, converting wild savages into peaceable, devout Christians. So wondrous a change was not effected without the sacrifice of many lives of missionaries, and all who adventured themselves into the wilderness in the hope of saving souls were called upon to endure incredible hardship and toil and suffering.

The story of Father Jacques and his unquenchable zeal and final martyrdom is well known. Ten years after his death, in the same village, not far from Albany, then known as Fort Orange, a baby girl was born. She was the child of a Christian mother captured in war, and only delivered from torture and death through the caprice of one of her captors, who chose to make her his wife. The Mohawks were especially incensed against the blackgowns, as the missionaries were styled, and never did the young girl-mother dare even so much as to breathe a whisper to her little daughter of any religion save that of her new relatives. It was not in reality a religion, being merely a species of demon-worship whereby they invoked the aid of the powers of evil in subduing their enemies. A signal triumph of the missionaries which followed in later years was the formal surrender in all the tribes of the adoration of devils, and the substitution of the idea of a beneficent "Great Spirit."

Both parents of the little one were carried off in an epi-

demic of smallpox, a disease common among Indians, before she was four years old, and she was left to the care of an uncle, one of the fiercest chieftains of his nation.

The history of this period of her life was afterwards related by a Christian convert, one Anastasia, a close friend of the family of the little Catherine, as she was subsequently named in holy baptism.

Anastasia represented her girlhood as "faultless." She was of a blithe, sunny nature, ready to serve, obedient and withal industrious and an adept in the manifold labors performed by the women. Indian maidens wedded early, and her relatives expected to secure a fine husband for one of such high rank and character. Never before had Catherine ventured to assert her own wishes in opposition to theirs, but she positively refused to marry, and with such determination that her relatives were at length forced to yield, though not without giving abundant evidence of their rage and disappointment.

The Mohawks were objects of the special ire of Canadian settlers, by reason of frequent depredations and acts of violence, and there came a time when resolute Frenchmen dragged their cannon through the virgin forest and planted them before the Mohawk stockade. It was deemed impregnable to Indian assaults, being composed of a triple row of solid logs of enormous size, but under heavy firing it collapsed like paper. The Mohawk nation was subjugated and compelled to sue for peace. Two blackgowns speedily arrived, French envoys bearing a treaty, one of the articles of which specified that they should remain, to give religious instruction. Their method was entirely oral, illustrated by a series of pictures representing biblical events.

A little church was built, covered with bark, and services were held regularly, and there were some converts, but Catherine was not permitted the smallest intercourse with the intruders. Nevertheless, she at once accepted the faith they proclaimed, as she learned it from others, and thenceforward addressed her prayers to the true God. A providential circumstance gave her an interview with one of the clergy, and she seized the opportunity to express her very earnest desire of entering the Church. From this time in defiance of her family and despite the storm of persecution that immediately arose, she attended the services and in due time was admitted into the fold.

A village had been founded on the St. Lawrence, and Christian converts were invited to settle there, in order that they might worship, unmolested by heathen foes. A party from the Mohawk country accepted the invitation, and among them departed Anastasia and Catherine's adopted sister, with her husband. Catherine was thus left completely at the mercy of her tormentors, who now redoubled their persecutions, with true Indian ferocity and cunning.

But relief was close at hand. A powerful Mohawk chief had been converted and had taken up his abode in the Christian community, and he proposed making a sort of evangelistic tour among his former friends. It was arranged that Catherine's brother-in-law and a young friend should accompany him to the village where she lived and endeavor to accomplish her rescue. The plan was carried into effect, and among the throng that gathered to hear the message brought by the old chief, it was not difficult to secure a whispered conversation and propose the scheme. Catherine was too greatly exhausted by incessant persecution to refuse the offer of deliverance. Happily, the fierce uncle was absent from home.

Under cover of the darkness they stole away, continuing their journey in the night season and maintaining a careful watch by day. It was a bold enterprise and hazardous. Pursuit was certain, and the enraged chieftain in the madness of his fury would be sure to wreak a terrible vengeance on all, were he to discover Catherine in their company. It was ostensibly a hunting expedition, and one of the Indian youths roamed the woods with his gun, while the other remained to protect Catherine from sudden surprise. A warning shot was to announce the presence of the enemy. It was heard one day, and Catherine was hastily concealed among the trees, while her guardian threw himself on the ground in attitude of repose, with his pipe in his mouth, and gazed into the clouds, apparently wrapped in profound meditation. When the angry chief approached, he replied to his questioning look with a blank and innocent stare that disarmed suspicion, and the chieftain withdrew, completely baffled.

Such is the record of the ancient chronicle. Whatever may have been the incidents of the escape, it was successfully accomplished. Catherine reached the Christian settlement in safety,

and found a home in the cottage of Anastasia, where dwelt also her adopted sister with her husband.

She was now free to attend church and engage in religious exercises to the full extent of her inclination. All the members of the little colony were extremely devout. Many rose at dawn, hastened to the church to kneel before the Blessed Sacrament, and at sunrise there was a celebration of the Mass, at which the entire community assisted. Catherine paid five visits to the church daily, beside other acts of devotion, but she was equally zealous in more practical occupations and no labor was left unperformed. The family were very poor; Catherine was half-clad and under-fed; her sister could furnish only shelter and bare necessities. She was urged to marry and thus improve her circumstances, but she refused a husband with the same pertinacity she had shown on previous occasions. She desired no happiness save that found in worship, and was so absorbed in the interior life that externals were entirely unimportant. She dwelt on a plane so exalted that she seemed scarcely conscious of earth, and in church at her devotions was quite unaware of the presence of others.

Penances were common among the converts. They would break the ice and plunge into the river, remaining there while they recited certain prayers. An Indian mother thrust in her baby likewise, nearly killing it, in anticipation of the sins the little one must inevitably commit in the future. Such trivial austerities were not sufficient for Catherine. She formed a friendship with a young woman having aspirations with herself, and together they dedicated their lives to ascetic practices. Twice in the week they fasted for the entire day, they mingled ashes with their food, and in secret, in a deserted cabin in the woods, regularly performed their flagellations and cruel penances.

Catherine's zeal and devotion hurried her forward on the road to Paradise. Strength and vitality could not long withstand such furious assaults upon them. Her health failed rapidly, and at the age of 24 she passed from earth.

The fame of her piety has travelled far and wide. Books of her life have been written, and the Pope was petitioned to grant her canonization. The request was denied, but "La bonne Catherine, the Lily of the Mohawks," has been admired as a holy character and revered as a saint through many generations of Christians.

## CAN WE JUDGE OUR FELLOW-MEN?

BY ROLAND RINGWALT.

**I**N a country granting manhood suffrage and requiring public instruction in civics, we grow up with a vague belief that elections express and interpret popular feeling. We naturally, even in our modest moods, think that we know something about the great tides of sentiment that have swelled and ebbed, landing Congresses and Executives in Washington or carrying defeated men and measures into the saline waters of oblivion. It is true that we do know some political facts; for instance, we know that there have been four great political parties, that the Democrats practically controlled the Union from Jefferson to Lincoln, that the Republicans have generally controlled it since, the list of Presidents can be easily memorized, it would be shameful not to know something about Hamilton and Webster, there are facts and names of which we can hardly help being cognizant. But the men who have studied American politics, the men who have toiled in libraries gathering data or who have worked in actual campaigning, will tell us that the causes of victory or defeat are more numerous and complex than any tyro would believe. We forget that many commonwealths have restricted suffrage by high poll taxes, property qualifications, educational requirements, and penal disabilities. The standard that bars out voters hostile to the existing regime is sometimes lowered if expediency so recommends. A man with the shrewdness of Machiavelli could not calculate how many dull voters have been tricked out of their franchises, how many ignorant voters have marked their ballots the wrong way, how many timid voters have been alarmed by last cards, or how many lethargic voters have been told that others had voted on their names. Add to these the venal class who sell their ballots and even jeopardize their liberty by repeating, and the question, "What do elections really prove?" becomes a complicated one. Paupers, criminals, inebriates, illiterates, and others who can hardly be said to have a conviction or even a sentiment have weighed down the scales in close contests.

This is a sad, a disgusting side of political life, but it

cannot be left out of the reckoning. Among those who would not sell their citizenship for cash are large numbers who are governed by business, social or ancestral influences. The success of a candidate may advance a man's prospects, or the young fellows at the ball club favor somebody, or the conservative votes the ticket his father voted. Such motives are openly avowed. Bribery is usually veiled, but passion is outspoken. The neighborly regard for A—— or the long-standing grudge against B—— enters into a political fight, and legal or constitutional questions are often forgotten. We have actual knowledge of a grievance that controlled the political action of a township for seventy-five years. Newspapers tell us of bloody feuds lasting through generations, and it is not unlikely that such feuds have dictated the action of voters who could not pass the most elementary examination in constitutional requirements. Disputes between employer and employe, religious differences, personal feelings never acknowledged, have been factors in the political life of every community in the republic. After every great upheaval newspapers interview celebrities on the causes of the late event, and the differences of opinion are so marked as to be amusing. Even when half a dozen causes are patent, half a dozen critics will differ as to the relative importance of these causes.

Schoolboys content themselves with learning who was elected President in this or that year, but men should go deeper. How often a statesman wins, not by a majority but by a plurality! What does that mean? How would the case have been decided if there had been no side issues diverting ballots from the main current? Such movements as the Third Party, the Free Silverites, Fremont's revolt against Lincoln, the bolts and independent tickets have a curious interest. The enormous number of citizens who rarely or never go to the polls—who are they? How many of them sulk over some real or fancied wrong? How many of them are purchasable? How many of them are disgusted with actual, visible evils? How would they vote if they did vote? In a recent presidential year one million voters failed to exercise their franchise, and the meaning of this no man can explain. The succession of parties and Presidents can be mastered by the dullest schoolboy, but the key to the risings and fallings lies with One who ruleth the raging of the sea and the madness of the people. Every year teaches us that we may know effects while in the dark as to causes.

To one who believes the strong language of Holy Writ concerning the imperfections of human judgment all these considerations are of interest. A view from a banker's office may be so unlike a view from a farmer's cornfield or from a crowded tenement house. The infinite number of influences urging man to action or restraining him from it ought to teach us that we cannot judge our neighbor and ought not to presume to make the effort. We may not know why our ward elected this or that councilman, far less can we know the inner life of the people around us. A review of our political history teaches us that we can form only the most superficial estimates as to the political convictions of our countrymen. The irresistible conclusion is that we praise and blame too readily, that we constantly overrate our knowledge of our brethren. "Judge not" comes home to us with a deepening sound after we have fairly considered how little we can learn from the straws that fly from the polls.

Would not a review of the business history of the country teach us the same lesson of reverence? The weekly lists of failures reveal no moral inwardness, teach us nothing about the proportions. Who are wrecked through speculation, who through bad judgment, who through conditions beyond their own control? The records of courts tell of convictions and acquittals, but only the All-Knowing can tell how often the innocent has been condemned because he had a stupid lawyer and the rascal has escaped because he had a bright one. It is well to keep in mind our limitations. Darwin reminds us that we are ignorant of the life of animals we see every day. Surely we are all ignorant of the inner characteristics of our brethren. It is not for them to judge us or we to judge them, for we shall all appear before the judgment-seat of Christ.

THE LIST of waifs who have become famous, says the *June Delineator*, is a long one. It includes Sir Henry Stanley, Queen Catherine the Good, Alexander Hamilton, Rosa Bonheur, Edgar Allan Poe, Rachel, Leonardo da Vinci, and dates back as far as Moses. All these were homeless children—children who, if left to their fate, would undoubtedly have drifted into evil ways. Instead they have lived to add glory to their names and have contributed to the knowledge of the world at large through the fruits of their genius.

## 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).  
 " 15-18—Annual Conference of Church Workers among Colored People, at St. Augustine's Church, Brooklyn, N. Y.  
 " 23—Canadian General Synod, Ottawa—special session.  
 " 30—Special Conv., Miss. Dist. of Nevada.  
 Oct. 1—Maryland and Washington special conventions.  
 " 13—Milwaukee Diocesan Council; Conv., Miss. Dist. Sacramento.  
 " 14—Brotherhood of St. Andrew National Convention, Milwaukee.

## Personal Mention.

THE REV. ROBERT BENEDICT has accepted the rectorship of Christ Church, Ridley Park, diocese of Pennsylvania, and expects to begin his new duties on September 1st.

THE REV. F. A. BROWN of Christ Church, Savannah, Ga., is taking his vacation on the Hudson river and Lake Champlain in a motor boat. Christ Church is in charge of the assistant, the Rev. Charles W. Frazer.

THE REV. CHARLES E. CRAGG, rector of Trinity chapel, Northport, L. I., who attended the Pan-Anglican Congress as a delegate from the diocese of Long Island, returned home on July 21st and was tendered a reception by his parishioners the following day.

ALL mail matter intended for the secretary of the missionary district of Idaho should be addressed to the Rev. R. ASHTON CURTIS, Boise, Idaho.

THE REV. E. W. DENHAM has resigned the rectorship of St. George's Church, New Orleans, La., to take effect at the end of August, when he will sail for London, Eng., and take up work in his native country.

THE REV. EDMUND DUCKWORTH, rector of St. James' Church, St. Louis, Mo., returned on Thursday last from England, where he has been a delegate to the Pan-Anglican Congress. He speaks in glowing terms of the uplifting influence of the many meetings.

THE REV. H. L. DUHRING, D.D., and the Rev. H. CRESSON MCHENRY, the former superintendent and the latter assistant superintendent of the Philadelphia City Mission, have been appointed by the Governor as delegates to represent the state of Pennsylvania at the convention of the American Prison Association which meets in Richmond, Va., in November.

THE REV. J. EAMES, rector of the Church of the Incarnation, Pittsburgh, Pa., will take duty at St. Matthew's Church, Wheeling, W. Va., on the Sundays from August 23d to September 6th, inclusive, in the absence of the rector, the Rev. Leonard W. S. Stryker.

THE temporary address of the Rev. WILLIAM W. FLEETWOOD, who has just returned from a five months' trip abroad, is Marlon, Iowa.

THE REV. S. J. FRENCH of Waycross, Ga., will spend the month of September at Marlon, Mass. He requests that all convention journals of other dioceses be sent to the registrar, Col. Blerne Gordon, Savannah, Ga., and not to the secretary.

AFTER a rectorship of over seven years the Rev. G. VALERIE GILREATH has resigned the charge of St. Peter's parish, Smyrna, Del. By advice of his physician he will take a year's rest, and should be addressed at Hempstead, N. Y.

THE REV. G. C. GRAHAM, rector of Port Tobacco parish, Charles county, Md., is still quite ill. The cause is a general breakdown.

THE REV. JOHN M. HAMILTON of Charleston, W. Va., has accepted a call to the rectorship of St. John's parish, Covington, Ky., and will take up the work about September 13th.

THE REV. W. NORTHEY JONES, rector of Christ Church, Williamsport, Pa., has just returned from England, where he was attending the Pan-Anglican Congress and the two weeks' summer lecture course to clergy at Oxford.

THE REV. JAMES JOYNER has left Saluda, N. C., and since August 1st has been assistant to the Rev. McNeely DuBose in the Morganton Associate Mission, diocese of Asheville.

THE REV. A. W. KIERULFF, who has been acting chaplain to the Bishop of Pittsburgh, in attendance on the Pan-Anglican Congress and Lambeth Conference, arrived in New York on Monday, August 10th. His address will be in care of 175 Ninth Avenue, New York City.

THE REV. J. J. LANIER of Washington, Ga. (diocese of Atlanta), has charge of the services at the Cathedral in Atlanta during the absence of the Dean, the Rev. C. T. A. Plise, in Virginia.

THE REV. WILLIAM T. LIPTON, curate of Trinity Church, Newark, N. J., and in charge of the parish during the absence of the rector, was prostrated by the recent heated spell. This, coupled with the recent death of his mother, has caused a nervous breakdown. The Rev. DAVID V. GWILYM will officiate until Mr. Lipton's return from Canada.

THE REV. J. M. NORTHROP of St. Paul's Church, Macon, Ga., has charge, during August, of the mission at Tallulah Falls, a Georgia summer resort in the mountains.

THE REV. WINTHROP PEABODY left Skagway, Alaska, on August 8th, en route to Tanana, where he will succeed the Rev. A. R. Hoare, who, in turn, will succeed the Rev. J. B. Driggs, M.D., at Point Hope. All mail intended for Mr. Peabody should be sent to Tanana, Alaska.

THE REV. ROZELLE J. PHILLIPS, rector of Christ Memorial Church, North Brookfield, Mass., has returned from Europe, where he went to attend the Pan-Anglican Congress and the Summer School of Theology at Oxford.

THE Rt. Rev. FREDERICK F. REESE, D.D., and wife were last heard from at Antwerp, Belgium. The Bishop was much improved in health by the voyage.

THE Rt. Rev. JOHN SCARBOROUGH, D.D., LL.D., because of his recent illness, must, by his doctor's orders, have absolute rest until October. Meanwhile he is staying at the summer cottage of his son-in-law, Mr. Gummere, at Avon-by-the-Sea, N. J. His illness is the result of overwork, too long continued.

THE REV. HANSON A. STOWELL, rector of St. Paul's Church, Ironton, Mo., has accepted a unanimous call from the vestry of St. Paul's parish, Batesville, Ark., and will shortly remove to his new field of labor.

THE REV. CHARLES H. STRONG, D.D., of Savannah, Ga., is touring to North Cape and the Mediterranean on a tramp steamer. His letters in the Savannah News are most interesting. St. John's Church is in care of the assistant, the Rev. Harry S. Durant.

THE REV. B. W. R. TAYLER, D.D., rector of St. George's Church, Schenectady, N. Y., will officiate and preach in Grace Church, New York, on the last two Sundays in August.

### DIED.

KNOX.—At Delafield, Wis., on Saturday, August 8, 1908, ELIZABETH L. SWIFT, widow of the late Judge Addison T. Knox of Waterloo, N. Y., at the age of 85 years. Interment at Waterloo, 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.

SAINT 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, chormasters, 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.

AN ORGANIST AND CHOIRMASTER wanted for a suburban parish near Chicago. Address: T. H. P., care THE LIVING CHURCH, Milwaukee, Wis.

UNMARRIED PRIEST wanted to take entire charge of mission just begun among mill people and organize small settlement work. One postulant already in residence. Must assist when necessary at parish church services. Must be good Catholic and have had some experience in hearing confessions. Mission already has chapel and four furnished rooms. Salary, to begin with, \$50.00 a month, with use and control of rooms. Address: "CATHOLIC," care THE LIVING CHURCH, Milwaukee, Wis.

WANTED, a curate. Reply to Rev. GEORGE H. THOMAS, Fitchburg, Mass.

PRIEST wanted for well established mission among cotton mill operatives. Church, parish house, and rectory; \$1,000. Good chance for settlement work. Address: RECTOR ST. PAUL'S, 723 Greene St., Augusta, Ga.

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

#### POSITIONS WANTED.

ORGANIST, four English diplomas, requires appointment. References. MANGELSDORFF 1204 Avenue H, Birmingham, Ala.

CLERGYMAN whose health prevents his taking parish work, wishes to take charge of an organ and choir. Address: A. B., care of THE LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, 28, married, hard worker, good preacher, experienced in city parish work, leaving Indian mission field in September, desires parish or city curacy in October, prefer-

ably in East. Salary not less than \$1,200. Best recommendations furnished. Address: MISSIONARY, THE LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER** of important Eastern church desires change. Brilliant player, recitalist, fine trainer, conductor, and disciplinarian. Churchman. Good salary and opening essential. Address: "GRADUATE," care THE LIVING CHURCH, Milwaukee, Wis.

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

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

**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.

### PARISH AND CHURCH.

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

**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.

### 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.

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### HEALTH AND SUMMER RESORTS.

**ROBBINS FARM**, Whitefield, N. H. Heart of White Mountains. Special rates for September.

**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.

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**GILLETTE** and other Safety Razor blades sterilized and resharpened better than new at two cents each and return postage. Con-

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### NOTICES.

The appropriations of

#### THE BOARD OF MISSIONS

are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total \$850,000. Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars 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.

#### A REQUEST.

The priest in charge of Grace Church, Amherst, Mass., the Rev. DONALD McFAYDEN, would be obliged if clergy or others knowing of Churchmen intending to enter either Amherst College or the Massachusetts Agricultural College this autumn, would communicate with him.

### APPEALS.

#### STATEN ISLAND ITALIAN MISSION.

For the Italian Mission on Staten Island, N. Y., there are needed several boys' cassocks and cottas; a processional cross with or without the figure of our Lord; altar furnishings and Eucharistic vestments. Kindly address Rev. D. A. ROCCA, 2784 Richmond Terrace, Staten Island, New York City.

#### EPHPHATHA 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.

### NEEDS OF WESTERN DEAF-MUTE MISSION.

The Western Church Mission to Deaf-Mutes needs the prayers and offerings of the Church.  
Rev. JAMES H. CLOUD,  
2006 Virginia Avenue, St. Louis, Mo.

#### ST. JOHN'S CHURCH, IDAHO FALLS, IDA.

The church building in Idaho Falls, Idaho, erected in 1893, has labored since then under a crushing debt of about \$4,000. It is a matter of honor for the Episcopal Church to keep it from being lost to the organization. Idaho Falls is a most important point in a rapidly developing farming country where the population is fully half Mormon. The Church people are few, and cannot possibly save the property themselves, while I am myself, with my vast work, unable to help them to any great extent. A large part of the debt is owed to the American Church Building Commission, who feel that after waiting fifteen years they must have their money. We have a splendid clergyman at Idaho Falls, who will help to save this church, if we stand by him. Large or small gifts will be gratefully received by Rt. Rev. J. B. FUNSTEN, Boise, Idaho.

### 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, 153 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, 430 Fifth Avenue.  
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#### 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, 153 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., 3526 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 traveling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

### MESSITER'S CHURCH HYMNAL.

We have a number of Messiter's Church Hymnals, original edition, published at \$1.50, which we will sell at 40 cents each (postage 15 cents additional), so long as stock lasts. One copy or more at same price.

THE YOUNG CHURCHMAN CO.,

MILWAUKEE, WIS.

# THE CHURCH AT WORK

## ALTAR-DAY SERVICE OF CALIFORNIA WOMAN'S AUXILIARY.

THE CALIFORNIA branch of the Woman's Auxiliary held its annual Altar-day service on the feast of the Transfiguration, at St. James' Church, San Francisco, with the rector, the Rev. J. S. Lee, as celebrant and gospel-er and the Rev. W. H. DuMoulin as epistoler. The sermon was preached by the Rev. E. F. Gee of Oakland, who took the story of the Transfiguration as the basis of his discourse, and impressed upon his hear-



ST. JAMES' CHURCH, SAN FRANCISCO.

ers the necessity of living near to their Lord if they would have His glorified presence with them in their daily life. The offering on Altar-day is always devoted to the purchase of an altar, at least one being provided each year for some new or altarless mission.

At the close of the service a lunch was served in the Sunday school room by the ladies of the parish. The afternoon was devoted to the formation of a branch of the Woman's Auxiliary, Mrs. Monteagle, the diocesan president, explaining its aims and duties. The officers appointed for the new branch were: Mrs. Newberry, president; Mrs. Charles Hill, secretary; and Mrs. F. M. Haight, treasurer.

Under the zealous leadership of its rector, St. James' has developed from a bare guild hall into the present attractive and Churchly house of worship. Much of the work has been done by the willing and skilful hands of the rector, the pulpit especially being made entirely by him.

## PROMOTING STUDY OF THE HOLY SCRIPTURES.

RENEWED interest has been aroused in Biblical study in the parishes of the diocese of Chicago as the result of the meeting in June of the Society for the Home Study of the Holy Scriptures. The city parishes represented were the Cathedral, St. Andrew's, St. James', Calvary, St. Barnabas', and St. Simon's, besides Christ Church, Ottawa, and Grace Church, Oak Park. After corporate Communion at the Cathedral, the business session was held at the Mission House, by invitation of Sister Jeannette, C.S.M. Officers elected were: Mrs. George B. Pratt, president; Mrs. Fullerton, vice-president; Mrs. Samuel Gale Taylor, secretary; Mrs. Parry, assistant secretary. At the close of the

meeting the medal recently awarded to Mrs. George B. Pratt for completing the Classical Reading Course of 100 volumes was exhibited.

Any information regarding the course of study for the classes of the S. H. S. H. S., which begin October 1st, will be cheerfully given by Mrs. S. G. Taylor, secretary, 610 E. Division Street, Chicago, or Mrs. George B. Pratt, president, 207 Warren Street, Chicago.

## THE ART OF CHURCH FURNISHING.

THERE HAS been formed in Fond du Lac, Wis., the Fond du Lac Church Furnishing Company, of which the Bishops of Fond du Lac and Milwaukee, the Dean of Nashotah, the Warden of Grafton Hall, the Rector of Howe School, with others are directors and stockholders. The president is Mr. Marshall O. Pillsbury, a competent architect. The intention is "to give to the Anglican Church in America honest, loyal, and intelligent services in the designing and building of churches, furniture, and articles of use and ornament at a price that will cover in a reasonable way the best of material, the highest grade of workmanship, and the skilled knowledge which its designers faithfully bring to their work." The first important work performed by this company on these lines is the remodeling of the interior of Nashotah chapel lately carried out as a memorial to Mary Hutchinson Stilson, which has already been set forth in these pages. The Fond du Lac Church Furnishing Company has now issued a very handsome pamphlet in behalf of its intention, and has included with it a series of handsome plates depicting details of the Nashotah work. One seems to have been transplanted into Switzerland in viewing these models of wood carving, which are unsurpassed anywhere. An invitation is given

Church of the Holy Communion stands as a monument to the glory of God and the faithful work of devoted men and women, and as a witness to what a Church school can accomplish. All this has been done in the face of an opposition amounting to persecution, born however of ignorance and prejudice, which the light of the Gospel is overcoming.

The money was raised and the handsome chapel built and largely furnished through the efforts of the Rev. Walter Hughson, who renamed the mission in remembrance of the two hundredth anniversary of the first celebration of the Holy Communion in North Carolina in 1707. He had looked forward with keen anticipation to this, the day of its consecration, and his absence, owing to a nervous breakdown, was the one disappointing feature of the day to his many friends who were present.

After the ceremony of consecration, participated in by the Bishop, his chaplain and the Rev. Hervey C. Parke, Jr., minister in charge, Morning Prayer was said by the Rev. R. N. Willcox and the Rev. R. R. Harris. The sermon was preached by the Rev. Wm. H. Hardin, and the Bishop was the celebrant at the Holy Communion. In all there were eight clergy present, a congregation of 150, and the combined choirs, numbering forty-three, of the Holy Communion and St. Mary's, Micadale, some eight miles distant.

Barefooted as some of them were, these school children in vestments add much to the attractiveness and enjoyment of the services. A *Te Deum*, specially composed by an interested choirmaster in the North and dedicated to the Balsam choir, was sung for the first time, and very well, too, as the result of long practice. Much credit is due to the teachers, the Misses Portner and Mrs. and Miss Wilson, and others for the faithful work of training.



CHURCH OF THE HOLY COMMUNION, BALSAM, N. C.

to Churchmen, interested in this plan for artistic Church architecture and decoration, to subscribe to the capital stock of the company.

## CHURCH OF THE HOLY COMMUNION CONSECRATED AT BALSAM, N. C.

ON THE feast of the Transfiguration, August 6th, the mission church of the Holy Communion, Balsam, N. C., in the district of Asheville, was consecrated by Bishop Horner. Balsam is the highest railroad station east of the Rockies, and when, a few years ago, St. Peter's mission school was established by the Rev. George I. Sutherland, there was neither church nor school building and it was a rough community. To-day the

In connection with the consecration the Convocation of Waynesville held its summer meeting. Both evenings there were services with large congregations to whom splendid sermons were preached by the Rev. Mr. Willcox and the Rev. Dr. Swope, and at the former service the Bishop administered Confirmation and made an address. Altogether a deep impression was produced, which it is hoped will serve to strengthen the life of the Church in Balsam.

## FOR THE UNITY OF CHRISTENDOM.

THE FOLLOWING clergy of the American Church have signified their willingness to offer the Holy Eucharist with Intention for

the Association for the Promotion of the Unity of Christendom on the feast of the Nativity of the B. V. M., September 8th, or within the octave:

The Rt. Rev. C. C. Grafton, D.D., Bishop of Fond du Lac, Wis.; the Ven. H. B. Bryan, Ancon, Canal Zone, Panama; the Rev. Messrs. Sturges Allen, O.H.C., West Park, N. Y.; Brookes O. Baker, M.D., rector St. Paul's Church, Port Townsend, Wash.; Alfred B. Baker, rector Trinity Church, Princeton, N. J.; Herbert H. Barber, rector St. George's parish, Fredericksburg, Va.; Harry Howe Bogert, rector St. Mary's, Point Pleasant, N. J.; Wm. R. Blatchford, rector Trinity Church, Caro, Mich.; Fred. Wm. Burge, St. James', Hammondsport, N. Y.; George Buck, rector St. John's, North Guilford, Conn.; John A. Carr, rector St. Andrew's, Lambertville, N. J.; H. L. Cawthorne, rector St. Luke's, Chicago, Ill.; James Walters Clark, rector St. James', Washington, D. C.; F. M. Clendenin, rector St. Peter's, West Chester, N. Y.; Herbert C. Dana, rector St. Mary's, East Providence, R. I.; Fred. Wm. Davis, rector of St. Martin's, Brooklyn, N. Y.; Charles H. de Garmo, rector Christ Church, Redondo Beach, Cal.; Wm. W. De Hart, rector St. Andrew's, Tampa, Fla.; George McClellan Fiske, rector St. Stephen's, Providence, R. I.; John Flockhart, rector Church of Holy Fellowship, Greenwood, S. D.; Theo. B. Foster, rector Emmanuel Church, La Grange, Ill.; Joseph P. Gibson, rector St. Joseph's, Port Alleghany, Pa.; Arthur Gorter, rector St. Paul's, La Porte, Ind.; Campbell Gray, rector of St. Barnabas', Deland, Fla.; John G. Hatton, curate Transfiguration, West Philadelphia, Pa.; James O. S. Huntington, O.H.C., West Park, N. Y.; E. W. Hunter, rector St. Anna's, New Orleans, La.; T. J. Lacey, rector Redeemer, Brooklyn, N. Y.; H. Newman Lawrence, New York City; Frank J. Mallett, rector St. John's, Sharon, Pa.; G. Alex. McGuire, rector St. Bartholomew's, Cambridge, Mass.; M. M. Moore, vicar All Saints', Santa Barbara, Cal.; Wm. Crossman Otte, vicar St. John's, Bedford, Ind.; John M. Page, rector St. Luke's, Lebanon, Pa.; C. B. Perry, rector St. Luke's, Cambridge, N. Y.; C. Thacher Pfeiffer, rector St. James', Fort Edward, N. Y.; Reginald S. Radcliffe, rector Grace Church, Ridgeway, Pa.; Aaron F. Randall, rector Epiphany, Independence, Kan.; R. Alan Russell, curate St. Paul's chapel, Trinity, New York City; Henry R. Sargent, O.H.C., West Park, N. Y.; Edward Tillotson, rector Holy Name, Swampscott, Mass.; Richard Russell Upjohn, rector St. Paul's, Pleasant Valley, N. Y.; Wm. A. Woodford, rector Trinity Church, Seymour, Conn.; Russell Woodman, rector St. Peter's, Rockland, Me.; Charles H. Young, rector of Christ Church, Chicago, Ill.; C. P. A. Burnett, curate St. Ignatius' Church, New York City; John Wallis Ohl, rector St. Matthew's Church, Grand Junction, Col.; W. H. C. Lylburn, headmaster Trinity School, Mamaroneck, N. Y.

Total, 46 priests, 1 Bishop.

**MUNIFICENT GIFTS TO LOUISIANA CHURCHES.**

GRACE CHURCH, South Rampart Street, New Orleans, La., has just received \$31,000 with which to build a new church edifice. The rector is the Rev. A. R. Edbrooke, who recently celebrated his second anniversary there, and during the two years the communicant roll has increased from 330 to 437. Fifty-six people have been confirmed during 1908, among them being Lutherans, Unitarians, Presbyterians, and Roman Catholics.

A NEW two-manual organ has been installed in the Church of the Good Shepherd, Lake Charles, La. (the Rev. J. W. C. Johnson, rector), and was used for the first time on Sunday, August 9th. It is a memorial gift from many members of the parish and friends, in memory of their sacred dead, and

the entire cost has been secured. The organ is the best work of the Hinners Organ Co. of Pekin, Ill., and adds very much to the music and better equipment of the parish.

**BEQUESTS OF THE LATE CANON BALDWIN OF TORONTO, CAN.**

THE VESTRY of All Saints' Church, Toronto, Canada, met August 5th to appoint a committee to select a name of some clergyman to be successor to the late rector, Canon Baldwin. The name will have to be submitted to Archbishop Sweatman for his approval. Several suggestions were made as to a suitable memorial to the late rector, among which were a parish house to be built adjoining the church, a stained glass window, with brass tablet, and a cot in the General Hospital, Toronto, for which he worked so hard in its early days. The majority of the vestry members seemed to prefer the parish house. A committee was appointed to decide on the form the memorial should take and report to the vestry. Much of Canon Baldwin's estate, valued at over \$68,000, was left to All Saints' Church, and a special bequest of \$1,000 was made to the Arthur Baldwin Hall, in connection with the church.

**RECTOR OF DARIEN, CONN., FOR FORTY-FIVE YEARS.**

AT ST. LUKE'S CHURCH, Darien, the Seventh Sunday after Trinity marked the forty-fifth anniversary of the rectorship of the Rev. Louis French. He entered upon his work on August 2, 1863. Mr. French still continues in active service, greatly beloved by his people, and held in honor among all his brethren.

**PROGRESS OF THE KNIGHTS OF ST. PAUL.**

EVEN during the summer months the Knights of St. Paul are busy organizing new chapters. The following have lately come into existence: St. Luke's, Lincoln, Neb.; St. Philip's, Putnam, Conn.; Trinity, West Pittston, Pa.; St. Philip's, Ardmore, Okla.; St. Matthew's, Houma, La.; Grace, New Market, Md.; Church of Our Saviour, Placerville, Cal.

**DEATH OF MRS. ELLISON CAPERS.**

TIDINGS reached Lexington, Ky., on Friday morning, August 14th, of the death of Mrs. Capers, the widow of the Rt. Rev. Ellison Capers, D.D., and mother of the Dean of Christ Church Cathedral, the Very Rev. W. T. Capers. Particulars have not arrived.

**DEATH OF MR. K. T. S. HALLOWELL.**

IN THE death of Mr. Richard T. S. Hallowell on Friday evening, August 14th, at his home near Conshohocken, Pa., the Church lost a sincere and faithful son and worker. Mr. Hallowell's family for generations have been identified with the religious, business, and political interests of the Schuylkill Valley, where he was born and lived all his life. As a vestryman and treasurer of Christ Church, Upper Merion, superintendent of the Sunday school, also superintendent and benefactor of the union Sunday School at Sweedland, president of the Norristown Local Assembly of the Brotherhood of St. Andrew, and as a loyal and patriotic citizen he will be much missed and his place hard to fill. As a prominent builder and contractor he constructed and erected a number of churches and parish houses, chief among which is the Washington Memorial chapel at Valley Forge. His burial took place at Christ Church, Tuesday, August 18th, the Rev. A. J. Miller of St. Thomas', Whitmarsh, and the Rev. J. A. Goodfellow of the Good Shepherd, Philadelphia, officiating. A number of other clergy were present and a large concourse of friends and neighbors.

**PENNSYLVANIA SUMMER SCHOOL FOR S. S. TEACHERS.**

FOR THE first time in the history of the diocese of Pennsylvania a summer school for Sunday school teachers will be held this summer. The institute will be conducted at Pocono Pines from August 23d to 29th, and an attendance of several hundred is expected from the dioceses of Pennsylvania and Central Pennsylvania. The programme will include three lectures each morning and illustrated lectures on topics of general interest in the evenings. The afternoons will be given over to recreation. The schedule of subjects and lecturers is as follows: "The Epistle of the Hebrew," the Rev. Samuel R. Colladay, professor of the New Testament at the Berkeley Divinity School, Middletown, Conn.; "The Life of Jesus Christ," the Rev. Llewellyn N. Caley; "The Sunday School and Missions," the Rev. Herman L. Duhring, D.D.; "The Process of Mind Growth," the Rev. W. Herbert Burk, Norristown; "The Old Testament in the Light of Modern Discovery," Franklin S. Edmonds; "The Philippines," the Rev. Charles C. Pierce, D.D.; "Anthracite Coal Mining," H. H. Sotek, Scranton, Pa.

The institute will be conducted under the auspices of the Sunday School Association of the diocese of Pennsylvania. It received its inception at a banquet of the Sunday school superintendents in the Church House last February. The committee in charge consists of the Rev. L. N. Caley, the Rev. Dr. Herman L. Duhring, the Rev. Edgar Cope, the Rev. W. H. Burk, E. H. Bonsall, Franklin S. Edmonds, and J. L. Patton.

**OLD CATHOLICS CELEBRATE FEAST OF THE ASSUMPTION.**

VERY UNIQUE and old-world-like is the annual observance of the Assumption of the B. V. M. as celebrated in the Old Catholic parishes of Gardner and Duvall, in Door county, Wis. These parishes are under the jurisdiction of the diocese of Fond du Lac and look to the Bishop of that diocese for episcopal governance and ministrations. The people are all of foreign birth or immediate extraction, being Belgian, German, and Bohemian. The present vicar, the Rev. John Baptiste Gautier, is French, and most of the services of the two parishes are conducted in that language. This festival is alternately observed in Gardner and Duvall, being kept this year in the former place, which is the home of the vicar.

The people of the neighborhood, who are farmers, set aside the day for holiday-making and suspend all labor. Very early in the morning they began to arrive in wagons and buggies from distant points, to attend the early Masses and to make their Communions. The vicar had this year the assistance of the Rev. A. P. Curtis of New London and the Rev. F. S. Penfold, Archdeacon of Marinette, who celebrated in English at 7 and 8:30. The chief function of the day was the High Mass at 10, which was sung by the vicar in French. There was a sermon in the same language by the vicar, and the Archdeacon preached in German. Immediately after the Mass a procession was formed: a priest, preceded by acolytes with candles and incense, walked beneath a baldachin carrying in an ostensorium the Blessed Sacrament. After him marched all the congregation. The clergy chanting the Litany and the people responding, the procession passed out of the church and through the churchyard between stately rows of poplar trees to the road, thence to the cemetery, where an altar had been set up. Here a station was made and the Blessed Sacrament set down. After the conclusion of the Litany the Archdeacon preached in English and then the procession was reformed and returned to the church, where, after benediction of the Blessed Sacrament had been given, the people dispersed. The

music, consisting of the parts of the Mass sung in French and some French and English hymns, was unaccompanied and was most devotional.

It is difficult to describe the impression made upon one who for the first time witnessed this great instance of piety on the part of a simple and uncontaminated people. Their faith and devotion was manifest and most edifying. Happily shut up as they are by the narrow confines of their peninsula, the people are to be congratulated upon retaining with the customs of their native land a reality of devotion in startling contrast to the indifference and general religious woodenness which characterizes people considered more progressive.

#### WORK FOR CIVIC BETTERMENT.

THE Social Service Committee appointed by the Convention and House of Churchwomen of the diocese of California, to take up and investigate such matters as would tend toward civic betterment, have published the report of their labor under the title of "Report of Committee on Civic Betterment." The following sub-committees were appointed for special work: Tenement House Reform, Mr. John Bakewell, Jr., Rev. C. M. Marrack, and Mr. Thomas P. Woodward; Child Labor, Rev. C. N. Lathrop and Mr. J. C. Astredo; Local Option, Rev. C. M. Marrack and Rev. C. N. Lathrop; Public Institutions, Rev. D. O. Kelley. The report gives a resume of the work accomplished and the work ahead. Under the first head comes tenement house reform. The result of investigation into existing conditions was that the passage of a bill was secured, regulating the construction, maintenance, and occupancy of tenement houses, which has successfully withstood legal attack.

Child-labor and alleged abuses of children have been investigated and steps have been taken to prevent the issuing of a special officer's commission to any man unfitted for the work of protecting children.

The work ahead planned comes under three divisions—first, public health; second, protection of workers; third, public morals. It is stated in the latter connection that there are alarming indications of widespread moral degeneracy which neither the laws of the Church nor of the State seem able to check.

#### DEATH OF REV. W. J. ANCIENT, DIOCESAN SECRETARY OF NOVA SCOTIA.

THE DIOCESE of Nova Scotia has suffered a severe loss by the death of its secretary-treasurer, the Rev. W. J. Ancient, M.A., which occurred on Monday, July 20th, at his residence at Halifax. He had been in poor health for more than a year, but up till a week of his death had been able to go to his office at the Institute. He was 72 years of age, having been born in Lincolnshire, England. He went to Canada some forty years ago, and was ordained by Bishop Binney. He had charge successively of Terence Bay, Trinity, Halifax, Londonderry, and Rawdon, in all of which his ministrations were marked by fervent zeal, practical common-sense, and unflinching devotion to duty. It was during his incumbency at Terence Bay that he won fame by his bravery and zeal at the wreck of the *Atlantic*, which went ashore on the rock-bound coast of his mission with a loss of over 500 out of the 900 passengers and crew. At the risk of his own life he was able to lead his parishioners in the work of saving many lives, and afterwards to direct them in the care of the ship-wrecked. It was, too, through his care that fitting burial was arranged for the bodies washed ashore.

Eleven years ago, while rector of Londonderry, he was appointed secretary-treasurer of the diocese, in which position he did splendid

service to the Church. Indeed it is largely due to his care and energy that the various diocesan funds are now in so satisfactory a state. He received an honorary M.A. from King's College, Windsor.

He leaves a widow and three daughters, one of whom is married to the Rev. W. B. Sisam of Moncton, the others residing at home. The funeral took place from St. Luke's, Halifax, the Very Rev. Dean Crawford officiating, and was largely attended.

#### NEW HONOR FOR BISHOP BRENT.

A WASHINGTON dispatch states that the Rt. Rev. Charles H. Brent, D.D., has been appointed senior commissioner of the American delegation to the International Opium Commission, to meet at Shanghai on January 1st, 1909. Commissioner Wright is going soon to the Middle and Far West and after that to the South to make inquiry for the American commissioners as to the use of opium and its products in those sections of the country. Recently he has returned from Portland, Me., and Boston, where he gathered information on the subject. At Boston he was told that inmates of the state prisons of Massachusetts have been users of the drug. In Maine the commissioner ascertained that in the country districts opiates were used considerably, principally among former drunkards, who, because of the fact that prohibition prevails, have been deprived of whiskey. The three American commissioners will meet in Manila on December 15th to discuss their coming work at Shanghai.

#### CENTRAL NEW YORK.

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

#### Clayton Rector Carrying the Church to the People.

THE REV. THEODORE HAYDEN, rector of Christ Church, Clayton, is reaching out into the "highways and byways" in a unique manner. Christ Church parish is situated at the

#### SKIN CLEARED

##### By Simple Change in Food

It has been said by a physician that most diseases are the result of indigestion.

There's undoubtedly much truth in the statement, even to the cause of many unsightly eruptions, which many suppose can be removed by applying some remedy on the outside.

By changing her food a Kan. girl was relieved of an eczema which was a great annoyance to her. She writes:

"For five months I was suffering with an eruption on my face and hands which our doctor called eczema and which caused me a great deal of inconvenience. The suffering was almost unbearable.

"The medicine I took only gave me temporary relief. One day I happened to read somewhere that eczema was caused by indigestion. Then I read that many persons had been relieved of indigestion by eating Grape-Nuts.

"I decided to try it. I liked the taste of the food and was particularly pleased to notice that my digestion was improving and that the eruption was disappearing as if by magic. I had at last found, in this great food, something that reached my trouble.

"When I find a victim of this affliction I remember my own former suffering and advise a trial of Grape-Nuts food instead of medicines." "There's a Reason."

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head of the Thousand Islands. In and along the river for some miles there are wealthy Church people, who are too prone to neglect their duties while on vacation. The Rev. Mr. Hayden this summer resolved that if they would not come to the parish church, the Church would go to them. He has accordingly established three points among the islands where he holds regular services on Sunday afternoons and evenings. Two are held in dissenting places of worship, and one in the parlors of the Frontenac Hotel. The congregations average sixty-five, the majority being Church people.

**KANSAS.**

F. R. MILLSFAUGH, D.D., Bishop.

**Rectory of St. John's Church, Wichita, Burglarized.**

THE RECTORY of St. John's Church, Wichita (the Rev. Percy T. Fenn, D.D., rector), was broken into during service on the night of one of the Sundays in Advent. It has now been entered the second time, during the rector's vacation, and much of value taken. The rector is in the East with his family, in charge of St. Peter's Church, Phoenixville, Pa.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

**The Youngest Organist in Brooklyn—Rector's Third Anniversary—Repairs to Old St. John's, Elmhurst.**

ST. ANDREW'S CHURCH, Fourth Avenue and Fiftieth Street, Brooklyn, has the distinction of being the only church in Brooklyn with an organist but 13 years old. The organist is Sidney Stout, who lives with his parents at No. 534 Sixtieth Street. Notwithstanding his tender years, the music rendered is that of the best composers.

THE THIRD anniversary of the rectorate of the Rev. G. W. McMullen of the Church of the Ascension, Rockville Centre, was celebrated with special services on August 2nd.

THE CHAPEL of St. John's Church, Elmhurst, more than a century and a half old, is undergoing extensive repairs. The timbers of the building, despite its great age, were found to be perfectly sound, as were the hand-made nails and pins that held them together.

**LOS ANGELES.**

JOS. H. JOHNSON, D.D., Bishop.

**The Formation of a Churchman's Club—Resolutions of Sympathy With Rev. J. A. M. Richey.**

UPON the return of the Bishop from abroad steps will be taken to looking towards the formation of a diocesan Churchman's Club.

AT THE RECENT meeting of the San Diego Convocation resolutions of sympathy were extended to the Rev. J. A. M. Richey on the death of his wife.

**LOUISIANA.**

DAVIS SESSUMS, D.D., Bishop.

**Resignation of the Rector of St. George's Church, New Orleans.**

THE RESIGNATION by the Rev. W. E. W. Dunham of the rectorship of St. George's Church, New Orleans, was accepted with great reluctance by the vestry, which gave him a letter of appreciation of his successful labors with them. He recently returned from attendance upon the Pan-Anglican Congress.

**MILWAUKEE.**

WM. WALTER WEBB, D.D., Bishop.

**Brave Act of Madison Choir-boy—Brotherhood Chapter Organized at Wauwatosa—Memorial Presented to St. Paul's, Kilbourn—Cathedral Notes.**

ACCORDING to a Madison dispatch printed in the Milwaukee *Sentinel*, one of the choir

boys of Grace Church, Madison, William Ross by name, while at the choir camp on Lake Mendota, rescued from drowning Bernice Wilson, a 6-year-old girl, who fell from the pier at Mendota Park. Ross plunged in and saved her life.

ON THE evening of August 9th the new chapter of the Brotherhood of St. Andrew recently organized in connection with Holy Trinity Church, Wauwatosa, was formally admitted to the order by Mr. J. Henry Radtke, local member of the national council.

ST. PAUL'S CHURCH, Kilbourn, has been presented with a memorial processional cross in brass. It was given by Mr. and Mrs. H. F. Tyrrell of the Cathedral, Milwaukee, to this chapel, where they worship during the summer months. It is in memory of Mrs. Tyrrell's mother and father, Mr. and Mrs. Kranz of Racine, Wis.

DURING the absence of Dean Delany from the Cathedral on his vacation, through August, Canon Wright is assisted by the Rev. Dr. F. H. Burrell of the diocese of Quincy; and the place of the organist, the Rev. R. I. Stearns, is taken by Miss Lillie K. Peterson, now of Syracuse, N. Y., but formerly, during many years, organist at the Cathedral. The Rev. H. B. St. George of Nashotah is the Sunday morning preacher for the month. None of the city churches are closed, though the number of services is somewhat diminished in several of them.

**MISSOURI.**

D. S. TUTTLE, D.D., LL.D., Bishop.

**Rector's Gift to St. John's Church, St. Louis.**

THE REV. STEPHEN SHERMAN, Jr., rector of St. John's, St. Louis, has been given the sum of \$2,000 in order to equip the new church building with steam heat. The rector and vestry are rejoicing that St. John's will be among the finest of the modern churches in the city.

**NEW JERSEY.**

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

**Fine Gothic Chapel Being Erected at Balbrook.**

A HANDSOME private chapel of Gothic architecture and constructed entirely of stone and steel is being built by Mrs. Edward Balbach, Jr., of Newark at Balbrook, near Bernardsville, N. J., where she owns a large estate. The edifice is patterned after a chapel in the Bavarian woods, seen by her while travelling abroad, and it is approached by a beautiful driveway leading through the woods and skirting an artificial lake.

**OHIO.**

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

**Death of Mr. C. H. Thompson—Gratifying Progress Shown by the Convention "Journal."**

THE DEATH is announced of Mr. C. H. Thompson, nearly all his life prominent as a leader in Church music. For many years he conducted Trinity choir and lately St. Mark's, Toledo. He was also active as a Sunday school teacher and excelled in the management of boys, not only in their vocal culture, but in their morals, religion, and general culture. He was stricken down suddenly in his 60th year with failure of the heart. The funeral was held at Trinity Church, the music being rendered by the combined choirs of Trinity and St. Mark's.

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The volume contains more valuable historical incidents with which the starry banner has been associated and more eloquent apostrophes to, and paragraphs about, the flag than all other books on that subject combined.



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Milwaukee, Wis.

AN INTERESTING story of the growth and development of the Church in Ohio during the past twelve months is told by the annual Journal of the convention of the diocese for 1908, which has been recently issued by the secretary, the Rev. George P. Atwater of Akron. There are 80 organized parishes, 35 mission stations, 8 recognized chapels, and 2 special missions, the last mentioned having been organized during the past year. The number of baptized persons is 34,664, an increase over 1907 of 1,112, and there are 21,021 communicants, an increase of 763 over last year's figures. Other statistics are: Clergy, 94, candidates for holy orders, 12, postulants, 5; lay readers, 46; Sunday school teachers, 952; Sunday school pupils, 7,916, and total receipts, \$337,639.89.

#### PENNSYLVANIA.

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

**Results Shown by St. Andrew's Church, Yardley—Gratifying Friday Attendance at Old St. Paul's, Philadelphia—Notes.**

ST. ANDREW'S CHURCH, Yardley, has made notable progress during the past year. It was formerly ministered to in connection with the mission of St. James' at Eden. At the last visitation of the Bishop a class of twenty adults was presented for Confirmation in a town of less than one thousand inhabitants and several denominations in the field. The missionary, who resides in the parish, is the Rev. C. B. Williams, and he is looking forward to the establishing of a mission at Taylorsville, a hamlet some miles distant, the use of an unoccupied place of worship having been offered.

THE ATTENDANCE at the noonday services held at old St. Paul's Church, Philadelphia, on Friday of each week has been remarkable during the summer, the proportion being three-fourths men. On Friday, August 21st, the Rev. Dr. Duhring will make the address upon some impressions of the Pan-Anglican Congress, from which he has just returned as a delegate.

THE Church of the Mediator, at Fifty-first and Spruce Streets, Philadelphia, is now using its fine new parish building as a place of worship. The old chapel has been sold to a Baptist congregation and removed several squares to a new site.

A TESTIMONIAL to the memory of the wife of Bishop Whitaker has been prepared by the clergy of the diocese and sent to the Bishop. While Mrs. Whitaker died early in the summer, the minute has been delayed, owing to the absence from the city of many of the members of the committee.

#### WASHINGTON.

**Session of Southern Maryland Clericus—Personal Mention.**

THE CLERICUS of Southern Maryland met at La Plata, August 13th, the rector of St. John's being the host. For this time of year the attendance was very good.

VERY FEW of the rectors are in the city, and the majority are not expected until well into September, especially as the next session of the Convention will not occur until October 1st. Archdeacon Williams has returned and the Rev. J. H. Nelms of Ascension Church has remained here all summer and is very busy superintending the extensive improvements at his church. This old church will look like new at an early date.

MR. W. H. SINGLETON of St. Michael and All Angels' Church held the services at Union Chapel, Colonial Beach, on Sunday, and Mr. H. C. Amos of Trinity Church, at Langdon, the new work in Brookland parish.

#### WESTERN COLORADO.

EDWARD J. KNIGHT, Miss. Bp.

**Church Doctrine Presented to Telluride Miners.**

THE REV. C. W. G. LYON, Archdeacon, while making his headquarters for the summer at Telluride, had a splendid opportunity of presenting the doctrine of the Church to over fifty of the employees of the Tomboy mine, in response to an invitation extended to him by the secretary of the Tomboy Y. M. C. A. to address the members of that somewhat unique organization. The service consisted of the singing of a number of Gospel hymns, the Lord's Prayer, a chapter from one of the Epistles, followed by an address and the singing of one or more hymns. The Y. M. C. A. building is far up among the mountains at an altitude of 11,600 feet and is said to be the highest in the world.

#### WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

**The Work of St. James' Church, Batavia.**

A PAMPHLET containing a sermon preached by the Rev. Alfred Brittain, rector of St. James' Church, Batavia, on the patronal festival, shows forth the remarkable and salutary influence of that church upon the moral and religious life of the city. It gives a historical sketch of the parish from its inception, and is interesting even to one not acquainted with the work there.

#### CANADA.

**Archdeacon Ker of Montreal Returns From England—Good Prospects for the "Prairie Brotherhood" in Qu'Appelle.**

*Diocese of Montreal.*

THE Ven. Archdeacon Ker, rector of Grace Church, Montreal, returned from the Pan-Anglican Congress the first week in August. He said that when he left London Bishop Carmichael was in excellent health and full

#### SELF DELUSION

**Many People Deceived by Coffee**

We like to defend our indulgencies and habits even though we may be convinced of their actual harmfulness.

A man can convince himself that whisky is good for him on a cold morning, or beer on a hot summer day—when he wants the whisky or beer!

It's the same with coffee. Thousands of people suffer headache and nervousness year after year but try to persuade themselves the cause is not coffee—because they like coffee.

"While yet a child I commenced using coffee and continued it," writes a Wis. man, "until I was a regular coffee fiend. I drank it every morning and in consequence had a blinding headache nearly every afternoon.

"My folks thought it was coffee that ailed me, but I liked it and would not admit it was the cause of my trouble, so I stuck to coffee and the headache stuck to me.

"Finally, the folks stopped buying coffee and brought home some Postum. They made it right (directions on pkg.) and told me to see what difference it would make with my head, and during that first week on Postum my old affliction did not bother me once. From that day to this we have used nothing but Postum in place of coffee—headaches are a thing of the past and the whole family is in fine health."

"Postum looks good, smells good, tastes good, is good, and does good to the whole body." "There's a Reason."

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#### CRIED AND SCRATCHED

**All the Time—Baby Covered with Torturing Eczema—Doctor Said Sores Would Last for Years**

**PERFECT CURE BY CUTICURA**

"My baby 'niece' was suffering from that terrible torture, eczema. It was all over her body but the worst was on her face and hands. She cried and scratched all the time and could not sleep night or day from the scratching. I had her under the doctor's care for a year and a half and he seemed to do her no good. I took her to the best doctor in the city and he said that she would have the sores until she was six years old. But if I had depended on the doctor my baby would have lost her mind and died from the want of aid. But I used Cuticura Soap and Cuticura Ointment and she was cured in three months. Alice L. Dowell, 4769 Easton Ave., St. Louis, Mo., May 2 and 20, 1907."

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## The Churchman's Ready Reference

**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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of business in connection with the Lambeth Conference. The Bishop was chairman on several occasions, and he took Bishop Gore's place on one, at which he addressed one of the great meetings in the Albert Hall. It was said that Bishop Carpichael's speech, delivered in the Church House on the subject of "A Central Authority for the Anglican Communion, was one of the most masterly and eloquent delivered on that subject.

#### Diocese of Qu'Appelle.

IT IS ANNOUNCED that in response to the recent appeal for funds to support four priests who are to form the Prairie Brotherhood in Qu'Appelle, £1,370 has already been received of the £2,000 required. One anonymous donor sent £500 for this purpose. Of the four clergy three have been sent out to Canada already.

## MUSIC

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

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

The recent appointment of Sir Walter Parrott to the professorship of music at Oxford University has given much satisfaction to English musicians. He is eminently fitted to follow in the footsteps of such illustrious predecessors as Sir John Stainer and Sir Hubert Parry. Previous to his Windsor appointment he was for a period of ten years organist of Magdalen College, and he has long been known as one of the most skilful performers on the organ in Great Britain. He was born in Huddersfield in 1841, and received the degree of Doctor of Music from Oxford University in 1894. His specialty has been ecclesiastical music, but he is widely known as a very learned man in all departments of musical research.

Mr. Edwin Lemare has been filling a special engagement at the large Auditorium at Asbury Park, N. J., where the recently built Hope-Jones organ is attracting a great deal of attention. This instrument is undoubtedly a very large and powerful one, and it seems to give entire satisfaction for the purpose for which it was built. The Asbury Park Auditorium is an immense building, seating 10,000 people. Oratorio concerts are given every summer, and various other kinds of musical entertainments, including organ

### Personality and Power

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## Rev. Cyrus Townsend Brady, LL.D.

Author of "The Bishop," "Recollections of a Missionary in the Great West," "Gethsemane and After," "The Southerners," "American Fights and Fighters," etc.

**"The Love Test** and Other Sermons, Long and Short, for General and Particular Occasions," by the REV. CYRUS TOWNSEND BRADY, LL.D., Rector of Trinity Church, Toledo, Ohio.

Each copy contains a personally signed Frontispiece portrait of the Author.

This is the first volume of Sermons by Dr. Brady to be published, and will, no doubt, be widely read, especially by those familiar with his works in other fields. There is here the same brightness and crispness that we find in Dr. Brady's other books. Some of the subjects treated are the following:

#### PART I

##### Sermons of a General Character

THE LOVE TEST.

ANARCHY.

A TRIO OF SERMONETTES ON POLITENESS.

THE TRUE GLORY AND FUNCTION OF THE RELIGION OF CHRIST.

TWO SERMONETTES INSPIRED BY MY YOUNGEST SON.

THE NEW WOMAN AND THE OLD.

CHRIST AND WOMAN.

THE CROSS AND THE STREET.

ON THE DEATH OF MCKINLEY.

CHRIST AS A MAN OF COURAGE.

DOES KINDNESS PAY?

REVERENCE: A Mountaineer's Story.

GRASS PLANT AND STEEL PLANT.

#### PART II

##### Sermons on Particular Occasions

THE AVERAGE MAN. An Ash Wednesday Sermon.

STOP! LOOK! LISTEN! A Sermon for Lent.

CHRIST ON THE CROSS. An Anticipation of Good Friday.

A GOOD FRIDAY MEDITATION.

THE PROOFS OF THE RESURRECTION. An Easter Sermon.

GOING DOWN. An Ascension Day Sermon.

UNDER THE BOD. A Thanksgiving Day Sermon.

A CHRISTMAS GREETING AND A CHRISTMAS SERMON.

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recitals. The Hope-Jones specialties, such as "diaphones," "tibias," and reed stops of unusual power, are particularly fitted for a huge interior of this sort. We have spoken before in this column of the successful features of the Hope-Jones system, and we think some of them are highly important and deserve the closest investigation of Church and concert organists. But we dislike the immodest way in which this Asbury Park organ is advertised as the "largest and most powerful in the world." It is nothing of the kind, and until it is completely finished all such advertised reports must be liberally discounted. We are glad to see that the Auditorium board of managers charge a fee for admission to organ recitals. This is the English plan, and it has proved to be entirely successful in all the large town halls in England. There is no reason why an organ recital should be free, and until organists realize this fact they will continue to cheapen their calling. The performer who gives an instrumental recital is really a musical lecturer, and is just as fully entitled to a fee as he would be if he delivered a lecture orally.

Efforts are being made to get Mr. Lemare to give a series of recitals on the Edinburgh Exhibition organ. It seems a little strange that this distinguished player is not very well known in Scotland. He has met with extraordinary success in America, Australia, and on the Continent of Europe; and in his own country his only rival is Dr. Peace of St. George's Hall, Liverpool. And yet he has seldom found his way across the Scottish border!

In Europe the most celebrated organist is still Alexander Guilman. He continues to pour forth innumerable compositions for the organ, and is as active and energetic as ever. Honors without end have been showered upon him, and he has recently been made a member of the Royal Academy of Music in Sweden.

## THE MAGAZINES

AN ARTICLE on "English Socialism and the Universities," by A. R. Williams, in the *Outlook* for August 15th, shows the amazing progress being made by that philosophy among the educated classes in Great Britain, owing chiefly to the work of the Fabian Society.

THE August number of the *American Review of Reviews* contains, among its usual grist of up-to-date articles, a comment, or, more accurately speaking, a synopsis, of *The Religion of the Sensible American*, an article by David Starr Jordan of Leland Stanford University. According to this synopsis the religion of the sensible American is a sort of jelly-fish affair, without backbone or substance. It teaches belief in God, but gives us an emasculated Bible. The creeds are harmless—if we do not read them! Immortality cannot be proved—it is nothing but a guess. In other words, the so-called sensible American's religion is Unitarianism run to seed.

## EDUCATIONAL

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