



The Living Church

VOL. XXXIX.

MILWAUKEE, WISCONSIN.—AUGUST 8, 1908.

NO. 15

2 & 3 BIBLE HOUSE, NEW YORK

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

153 LA SALLE ST., CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

Communications for all to be addressed to Milwaukee, Wis.

THE YOUNG CHURCHMAN

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

WEEKLY: 60 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

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

THE SHEPHERD'S ARMS

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

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

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

THE LIVING CHURCH

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

CLUB RATES

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

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

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

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

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

THE LIVING CHURCH ANNUAL

A Church Cyclopaedia and Almanac, for the year, issued at Advent. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 35 cents; cloth, 60 cents; postpaid.

EVENING PRAYER LEAFLET

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

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

ST. KATHERINE'S SCHOOL

An Ideal Home School for Girls

Rt. Rev. T. F. GAILOR, S.T.D., Pres. Board of Trustees

Rev. NEVILL JOYNER, Rector



A College trained Faculty. Students prepared for College. Exceptional advantages in Music. Unexcelled in health. Fifty acres in the campus, with facilities for athletics. Moral and religious training.

TUITION, MUSIC, BOARD, FUEL AND LIGHTS FOR ONE YEAR \$150.00

SCHOOL OPENS SEPT. 9, 1908

For further particulars write

MISS ELIZABETH J. JOYNER, Principal
Bolivar, Tenn.

6%

Timber Bonds

Secured by first mortgage on 7,000 acres of timber land, with 123,000,000 feet of merchantable timber, situated within easy reach of a large city. Bonds mature in ten semi-annual installments of \$12,500 each, beginning February 1, 1909. Company's assets almost 4½ times the amount of the bond issue. Ample Sinking Fund to pay the bonds three times over.

Ask for Circular No. 640 G.

Peabody, Houghteling & Co.

(Established 1865)

181 La Salle Street
Chicago

EDUCATIONAL

School for Boys and Girls

ILLINOIS

You want the best for your girl and your boy

The School at Jubilee

Sixteen miles from Peoria, Illinois,

Is One of the Best

thoroughly modern, sanitary, progressive co-educational schools in the Middle West. Elementary and High School courses and, in addition—but without extra cost—art, pottery, shop-work in metal and wood, music and gymnastics. Three hundred acres of school ground away from city environments. \$212 covers all expenses. Address BISHOP OF QUINCY, or RAYMOND RIORDON, Oak Hill, Illinois.

Schools for Boys

ILLINOIS.



A School for Boys St. Alban's

KNOXVILLE, ILLINOIS

Preparatory for College or business. Certificate admits to leading colleges. Good discipline; individual attention. Athletics at all seasons. Games. Gymnasium. Apparatus. Manual Training. Mechanical Drawing. Entertainments and social opportunities. Younger boys in care of the Matron. Older boys under special care of Head

Master. Easy access from Chicago, St. Paul, St. Louis, Denver (C. B. & Q. and Santa Fe). Come and inspect the school. For the June Record (illustrated) address the Head Master

REV. C. W. LEFFINGWELL, D. D., Rector.
LUCIEN F. BENNETT, M. A., Head Master.
To arrange personal interview, please call at 510 Masonic Temple, Chicago



MORGAN PARK ACADEMY
A CHARACTER BUILDING SCHOOL FOR BOYS
(Cooperating with University of Chicago)
All Men Teachers selected for Personal Association With Boys to develop manliness of character as well as scholarship. Small classes, averaging 6 pupils. Military Department, Manual Training. Prepares for College or Business. Certificates admit to leading Universities. Fire proof buildings. Modern Gymnasium. Illustrated catalogue. Separate dept. for small boys. Address MORGAN PARK ACADEMY, Box 13, Morgan Park, Ill. 13 Miles South of Chicago

INDIANA.

HOWE SCHOOL

A thorough preparatory School for a limited number of well-bred boys. For illustrated circulars address

Rev. J. H. MCKENZIE, Box K, Lima, Ind.

KANSAS

St. John's Military School

SALINA, KANSAS

The Bishop of Salina, Rector
For prospectus apply to the Headmaster
Rev. W. N. COLTON

MASSACHUSETTS

Saint Andrew's School

CONCORD, MASS. New Building on Punkatasset Hill. Extensive grounds and woodland. Tennis courts, ball field, canoeing. Constant and careful attention to the individual boy. A special department for young boys.
THOMAS H. ECKFELDT, Headmaster

Schools for Boys

NEW HAMPSHIRE.



Holderness School

For Boys. Prepares for Colleges and Technical Schools. Ranks with the highest grade schools of New England, yet the tuition is only \$400. Individual influences and instruction. Gymnasium. Athletic field, running track. 29th year. A new building will be opened in September.
Rev. Lorin Webster, M. A.
Rector,
Plymouth, N. H.

NEW YORK

Cathedral School of St. Paul

The Long Island Diocesan Church School for Boys, Garden City, Long Island, N. Y.

The Rt. Rev. Frederick Burgess, B. D., Pres't. of the Corporation. Thorough preparation for colleges and scientific schools. Beautifully situated, only 18 miles from New York City. The building is 300 feet long and has wings 180 feet long. To every boy is assigned a separate room. Thirty acres of playing fields. Quarter-mile cinder track. A \$28,000 gymnasium. Swimming-tank. For illustrated catalogue address
Walter Randall Marsh, Head Master.

ST. DAVID'S HALL Boys thoroughly prepared for College or Business. Modern methods. Limited number. Strongly endorsed by Lord Kelvin, Bishop Potter, and others. Catalogue. Rev. W. L. EVANS, M. A., SCARSDALE, N. Y.

HOOSAC SCHOOL

HOOSICK, N. Y. Church school for boys. Prepares for college. Situated among the hills of the Berkshire Range. School year opens Sept. 16th. For catalogue apply to Rev. E. D. Tibbits, Rector. Rt. Rev. W. C. Osano, D. D., Visitor.

TRINITY SCHOOL

129-147 West 91st St. New York

FOUNDED 1709. PRIMARY, GRAMMAR & HIGH SCHOOLS. UNEXCELLED EQUIPMENT. PREPARES FOR ALL COLLEGES
20th Year Opens September 28th

PENNSYLVANIA

Mercersburg Academy

A school for boys, healthfully located in one of the most picturesque sections of Pennsylvania. Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. New dining hall, new dormitory, and new athletic field. For catalogue and further information address

William Mann Irvine, Ph.D., President
MERCERSBURG, PA.

VIRGINIA

Episcopal High School

NEAR ALEXANDRIA, VA.

The 70th year opens Sept. 23, 1908.

For Boys. Catalogue on application.

L. M. BLACKFORD, LL. D., Principal.

OHIO

MIAMI UNIVERSITY THE FAMOUS OLD COLLEGE OF THE CENTRAL WEST

(Supported by the State of Ohio)

85th year opens September 16th. Free Tuition. Low cost of living. Wide range of studies. Thorough instruction. Christian influences. No saloons. A well-equipped gymnasium with specially trained physical director. Beautiful campus of sixty-five acres. Splendid buildings. Modern equipment. Write for catalogue and handsomely illustrated bulletin to the President, GUY POTTER BENTON, D. D., LL. D., Oxford, Ohio.

Schools for Boys

WISCONSIN.

Racine College Grammar School.

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

The St. John's Military Academy

A Church School for Boys

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

Colleges and Schools for Girls

CANADA

Bishop Bethune College, OSNAWA, ONT.

In care of the Sisters of St. John the Divine.

For terms and particulars apply to

THE SISTER-IN-CHARGE

CONNECTICUT

Miss Baird's School for Girls

Norwalk, Conn. 35th year. Intermediate, College Preparatory and General Courses. Superior advantages in Music, Art, and the Languages. Gymnasium. The home life is replete with inspiration.

GEORGIA

Miss Woodberry's School FOR GIRLS

Peachtree Street Atlanta, Georgia

College Preparatory and Collegiate Departments. Music, Art, and Expression, Athletics. Day and Boarding School. The environment of a Southern home. Reference, the Bishop of Atlanta. Address,
MISS ROSA WOODBERRY, Principal.

ILLINOIS



St. Mary's School

KNOXVILLE, ILLINOIS

For Girls and Young Ladies

Forty years and \$150,000 of capital for the making of St. Mary's. Preparatory and higher education in what chiefly concerns "the perfect woman nobly planned." Twenty states represented among its officers and students. Its list of patrons includes bishops and other clergy, governors of states, army and railway officers, Members of Congress, cabinet officers, judges, bank presidents, capitalists, etc. Thousands of alumnae resident in almost every country of the world. Write for June Quarterly (illustrated).

Rev. C. W. Leffingwell, D. D., Rector and Founder (1868)
Miss Emma Pease Howard, Principal

EDUCATIONAL

Colleges and Schools for Girls.

ILLINOIS

WATERMAN HALL

The Chicago Diocesan School for Girls
SYCAMORE, ILLINOIS

The Twentieth Year will begin September, 1908. Preparatory, Academic, College Preparatory and Special Course. The Rt. Rev. CHARLES F. ANDERSON, D.D., President of the Board of Trustees. Address, Rev. E. F. FLEMING, D.D., Rector.

INDIANA.

Knickerbacker Hall FOR GIRLS Indianapolis, Indiana

Certificate admits to Vassar, Wellesley, etc. Also general courses and special training in Social Life, Domestic Science, Music, Art, and Physical Culture. For year book address

MISS JULIA E. LANDERS.
BISHOP JOSEPH M. FRANCIS, Visitor.

KENTUCKY

POTTER COLLEGE FOR YOUNG LADIES
Bowling Green, Ky.
Students from 40 States. 20 teachers. Accommodations of highest order. Location unsurpassed for beauty and healthfulness. Music department in charge of artists. Commended by two Vice-Presidents of the U. S. Full information given on application to Rev. B. F. CABALL, D.D., Pres't.

MARYLAND

The Hannah More Academy
Maryland Diocesan School for Girls
In the Country near Baltimore. Tuition \$350. College Preparatory and Academic Courses. Address
THE PRINCIPAL, Reisterstown, Md.

MICHIGAN

AKLEY HALL Grand Haven, Mich.
A Boarding School for Girls. Beautifully situated upon Lake Michigan. College Preparatory, General, and Special Courses. School opens September 24th.
Address: MARY ELLEN YERKES
Principal, SUSAN HILL YERKES
Rt. Rev. GEORGE de N. GILLESPIE, Rector.

MISSOURI.

1831--Lindenwood College for Women--1908

Fifty minutes from St. Louis. All departments usually carried in Women's Colleges; Forty-six thousand dollars in new buildings ready for use. For Catalogs, apply to George Frederic Ayres, President, 7 College Ave., St. Charles, Mo.

Bishop Robertson Hall

For Girls - ST. LOUIS, MO.

In care of the Sisterhood of the Good Shepherd. Established in 1874.

Address
4244 WASHINGTON BOULEVARD

NEW YORK.

Saint Gabriel's School

PEEKSKILL-ON-HUDSON, N. Y.
BOARDING SCHOOL FOR GIRLS

Under the charge of the Sisters of St. Mary. College Preparatory and General Courses. Extensive recreation grounds. Special attention given to young children. For catalogue address
THE SISTER SUPERIOR.

ST. JOHN BAPTIST SCHOOL 217 E. 17th St. NEW YORK

A Resident and Day School for Girls under the care of the Sisters of St. JOHN BAPTIST.
Terms, \$500. Pupils prepared for College. Elective Courses. Re-opens Oct. 1st. Number of Resident Pupils limited to 18.
Address: THE SISTER SUPERIOR.

DE LANCEY SCHOOL

FOR GIRLS Geneva, N. Y.
19th year opens Sept. 23d. College Preparatory, General and Musical Courses. An attractive building within spacious grounds on Hamilton Heights. Golf, Tennis and Basket Ball. For catalogue, address Miss M. S. SMART.

OREGON

St. Helen's Hall

PORTLAND, OREGON

Diocesan School for Girls under the care of the SISTERS OF ST. JOHN BAPTIST
Collegiate and Academic departments. Certificate admits to College. Thorough instruction in Music, Art, Elocution, Gymnasium. For catalogue, address THE SISTER SUPERIOR.

Colleges and Schools for Girls

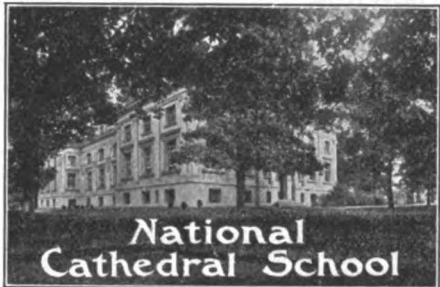
VIRGINIA

Mary Baldwin Seminary FOR YOUNG LADIES

Term begins Sept. 10th, 1908. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 327 students past session from 31 States. Terms moderate. Pupils enter any time. Send for catalogue.

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

WASHINGTON, D. C.



National Cathedral School

FOR GIRLS

Mt. St. Alban, Washington, D. C.
Within the Cathedral Grounds of 40 acres. Fireproof building enlarged on account of increased pupilage, from 60 to 80 boarding pupils. Single and double rooms. Certificate admits to College. Special Courses. Music and Art.

THE BISHOP OF WASHINGTON
President Board of Trustees
MRS. BARBOUR WALKER, M. A., Prin.

The Misses Eastman's School

1306 17TH STREET
WASHINGTON, D. C.

Boarding and Day School for Girls.

Opens October 1st

Catalogue on request

Colleges and Schools for Girls

WEST VIRGINIA

Lewisburg Seminary and Conservatory of Music

FOR GIRLS and YOUNG WOMEN

College and Academic Courses. Music, Art, Languages, Expression. Fine Gymnasium. Beautiful Campus. Magnificent Mountain Scenery. Pure Mountain Air. Pure Water. Exceptionally Healthy. For Catalogue address
R. L. Telford, D.D., President, Lewisburg, W. Va.

WISCONSIN.

Grafton Hall

School for Young Ladies

Fond du Lac, Wis.

Aims to thoroughly prepare young ladies for their places in society and in the home. Attractive social life and refining home influences. Academic and collegiate courses. Music, Art, Elocution and Domestic Science. Beautiful grounds and buildings. Climate remarkably dry and invigorating. Gymnasium and ample facilities for indoor and outdoor exercises. Tuition, \$450; this amount includes all necessary expenses. For catalogue, address

Rev. B. TALBOT ROGERS, D.D., Warden.

Milwaukee-Downer College

MILWAUKEE, WISCONSIN

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

Miss ELLEN C. SABIN, President

SOUTH DAKOTA

18 hours from Chicago by sleeping car.

ALL SAINTS' SCHOOL

Sioux Falls, S. D.

A boarding school for girls only ten miles from western boundary line of Minnesota and Iowa. The high, dry, and brilliant climate of eastern S. Dakota often proves very helpful to those who are suffering from the low vitality of the lake region and malarial districts. Beautiful buildings. Commanding location. Perfect drainage. Good water. Every modern convenience. Standard of scholarship high, terms moderate.

Rt. Rev. W. H. Hare, D.D., President; Miss Helen S. Peabody, Principal. Address: ALL SAINTS' SCHOOL, Sioux Falls, S. D.



TENNESSEE

Bolmont College For Young Women Nashville, Tenn.

Prepares for colleges and universities. College post-graduate course leading to degree of M.A. Eleven schools comprise the college, and each school is presided over by a trained specialist. Music, Art, Physical Culture and Languages. Unrivalled in the South for location and environment. The college stands in a beautiful park of fifteen acres. Golf, tennis, hockey, horseback riding, and automobiling. Many Northern, as well as Southern families, realizing the benefits to be derived from such a location, and wishing their children educated under inter-sectional influences, are sending their daughters to Belmont. Of the total number of pupils registered last year, representing in all 32 states, 20 per cent. were Northern girls. Early registration is necessary. Catalogue on request.
Rev. IRA LANDMITH, D. D., LL. D., Rector. Miss HUDD and Miss HIRON, Principals

VIRGINIA

The Chatham Episcopal Institute

FOR GIRLS

CHATHAM, VIRGINIA

Rt. Rev. A. M. RANDOLPHE, Episcopal Visitor
Rev. C. O. PRUDEN, Rector and Pres't Board Trustees
Mrs. L. MAY WILLIS, Principal



New Modern Brick Plant. Most Healthful and Beautiful Location. Large and Well Shaded Groves. Carefully Selected Corps of Teachers. Fifteenth Session begins Sept. 9th. Send for Illustrated Catalogue.

Box 157, Chatham, Virginia

THOROUGH INSTRUCTION AT LEAST POSSIBLE COST

EDUCATIONAL

Schools of Music

CHICAGO MUSICAL COLLEGE

FOUNDED 1867 DR. F. ZIEGFELD, President
College Building, 202 Michigan Boulevard, Chicago, Ills.

No school of its kind offers such comprehensive advantages.
Has the strongest Faculty ever assembled in a College of Musical Learning.

Investigation will demonstrate the superiority of this institution.

BOARD OF MUSICAL DIRECTORS:

Dr. F. Ziegfeld Hugo Heermann Dr. Louis Falk Hans von Schiller Ernesto Consolo
William Castle Herman Devries Felix Borowski Mrs. O. L. Fox

All Branches of

SCHOOL OF ACTING OPERA

HUGO HEERMANN, the world renowned Violinist and Instructor, of Germany, will continue to direct the violin department.

ERNESTO CONSOLO, the eminent Italian Pianist, has been re-engaged and will accept a limited number of pupils.

J. M. GILMOUR, for the past twenty-five years one of the foremost actors of Shakespearean and modern roles and recently leading support with Viola Allen, Maude Adams, Julia Marlowe, Virginia Harned, etc., personally directs the School of Acting.

43d SEASON BEGINS SEPTEMBER 7th

NOTE—Applications for the 45 free and 150 partial Scholarships will be received until August 23.
ILLUSTRATED CATALOG MAILED FREE. Address Carl Ziegfeld, Secretary.

MUSIC

SCHOOL OF EXPRESSION Modern Languages

Personality and Power

Or, The Secret of Real Influence. By
the Rev. G. H. S. WALPOLE, D.D.,
sometime Professor at the General
Theological Seminary, New York.
Cloth, \$1.00 net. Postage 10 cts.

"Mr. Shorthouse explained the object of 'John Inglesant' to be 'to exalt the unpopular doctrine that the end of existence is not the good of one's neighbor, but one's own culture.' Dr. Walpole declares that the purpose of his volume is the same, though he wisely explains and qualifies the statement, which would otherwise be a plea for selfishness, by showing that only through strict attention to self-culture can we hope to be of use to others."—*The Churchman*.

The Young Churchman Company

MILWAUKEE

WISCONSIN

Colleges

NEW YORK.

St. Stephen's College Annandale, N. Y.

Offers a thorough collegiate education leading to the degree of B.A., as a foundation for later professional training. Special advantages for students intending to take Holy Orders. Charges for Tuition, Board, Room, Fuel and Lights, only \$250 a year.

For catalogue and fuller information, address
GEO. B. HOPSON, D.D., D.C.L., Acting Warden.

SISTERS OF ST. MARY

SAINT KATHARINE'S, Davenport, Iowa

A School for Girls under the care of the Sisters of St. Mary. The Twenty-fourth year opened September 27, 1907. References: Rt. Rev. Theodore N. Morrison, D.D.; Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; J. J. Richardson, Esq., Davenport; Simon Cassidy, Des Moines, Ia. Address THE MOTHER SUPERIOR.

KEUPER HALL, Neosho, Wis.

A School for Girls under the care of the Sisters of St. Mary. The thirty-eighth year opened September 25, 1907. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address, THE MOTHER SUPERIOR.

20TH YEAR

UTICA, N. Y., CONSERVATORY OF MUSIC

ROBERT J. HUGHES, A.M., Director.
EDWARD B. FLECK, Musical Director.

ALFRED H. JAY, Secretary.
FACULTY OF 17 SKILLED INSTRUCTORS.

HEADS OF DEPARTMENTS:

ROBERT J. HUGHES, A.M., Pupil of Signor Tamaro.
EDWARD B. FLECK, Piano, Pupil of Anton Rubinstein.

ALBERT KUENZLEN, Violin, Pupil of Edmund Singer and Ysaye.

JOHN G. THOMAS, F.T.S.C., Theory, Sight-Singing, Harmony, Counterpoint, and Composition.

JESSIE E. S. FLECK, Elocution, Graduate College of Oratory of Willamette University.

Year Courses at Reduced Rates. Free Classes in Harmony, Theory, Sight-Reading, and Pedagogics.

FALL TERM OPENS SEPTEMBER 7, 1908.

Send for Illustrated Catalogue.

Address: SECRETARY.

Schools of Theology

CONNECTICUT

The Berkeley Divinity School

Middletown, Connecticut

For the Training of Candidates for Holy Orders. The Fifty-fifth year begins September 15th.

Address correspondence to the DEAN.

MINNESOTA

Seabury Divinity School Faribault, Minn.

Full course of Theological Study leading to Degree of B.D. Special courses for less advanced students. Opportunities for practical Missionary work. A few scholarships offered to suitable applicants covering part of expenses.

Catalogue and conditions of admission to be had from

The Rev. F. A. McELWAIN, Warden

NEW YORK.

The General Theological Seminary CHELSEA SQUARE, NEW YORK.

The next Academic year will begin on Wednesday, September 10th, 1908.

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

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

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 St., New York.]

The large attendance of American clergymen and laymen at the recent Pan-Anglican Congress in London can hardly fail to exert a beneficial effect upon Church music here. Many of our musical shortcomings and misunderstandings have been the natural outcome of our separation by distance from the mother country. Opportunities for studying the vast choral traditions are not numerous on this side of the water: any occasion that draws numbers of Churchmen to England plays an important part in musical education.

At St. Paul's Cathedral, Southwark Cathedral, Westminster Abbey, and at other large London churches, special choral services were held in connection with the Congress. All of these were object lessons in music, and they were attended by overflowing congregations, containing many American delegates.

Great Anglican gatherings like this congress are apt to be followed by a general enlightenment, not only in musical but also in ceremonial matters connected with Church tradition. They bring about an interchange of ideas, more particularly among visiting clergymen, who absorb by observation and contact information not easily obtained in any other way.

In this country there has been a tendency toward Americanizing the musical services of the Church. Although there is a definite statement regarding inherited forms of worship—the term includes ritual and music—at the close of the Preface of our Prayer Book, many Churchmen fail to appreciate its relation to Anglican tradition. The gradual disappearance of the strange prejudices which have been in force among us in years past would undoubtedly have been hastened if the parent country had been nearer, and international intercourse closer. These prejudices have been of various kinds: doctrinal, ceremonial, and musical. And some of them, almost ludicrous in themselves, have often demonstrated the strength of biased judgment. A curious incident that once occurred within the experience of the writer affords an illustration. An American Bishop who disliked male choirs and looked upon them with much disfavor, preached and confirmed in a church where there was a newly organized chorus of vested men and boys. The Bishop's feeling on the subject being widely known, it was feared that he might object to the presence of the choristers at the confirmation service. But when the time came and the procession was formed in the usual order, without remonstrance from the diocesan head, he separated himself from the choir by marching into the church about fifteen feet in advance of the procession! At the close of the service there was a retrocessional with the Bishop so far in front it was plain to the congregation that he wished to give the unfortunate choir a wide berth. It is but fair to state that this happened in a diocese rather famous for its Puritanism, and that the same Bishop afterward became a loyal adherent to Anglican customs.

Of the many choral services held in connection with the Pan-Anglican Congress, perhaps the most impressive was the great service of thanksgiving at St. Paul's Cathedral on June 24th. As an introductory voluntary the whole of Mendelssohn's Hymn of Praise Symphony was magnificently rendered by an orchestra under the direction of Sir George Martin. As a processional the Litany was sung to the setting by Tallis, four cantors singing in unison and the full Cathedral choir responding.

The procession of Archbishops, Bishops,
(Continued on page 532.)

The Living Church

VOL. XXXIX.

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 8, 1908.

NO. 15

The Living Church

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

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

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 153 La Salle Street (Advertising headquarters).
New York: Thomas Whittaker, Inc., 2 and 3 Bible House.
London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.

[The two latter houses are wholesale and retail agents for all the
publications of The Young Churchman Co., including books and periodicals,
in New York and London respectively.]

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

SUBSCRIPTIONS.

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

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

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

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING.

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

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

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

PRINCIPAL CONTENTS.

| | |
|--|-----|
| EDITORIALS AND COMMENTS: | 501 |
| On Doing the Will of God—The Australian Plan for Unity—The New York Episcopal Succession. | |
| ANSWERS TO CORRESPONDENTS | 504 |
| A JESUIT PRIEST ON REUNION. European Letter. Rev. H. H. Jeaffreson | 504 |
| THE ORIGIN OF THE A. & E. O. C. U. Rev. Geo. B. Howard | 505 |
| THE PAN-ANGLICAN THANK OFFERING. London Letter. John G. Hall | 506 |
| CHANGES IN OLD NEW YORK. New York Letter | 508 |
| CHICAGO DIOCESAN STATISTICS. Chicago Letter. Tertius | 509 |
| AN AMERICAN BISHOP IN ENGLAND | 509 |
| THE BELLS OF CHRIST CHURCH, PHILADELPHIA | 510 |
| THE RELATION OF THE CONSTITUTION AND CANONS OF THE AMERICAN CHURCH TO THE FUNDAMENTAL LAW OF THE CHURCH | 511 |
| THE INCARNATION AND THE INDIVIDUAL. Roland Ringwalt | 512 |
| GUESTS OF THE BISHOP OF DURHAM AT "BISHOP AUCKLAND." [Illustration.] | 514 |
| SOME PRINCIPLES OF CHRISTIAN WORSHIP. II. THE ACT OF CHRIS- TIAN WORSHIP. Very Rev. S. P. Delany | 517 |
| HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom. | 518 |
| CORRESPONDENCE: | 519 |
| The Church and Parochial Schools (C. C. Burke)—Why Not Try to Make Converts from Rome? (Rev. W. M. Purce)—Sacra- ments Under Papal Sanction (Rev. Frederick A. Helsley). | |
| LEAVES FROM A SYLVAN RETREAT. VI. Rev. Upton H. Gibbs. [Il- lustrated.] | 520 |
| SAPPHIRA OF THE MISSION BAND. Frederica Edmunds | 521 |
| THE BOOKS OF THE BIBLE IN VERSE | 523 |
| PERSONAL MENTION, ETC. | 524 |
| THE CHURCH AT WORK. [Illustrated.] | 526 |

THERE IS nothing so horrible as languid study; when you sit
looking at the clock, wishing the time was over, or that someone
would call and put you out of your misery. The only way to read
with any efficacy is to read so heartily, that dinner-time comes two
hours before you expected it.—S. Smith.

ON DOING THE WILL OF GOD.

THE collect for the Eighth Sunday after Trinity asks God
to "put away from us all hurtful things and to give us
those things which are profitable for us." And, as is the
manner of these masterpieces of prayer, this petition is based
upon its appropriate truth. God is addressed as One "whose
never failing providence ordereth all things both in heaven
and earth."

Now it is not to be denied that faith in such a divine
ordering of human life is an exceedingly difficult achievement.
And it may be well to ask, Why is it that whereas it is so easy
to believe in God theoretically, and apart from the facts of life,
it should be so hard to believe in Him practically and as an
ever present and satisfying support?

Undoubtedly one reason is that such a faith is held against
what seems to be the evidence of our senses. We see secondary
causes; we do not see God. But the main reason will be found
to lie in the fact that our controlling purpose in life is not one
with God's, and it is as impossible to really put our trust in
God, under those circumstances, as it would be to walk simultane-
ously on two roads going in opposite directions. Jesus
laid down no arbitrary law but gave the inherent necessities
of the case when He said: "Not every one that saith unto Me,
Lord, Lord, shall enter into the kingdom of heaven; but he that
doeth the will of My Father which is in heaven." That is
what heaven essentially is: harmony with the will of God; and
no man can be rightly called "saved" until the doing of God's
will has become to him as natural as it is for a fig tree to bring
forth figs or a vine to produce grapes. "A good tree CANNOT
bring forth evil fruit."

This teaching of the Master is being emphasized to-day by
the newer learning; but oftentimes to the disparagement of
faith in the Person of Christ, and the acceptance of Christianity
as taught in the Epistles. Therefore it is doubly important
for us to enquire, How may we learn to do the will of God?

It is precisely at this point—putting into practice the
teachings of Jesus—that the experience of the disciples after
Pentecost is seen to be valid for us and their writings authori-
tative. Those men who had themselves listened to the teach-
ings of Jesus, spoken, we may be sure, with an impressiveness
never again to be equalled on this earth, were not transformed
in character by that teaching until this same Jesus had died,
risen, and ascended to the right hand of Power; had Himself
become the Invisible Object of faith; and had poured out His
Spirit. The seed of truth which had been sown in the soil of
the disciples' hearts needed the fructifying influence of the
beams of the Sun of Righteousness.

The Epistle (Rom. 8:12ff) voices this experience of all
the disciples in the declaration that "as many as are led by the
Spirit of God, they are the sons of God." These do right, the
will of God, not in the spirit of bondage, as servants, but
freely and lovingly as sons, and out of the very necessity of that
implanted life which has made them "partakers of the divine
nature." When in this way we are doing God's will, we find it
possible to trust, and trust with intelligent sympathy, the provi-
dence of God. The many sad experiences of life, its griefs,
disappointments, pains and sorrows, which to the natural man
are occasions of doubt or even of denial, are to the spiritual
man as the means by which "through the Spirit he may mortify
the deeds of the body and live." We learn that what
hinders us from doing the will of God is "hurtful to us," and
what helps us to do the will of God is "profitable for us."
"The Spirit Himself beareth witness with our spirits that we
are children of God; and if children then, heirs: heirs of God
and joint heirs with Christ; if so be that we suffer with Him,
that we also may be glorified together.

W. B. C.

THE AUSTRALIAN PLAN FOR UNITY.

DURING several years past, negotiations have been under way in Australia between committees representing the General Synod of the Church of England and the General Assembly of Presbyterians looking toward a union between the bodies represented by those organizations. The former body was at first represented by the Archbishop of Melbourne, three other Bishops, six presbyters, and two laymen; the latter by Moderators of two Presbyterian General Synods, both of whom are officially styled Right Reverend; nine other ministers, and three laymen. The membership changed somewhat but continued substantially as stated.

Two important series of resolutions looking toward complete fusion of the two bodies have been adopted. At the first of these, in November, 1906, the two parties affirmed their acceptance substantially of the first three postulates of the Lambeth Declaration—the Scriptures, the Apostles' and Nicene Creeds, the "two Sacraments ordained by Christ Himself"—and added the following:

"4. That the act of ordination, when regularly administered, involves prayer and the imposition of hands.

"5. With regard to ordination, this Conference affirms the following to be essential conditions:

"1. Full membership of the Church.

"2. The inward and personal call of the Holy Spirit.

"3. The recognition by the Church of this call after due inquiry into intellectual and spiritual fitness.

"6. The laying on of hands in ordination we understand to be a visible symbol of the bestowal, in answer to the prayer of faith, of authority and grace by the Holy Spirit for the work of the ministry.

"7. The authority to perform an act of ordination comes from God the Father, through Christ the Mediator, by the Holy Spirit as the Living Agent in the Church, and is exercised by the appointed officers of the Church."

Thus far the conference was agreed in November, 1906. At a subsequent conference in October, 1907, the two parties further accepted several additional postulates as follows:

"8. We are opposed to the establishment of a State Church in Australia, and the President is authorized to make this fact known at his discretion.

"9. We recognize that up to the period of the Reformation there was one common succession of Orders, and that since that time the practice of Ordination has been continued, and the act of Ordination has been performed (a) in the Anglican Church by a Bishop and Presbyter, and (b) in the Presbyterian Church by a Presbytery presided over by a Moderator.

"10. That a Union of the Church of England in Australia and Tasmania and the Presbyterian Church of Australia be effected and consummated by a joint Solemn Act under the authority and sanction of both Churches, in which each Church shall confer upon the Presbyters of the other all the rights and privileges necessary for the exercise of their office in the United Church, so that from the moment of such Union all the Presbyters of each Church shall have equal status in the United Church. [A minority of the Anglican members declined to recommend this Resolution, but expressed their willingness that it should be referred to the judgment of the Lambeth Conference.]

"11. That some form of individual superintendence and government, constitutionally exercised, is expedient for the United Church, and that authority to execute such superintendence and government shall be conferred by a Solemn Act of Consecration duly administered on a Presbyter, with the title of Bishop exclusively attached.

"12. That the person to hold the office of Bishop shall be elected by the Church in accordance with Regulations duly authorized.

"13. That a Bishop, in his administration, shall be subject to all duly enacted laws of the Church.

"14. That the length of tenure of office as a Bishop having jurisdiction shall be determined by the Church.

"15. This Conference, while recognizing that the authority to perform an act of ordination is inherent in the Church, agrees that, as a matter of order, in the United Church, all ordinations of persons to the office of Presbyter as ministers of the Word and Sacraments shall be by a Bishop and three Presbyters at least.

"And further, that in the consecration of every Bishop, three Bishops at least shall take part, and such Presbyters as may be appointed for the purpose.

"16. That liturgical and non-liturgical forms of worship be authorized, and that the use of the Book of Common Prayer be sanctioned, and additional forms of worship be sanctioned by authority.

"17. That there be an order of Deacons or Licentiates, who are ordained to office, and may be allowed to preach the Gospel, but are not allowed to dispense the Lord's Supper.

"18. That there be an order of Officers whose office shall be analogous to that of Churchwardens and Elders, appointed to help in the pastoral oversight and the government of the Church, but not for the administering of the Sacraments, and that these Officers shall

be elected by the communicants of each several congregation, and shall be set apart to their office by a form of ordination without the laying-on of hands."

Thus far only, the conference has agreed; beyond that there is made public a rather elaborate form for consummating the union, which had been reported by a committee to the conference but was not yet discussed. It presupposes an agreement upon Articles of Faith which, however, have not yet been drawn up; and then provides for the formal act, in which the basis of union is declared. The Primate of the Church of England "shall offer to the said Moderator his right hand, and shall say:

"In the Name of the Father and of the Son and of the Holy Ghost; and with the sanction and authority of the Church of England in Australia and Tasmania, I [A B], being Primate of the said Church of England in Australia and Tasmania, do extend to thee [C D], being Moderator of the Presbyterian Church of Australia, the right hand of fellowship, as a sign and token of the Union of the Church of England in Australia and Tasmania with the Presbyterian Church of Australia."

In substantially the same manner, and with language adapted to the case, the Moderator replies accordingly to the Primate.

There then follows another rite, wherein—

"The Moderator and Presbyters of the Presbyterian Church of Australia who have been ordained to the office of the Ministry shall then present themselves in order before the Primate of the Church of England in Australia and Tasmania, who shall offer to each his right hand, and shall say to each:

"I [A B], being Primate of the Church of England in Australia and Tasmania, acting under the sanction and authority of the Church of England in Australia and Tasmania, do hereby confer on thee [E F], an ordained Presbyter of the Presbyterian Church of Australia, all the rights, powers, and authorities pertaining to the office of a Priest in the Church, as set forth in the Ordinal of the Church of England, you having taken the oaths and made and subscribed the declarations required to be taken, made, and subscribed on this behalf. Be thou a faithful Minister of God's Holy Word and Sacraments, and a faithful Pastor under the Shepherd of Souls. The Lord prosper thy going out and thy coming in from this time forth for ever more."

After which it is ordered that—

"The Primate, Archbishops, Bishops, and Priests of the Church of England in Australia and Tasmania shall then present themselves in order before the Moderator of the Presbyterian Church of Australia, who shall offer to each his right hand, and shall say to each:

"I [C D], being Moderator of the Presbyterian Church of Australia, acting under the sanction and authority of the Presbyterian Church of Australia, do hereby confer on thee [G H], an ordained Priest of the Church of England in Australia and Tasmania, all the rights, powers, and authorities pertaining to the office of a Presbyter in the Church, as set forth in the Ordinal of the Presbyterian Church," etc., the remainder being as in the foregoing form.

"Then the Primate and the Moderator, each holding the right hand of the other, shall say together:

"In the Name of the Father and of the Son and of the Holy Ghost, the said Union of the Church of England in Australia and Tasmania and of the Presbyterian Church of Australia is now consummated, and is hereby recognized and declared."

There are various other suggestions, one being that—

"Amongst the first acts of the United Church would be:

"The consecration to the office of Bishop of one or more Presbyters elected by the Presbyterian Church before the Act of Union, to whom dioceses may be assigned by the United Church. Also the ordination of Presbyterian Licentiates to the office of Deacon or Licentiate in the United Church."

But it will be remembered that the postulates actually accepted by the joint conference only extend through the paragraphs numbered to 18 inclusive; and that such acceptance does not involve final action, but must, obviously, be referred to the General Synod of the Church of England in Australia and the Presbyterian General Assembly for ratification. In the meantime we understand that the scheme is referred to the Bishops of the Lambeth Conference for their judgment. We have no information, at this writing, of how it has been received in that body.

THE FUNDAMENTAL assumption underlying this plan appears to be that a local Church has, within itself, power to determine and to decree what shall constitute its ministry. This appears to be the intention of the statement: "The authority to perform an act of ordination is inherent in the Church" (§ 15). If the position of the Church of England be right, it will be

claimed, then the Church of England has the power by its decree to supply whatever may be lacking in the Presbyterian ministry; while similarly the Presbyterian body has a like power to validate Anglican orders for the purpose of the Presbyterian ministry; and for the future both parties agree that subsequent ordinations shall be by Bishops.

It is evident that if this fundamental assumption with respect to the power of a local Church—in this case not even a national Church—cannot be proven, then the Church of England in Australia would simply be committing an act of suicide by assenting to this plan. So far from validating Presbyterian orders, she would at least possibly, and we believe we may say probably, be invalidating her own.

The question then arises: How does the Church of England in Australia obtain the power to give orders to Presbyterian ministers, not by the laying on of hands by a Bishop, but by enactment of its General Synod? For if the General Synod enact that which is beyond its power, its action is *ultra vires* and absolutely of no effect. In that event its solemn action would leave Presbyterian ministers after the consummation of the act of union precisely what they were before—Presbyterian ministers; while the intermingling of the two sorts of ministers—Episcopal and Presbyterian—would leave the Church laity hopelessly in doubt, according to their own Ordinal and to the Communion office, whether or not they were receiving valid sacraments from valid priests.

And if it be answered that the assent of the Lambeth Conference is asked before the act of union is consummated, we do but throw the question back upon the Lambeth Conference. Who gave the Bishops of the entire Anglican Communion a power to do that with respect to conferring holy orders which never before has been claimed by any part of the Catholic Church? With what grace can we object to the enunciation of new terms of communion by Latin Bishops, if Anglican Bishops claim a like power? Clearly all the grounds upon which Anglicans contest the Latin decrees, from the creed of Pius IV. to the bull against Modernism, are swept away the moment that our Bishops even claim to possess the power to revolutionize the means of conferring holy orders, even though they should not actually put the power into operation by giving their assent to the proposed terms.

For it must be remembered that if the Anglican position stands for anything in Christendom, it stands for the sole right of the entire Catholic Church to pass upon all questions involving any sort of new determination concerning fundamentals. In the abstract it may theoretically be argued that a general council representing the whole Catholic Church might thus, by a mere decree, validate Presbyterian ordinations, though even that argument would rest on precarious grounds, since the Church in one age may not take action that would place her at variance with the Church of all ages. That question, as to the abstract power of a general council to enact such a decree, need not, however, be discussed here. That the Anglican Churches alone possess such revolutionary power is a claim that in itself overthrows the entire Anglican position and must be vigorously disallowed. Much less can it be allowed that the Church of England in Australia possesses such authority. Apart, therefore, from all other considerations, the plan is one that must be deemed by Churchmen simply impossible. Our Bishops, our several Churches, have no power to do this if they would.

But it may be pleaded that although it be granted that there would be serious question as to the status of the ministry within the lifetime of those affected by the decree, yet since all future ordinations would be by Bishops, the defect would ultimately be cured, and that the end secured—the unity between two "Churches"—is worth this confusion during a single generation.

Such a plea amounts simply to the proposition that "the end justifies the means"; and if that proposition, which the Jesuit order indignantly repudiates, is to become the cornerstone of an act of union between Churchmen and Presbyterians, we warn them that it cannot be applied to that act alone; it must revolutionize Christian ethics throughout, and become a recognized principle of the Christian life.

Nor can we even be assured that the ultimate end would thus be reached—a united ministry of Episcopal ordination after the first generation. It is at least gravely open to question whether the ordinations to be conferred under such an act of union would be valid on Catholic grounds, or would constitute the continuance of that threefold ministry which "from the apostles' times" has been transmitted in the Catholic Church.

The "Bishop" is recognized (§ 12) as simply the possessor of an "office," which (§ 13) appears to be terminable according to a tenure to be determined upon. The episcopate thus ceases to be an order of the ministry and becomes an office, to be held and to be vacated. Priests become Presbyters (§ 15), although in the proposed act of validation, proposed but not accepted, the Presbyterian minister is accepted as possessing "all the rights, powers, and authorities pertaining to the office of a Priest in the Church as set forth in the Ordinal of the Church of England." An order of "Deacons or Licentiatees" is recognized (§ 17), but so is an "order of Officers whose office shall be analogous to that of Churchwardens and Elders" (§ 18), and whose members are to be "set apart to their office by a form of ordination without the laying-on of hands." Thus the threefold ministry of the historic Church would give way, in the "United Church" of Australia, to a brand-new fourfold order, if we are to account their Bishops as an order at all—as we ought not, logically, to do. And so we cannot even agree that the desired end would ultimately be secured, by this end-justifies-the-means proposal. The act would be the official withdrawal of the Church enacting it from union with the Catholic Church in any other part of the world. At the very best its orders, even when conferred by gentlemen styled Bishops, would be somewhat less worthy of acceptance than those of the Reformed Episcopal Church.

IT MAY NOT be necessary to discuss what would be the duty of Churchmen with respect to such a "Church" if any part of the Anglican Communion—as the Church of England in Australia—should place itself in such an attitude; nor the much more serious question as to the event that the Bishops at the Lambeth Conference should sanction such a revolution. We deem both these hypotheses impossible, and if we should prove to be mistaken as to either one, it would then be time for our attitude to be discussed. We should cross the bridge when we came to it.

But we cannot refrain from serious warnings to any who may, without sufficient thought of the consequences, favor this Australian plan. The acceptance of such a plan by any Anglican Church would inevitably involve either its separation from the Anglican Communion or the disruption of that Communion. It is enough to say that the orders of such a "Church" would be too doubtful to admit of communion with it by Churches that retain the principles set forth in the Ordinal. To assume that the entire Anglican Communion could be involved in such a revolution is impossible, but those who may favor it should be made to understand that the disruption and division of the Anglican Communion would be as certain in that event as any effect that can be prognosticated from any hypothetical cause.

Can it be possible that there are Churchmen anywhere who will deliberately take that risk?

IT was erroneously stated in the article printed last week on the "Death of Bishop Potter" that the deceased was "in the 73d year of his age," and also, in the "sketch of his life" that he was born May 25, 1824. The Bishop was born May 25, 1834, and was therefore in his 75th year.

Most of the newspaper accounts of the late Bishop, including that in the *Churchman*, speak of Bishop Potter as seventh Bishop of New York. This is not technically correct. It counts Bishop Wainwright as of the succession of Bishops of New York. But Bishop Wainwright never enjoyed that distinction. Throughout his episcopate he was "Provisional Bishop" only, the Bishop of the see, Dr. Benjamin T. Onderdonk, being under suspension but still Bishop of New York. As Bishop Onderdonk was the fourth Bishop of New York, Bishop Horatio Potter was the fifth and Bishop Henry C. Potter the sixth.

Strangely enough, the New York succession of Bishops has from the first been subject to a series of knotty canonical questions of regularity. Bishop Provoost, the first Bishop, resigned his see, addressing his resignation to the diocesan convention, which accepted it and elected Dr. Benjamin Moore to succeed him. The House of Bishops declined to recognize a resignation made to a diocesan convention instead of to its own body, and in spite of Dr. Moore's election as diocesan, consecrated him to be Assistant Bishop. Bishop Provoost retired to his farm and took no part in diocesan affairs until, ten years later, Dr. Moore was seized with paralysis and the diocesan convention elected Dr. John Henry Hobart to be Assistant Bishop

to Bishop Moore—assistant to an assistant! Then, to the astonishment of the diocese, Bishop Provoost emerged from his retirement and declared his intention to resume his episcopal duties! There were, for more than four years, three Bishops having some form of canonical jurisdiction in the diocese of New York, with doubt as to which was, in fact, Bishop of the diocese. The fourth Bishop, Dr. Onderdonk, was suspended and never restored, and Bishop Wainwright was consecrated in 1852 as "Provisional Bishop" under a special canon designed to fit the emergency, and died as such. And when Dr. Greer was elected Bishop Coadjutor to the late Bishop Potter, in 1904, irregularities in his election were such as to cause serious doubt as to its validity. Happily, those doubts were not resolved into a formal protest, and his consecration to be Bishop Coadjutor was not challenged. He now becomes, therefore, seventh Bishop of New York.

ANSWERS TO CORRESPONDENTS.

W. L. C.—St. Thomas' Church, Brooklyn, N. Y.

SUBSCRIBER.—There is not the remotest reason why the service for the Holy Communion should not be said audibly, intelligibly, and with proper intonation.

A GLIMPSE IN AFRICA.

BY MARIE J. BOIS.

READERS of THE LIVING CHURCH cannot fail to be interested in this extract from a missionary's letter, which truly gives us a glimpse into "darkest Africa"; glimpse which makes us shudder at the thought of the power of the "Prince of this World" and makes us long to learn to pray for those who are still in the darkness of heathenism, and for the brave men and women who have given up all the comforts of civilization to take the light of the Gospel to these poor heathen.

And once more, the thought comes home to each of us: Am I doing all I can to help carry out the Master's last command; Go ye into all the world and preach the Gospel to every creature? Here is the extract:

"One of my young pigs disappeared; rumor has it that he went to make medicine for a 'witch-doctor,' who at the adjoining kraal has been making the nights hideous with his wild dances and screams—'smelling out' a person who has 'bewitched' another man's wife.

"I wish you could see the ceremony—hideous and ghastly as it is, there is something extraordinarily fascinating about it. The blazing fire in the yard of the kraal, the witch-doctor flying round for hours at a stretch, with the perspiration streaming from him and making his body glisten like jet in the firelight, the people all standing round, urging him on by applause, hand-clapping, and shouts of '*Siyaouma*' ('we agree'), that is, to his execrations and oaths, all, even to the little children, joining in with the most frenzied enthusiasm.

"There is something awful about it to the Christian; we know that it is not all humbug, and it suggests to us that the power of the 'Prince of this world' is still exercised in terrible sway over such savage people as these—as it was in the days of our Lord. No threats, persuasions, or arguments will ever shake this, it is one of those things which only much prayer will overcome. . . .

"Our old mission wagon, so necessary here, is fast falling to pieces, and we are going to make a special effort to buy a new one this year. The drought is terrible; there is a general famine, and the position of the natives most serious. . . .

"Could make use of any Dutch literature for scattered Boer families in these parts."

What more can I add to this extract? Questions only! Are you praying for some missionary? Are you helping some worker in the great field? Do you obey our Lord's command: The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest? And if ye do not obey—what then?

WE CANNOT LOOK, however imperfectly, upon a great man without gaining something by him. He is the living life-fountain, which it is good and pleasant to be near; the light which enlightens, which has enlightened the darkness of the world; and this not as a kindling lamp only, but rather as a natural luminary, shining by the gift of heaven; a flowing light-fountain, as I say, of native, original insight, of manhood and heroic nobleness, in whose radiance all souls feel that it is well with them.—*Thomas Carlyle.*

A JESUIT PRIEST ON REUNION

Moravian Congress Discusses the Differences of the Roman and Orthodox Churches

[FROM OUR EUROPEAN CORRESPONDENT.]

IN my last letter I gave some account of the Abbé Gustave Morel and of his efforts for visible union between Rome and Russia and England. I am tempted to go a little out of my province and call attention to-day to a Congress in Austria which discussed in a rather unusual and singularly hopeful manner the relation between the Roman and the Orthodox Eastern Churches. My information is drawn from the *Revue Catholique des Eglises* for April, 1908.

The Congress was held last July at the town of Velehrad, in Moravia. The atlas does not show this town, which is perhaps disguised under some German synonym; but I gather that it is in the diocese of Olmütz, near the point where Austria, Prussia, and Russia touch one another, and where the divisions among Christians are obtrusive. It was held under the presidency of the Archbishop of Olmütz, and embraced members of most of the Slavonic races subject to the dual monarchy. During its discussions it received a blessing from the Pope, but it would have been more satisfactory if this approval had been sent after the termination of its labors.

The most remarkable address was that of Father Urban, of the Society of Jesus, which met with loud applause. I proceed to give a brief outline of it:

How should the Roman Communion approach the Orthodox? Union by means of political methods or of theological disputation is impossible, and individual conversions only irritate. The better way is to study the present condition of the Russian Church, and to abstain from provoking language. Most treatises on the Church declare that schismatics and heretics do not belong to the body of the true Church of Christ. "If they are in good faith they may belong to the soul of the Church, no more and no less than honest pagans." Against this hard doctrine, advocated by Bellarmine, Father Urban sets the milder view of Franzelin, that "all the baptized are incorporated into our holy mother the Church, and became her members"—if not externally, yet in the sight of God. No baptized man can be refused the title of a member of the Church. It follows that in dealing with baptized persons outside the Roman obedience Father Urban would not treat them as if they were heathens, needing to be individually converted to Christ, but as Catholic Christians who need to be taught more fully certain things which are, or seem to him, part of the religion in which they are already living. Baptism rather than the hierarchy is the bond of unity. In this connection he thinks the popular statement of the notes of the Church requires modification. As to the notes of unity and catholicity, nothing is expressly said in the report of his address; but it is not difficult to imagine how he would regard them. The Church is One, for all baptized persons are baptized into the one Christ; she is Catholic, because there is a place for all in Him who is the Saviour of all men; but the schismatic does not recognize as yet all the implications of the unity and the catholicity which are already his. Apostolicity cannot be denied to the Orientals at least, because there is no dispute as to the validity of their orders. Nor is it easy to see how sanctity can be claimed as a distinctive note of the Roman communion, for Rome has never demanded the excision from Eastern calendars of saints who have been placed there since the schism; and Manning admits the frequent presence among Protestants of supernatural graces.

But what is to be said of the visibility of the Church? Father Urban contends that the necessity of the Church is no greater, and no other, than the necessity of receiving certain fundamental revealed truths and certain ordained means of grace, especially baptism. The visibility of the Church is constituted in order that men may readily know where they are to seek these essentials. As to the fundamental truths, there are many diversities among theologians as to what, and how many, they are. The primacy of the Pope (should he not rather have said, the supremacy?) can hardly be said to be a *necessitas medii*, except in the sense that the Pope's authority is the most proper means for conserving the purity of the faith and the sacraments. But the Oriental is in no doubt where he may find the faith and the sacraments: therefore the Church is sufficiently visible for him. By submission to Rome he would indeed come into the enjoyment of surer and more abundant aids to salvation, which nevertheless cannot be reckoned among things strictly necessary. In sum, the Oriental is baptized into

the mystical Body of Christ, and should be treated as a member of it; though by his separation from the Holy See he loses many things which would add perfection to his membership. He should be treated, therefore, not as an alien from the Catholic Church, but as a true but defective member of it; and the right course is not to despise and condemn him but to pursue all ways of charity and mutual understanding.

I hope that in presenting a summary of Father Urban's valuable address I have not misrepresented his thought. Of course as a loyal Roman Catholic he regards the Roman claims in a light which we are not prepared to accept. Also, we may demur to the scholastic form which his argument takes. And, finally, we shall remember that the discussion which he has in hand deals directly with the Oriental Churches, and only indirectly glances at our own. Whatever deductions we may make in the way of applying his argument to the Anglican Church must be our own, and are not to be charged to him. Perhaps his very limitations make his argument the more forcible. He is convinced of the truth and the importance of the Roman claims; yet he contends that submission to Rome is not an essential point in the structure of the Catholic Church.

To ourselves his argument seems full of suggestion. We are called to face a number of Christian men and Christian societies lacking something of what we conceive to belong to Catholic perfection. How are we to deal with them? Not, I think, with the shallow syncretism which lightly assumes that because we see on all sides real saints therefore the points on which Christians are divided are points of no importance—that it matters not whether we use the old form of sound words, or whether our ministry is evolved from the society or is descended by historical succession from the apostles. Still less should we listen to the uncharitableness which will not recognize saintliness wherever it is to be found, or to that other sin against the Holy Ghost which would ascribe to unaided human effort in others that virtue which among ourselves we own as a fruit of divine grace. If we own that, every baptized man is baptized into Christ and is therefore a member of His spiritual Body—nay, more, that no man can call Jesus Lord but by the Holy Ghost. We have to deal not with aliens but with brethren, to whom perhaps we may supply some precious things which they lack but which we, by the bounty of God, possess.

Fiesole, July 13, 1908.

HERBERT H. JEAFFRESON.

THE ORIGIN OF THE A. & E. O. C. U.

BY THE REV. GEORGE B. HOWARD.

Late Hon. Sec. N. C. U.

THE Anglican and Eastern Orthodox Churches Union is now attracting so much attention in the U. S. A. as well as in England that a short account of its origin will not, we hope, be unacceptable to our readers.

A society called "The Nicene Churchmen's Union" was formed about six years ago, its members being confined to communicants of the Church of England, "who," to quote the terms of its prospectus, "while adhering in strict loyalty to their mother Church, desired to see her brought into more strict conformity with the Primitive Church than she had yet attained." Several items were specified with this object in view, as being of more or less importance: the restoration of the Nicene Creed to its true form, as enlarged by the second and ratified by the fourth and third succeeding Ecumenical Councils, being the first subject to which the society directed its efforts. This restoration would of course require the omission of the *Filioque*, and the reinsertion of the word Holy, as one of the Notes of the Church.

The fourth annual meeting of the N. C. U. was held on May 16th, 1906, and the president (Major W. H. Spencer) then took advantage of the opportunity to say that a suggestion had been made to him by the Very Rev. Archimandrite H. A. Teknopoulos, editor of *The Union of the Churches*, that the N. C. U. might be made an international society, so as to include not only members of colonial and foreign churches in communion with the Church of England, but also members of the Orthodox churches of the East.

This proposal was discussed, after other business had been disposed of, and the Hon. Secretary was instructed to write to the Archimandrite, requesting his attendance at a meeting of the council of the N. C. U. to consider the matter further.

A meeting was held accordingly on the 1st of June following, when the Archimandrite attended, and submitted at considerable length various points in reference to the proposal; and a committee was appointed to take such steps as might be

thought desirable. This committee consisted of the president and members of the Council of the N. C. U., the Very Rev. the Archimandrite H. A. Teknopoulos, Professor Orloff, the Rev. Father Suckling, and others, the Rev. H. I. Fynes-Clinton having, by the Archimandrite's desire, been invited to assist.

The president and all the members of the N. C. U. council were present at this meeting, and the enlargement of the society having been agreed to, its future name was discussed. The Archimandrite objected to the term *Nicene*, on the ground that it would seem to confine the society to the maintenance of the exact creed and canons of the First Ecumenical Council, excluding much that had been defined subsequently, and was now maintained by the Orthodox Churches. The extended society, he urged, must have a new name, and he proposed that it should be called "The Anglican and Eastern Orthodox Churches Union." Mr. Howard pointed out the inconvenience of so long a title, and observed that the term *Nicene* had been expressly explained as including the first seven centuries. But there was a general desire to meet the Archimandrite's wishes, and the name he had proposed was adopted, *nem. con.*, with the following words appended thereto: *with which is incorporated the Nicene Churchmen's Union.*

A sub-committee was then appointed to draft rules for the new society, consisting of the Archimandrite Teknopoulos, the president of the N. C. U. and its foreign secretary, together with the Rev. Messrs. I. Greathead and H. I. Fynes-Clinton, and it was arranged that they should meet on the 26th of June.

It met accordingly, and at a long sitting drew up the rules which, with some slight modifications, are now the rules of the society. Mr. Howard, the founder and honorary secretary of the N. C. U., having explained that his age and infirmity—he was then near the completion of his 79th year—precluded him from undertaking the secretaryship of the new society, that important office was accepted by Mr. Fynes-Clinton, who at once threw himself heartily into the task of obtaining support and membership.

The next step in the formation of the A. & E. O. C. U. was the meeting of a "Provisional Committee" at the clergy house of St. Alban's, Holborn, on September 17th. The members of this committee had before them, *inter alia*, an admirable *Appeal*, which had been prepared (the writer does not know by whom) and which, after very careful consideration and some few amendments, was adopted unanimously. It is addressed to the members of the Eastern Orthodox and Anglican Churches, and after briefly explaining the proposed operation of the union, it points out the wearisome futility of "an interchange of courtesies which are not followed up by practical efforts for reunion," and calls for such sacred enthusiasm as may by God's help enable us "to take away all obstacles to the cause of reunion, and to bring the two Churches nearer to each other, and unite them as they were united for a thousand years."

This appeal was afterward printed in Greek and English, and among the appended names are those of the Archbishop of Smyrna, the Bishop of Cyprus, six Archimandrites, and not a few clergy and laity of the Churches of Greece and Russia, as well as of those of the Anglican communion.

At length, on October 10, 1906, the new union was formally inaugurated at a meeting held in the Holborn Town Hall, after a solemn celebration of the Holy Eucharist in the Church of St. John, Red Lion Square, attended by the Archimandrite Teknopoulos and the Archimandrites of Antioch and Liverpool.

The A. & E. O. C. U. having thus fairly started, and having already obtained 166 members of British, Greek, and Russian, and perhaps other nationalities, and being understood by its promoters to include practically the same objects as the N. C. U. had in view, it was felt that the time had come when the older society was no longer wanted, and might be dissolved. This was the less to be regretted because the president of the N. C. U. had recently moved into Hampshire and desired to retire; and the honorary secretary, who had now entered his 80th year, would gladly be relieved of the secretaryship. He was therefore instructed to put the matter before the members and associates, together with a proposal that, in the event of dissolution, the balance which remained at the close of 1906, and which according to the audited accounts was £3 17s. 9d., should (less cost of printing and postage subsequently incurred) be transferred as a donation to the A. & E. O. C. U. This was done by circular (February 4, 1907), and the proposal having been accepted by two-thirds of the members, no one dissenting, the N. C. U. was dissolved, and a balance of £3 8s. was sent to the secretary of the A. & E. O. C. U., April 8, 1907.

THE PAN-ANGLICAN THANK-OFFERING

International Committee Appointed to
Appropriate it

PERSONAL LIBERTY IN THE COMMUNITY OF THE RESURRECTION

Returned Roman Catholic on "The Way Back"

DEATHS OF CANON BIGG AND ARCHDEACON CHEETHAM

The Living Church News Bureau
London, July 31, 1908

REFERRED in my last letter to the appointment by the Lambeth Conference of a committee to deal with the unappropriated portion of the Pan-Anglican Congress Thank-offering. The members of the committee are as follows:

Archbishop of Canterbury (chairman), Archbishop of York (or to nominate one from Northern Province), Archbishop of Armagh (or Dublin), Archbishop of Sydney (Primate of Australia), Archbishop of West Indies; the Bishops of Calcutta (Metropolitan of India), Missouri (Presiding Bishop, U. S. A., or a Bishop nominated by him); the Archbishop of Toronto (Primate of Canada); Primus of Scottish Episcopal Church; the Bishops of Pretoria (representing Province of South Africa), London, Durham, Winchester, Bath and Wells, Southwark, St. Albans, Bishop Tucker (Uganda, representing Equatorial Africa), Bishop McKim (Tokyo, representing Japan), Bishop Scott (North China, representing China), Bishop Montgomery (secretary S. P. G.), Bishop Ingham (secretary C. M. S.), Dean of Windsor (as Prolocutor of Canterbury), Bishop of Beverley (as Prolocutor of York), Dean of Westminster, the Marquis of Salisbury (chairman of Canterbury House of Laymen), Viscount Cross (chairman of York House of Laymen), the Lord Chief Justice of England (trustee of fund), Sir Lewis Dibdin, Dean of Arches (trustee of fund), Mr. G. A. King (treasurer and trustee of fund), Sir John Kennaway, M.P., Mr. Eugene Stock, D.C.L., Mrs. Creighton, the Hon. Mrs. T. F. Fremantle.

COMMUNITY OF THE RESURRECTION AND INDIVIDUAL FREEDOM.

In view of much correspondence in certain newspapers, particularly the *Yorkshire Post*, respecting the views publicly expressed by some of the more prominent members of the Community of the Resurrection, Mirfield, on various controverted questions of the day, the Superior, the Rev. W. H. Frere, has issued a memorandum explaining the attitude of the Community towards its brethren who have individually taken sides on such questions. The Community wishes to clear itself from the suspicion that seems to be lurking in some minds that, in refusing to take the responsibility for all the actions, writings, or *vive voce* utterances of its members, it is evading its duty, and adopting a false, if not dishonest, position. It is pointed out that to a large extent in the past the relation of corporate and individual responsibility, always a difficult problem in Community life, has been dealt with in one uniform way. Communities have acknowledged a primary responsibility for the actions and words of all their members, and have adopted, as a necessary consequence of this, the expedient of carefully subordinating the individual and his opinions to the policy and tenets of the Community:

"This, no doubt, is one possible solution. But it is not the only one; nor is it the one that has been set before our community since its origin sixteen years ago. Our constitution and ideal has from the first been democratic. We are governed not by a superior, but by a chapter, in which every professed brother has his place and vote. The whole power of government rests in this chapter, and no decision of any importance is, or can be, made apart from it. We have also maintained from the beginning an ideal of liberty which seems to us necessarily to involve that great latitude should be left to every brother to express his opinion freely and without reserve, outside the chapter and the bounds of the community life as well as within them. The suppression of individual opinions by chapter authority would be quite inconsistent with ideals such as these."

But it is not all a question of policy. The Mirfield community holds it to be a principle, and one that lies at the very root of its existence as a Community, that individuality is a sacred trust. With this deepest form of liberty, however, there is inextricably bound up the deepest sort of responsibility. These two principles of personal liberty and personal responsibility are more precious to this Community than any considerations of success or popularity. But this liberty is quite consistent with the exercise of a real restraining influence by the Community over its members. The first and principal restraining influence is the perpetual appeal that the Community makes to each brother to keep in view in all his actions their bearing on the life and welfare of the body to which he owes

so much. Beyond that the Community has its ways of private but official expostulation with a brother if need arises; it has the power to make its protest public, or openly to dissociate itself from what an individual has said or done. In the last resort it can expel. The Community of the Resurrection here reiterates its wish to explain the limits of its responsibility, and to show why it maintains that, granting such a system as theirs, the individual, and not the body, is to be accountable primarily for the individual action.

THE WAY BACK FROM ROME.

Under the striking heading of "The Way Back: By One Who Has Trodden It," there appears in the *Church Times* the first of a series of articles by an English Catholic (presumably in holy orders) who, having many years ago lapsed to Romanism, has now returned to the Anglican obedience. The writer, in this notable article, and which partakes of the nature of an *apologia*, deals with the problem of Visible Unity, and observes at the outset that those who live on one borderland of the Anglican communion are, as were Church people in the second century, quoting from Professor Burkitt, "in a hurry to precipitate a solution" by compromising the position and principles which the Church has always maintained.

"These efforts are seen in suggestions such as that known as 'comity of missions,' and that which is now vexing our American brethren, known as 'addresses on special occasions,' to be given, apparently, by anybody whom an incumbent chooses to invite, be his sect or belief what it may, under the newly amended Canon 19. These attempts naturally result in sending some of those who inhabit the opposite borderland over to Rome." Certainly the Roman solution, he goes on to say, is specious enough, under any circumstances, and almost irresistible in its fascination to those who believe that Catholic faith and practice are being compromised at home. The Roman Churchman eagerly points to his communion as fulfilling all the conditions of Catholic unity. His argument can easily be made more forcible, or apparently so, by entering into a detailed comparison between Roman and Anglican doctrine and practice.

"The present writer, at any rate, cannot underrate its force; for it caused him many years ago to abandon his career and his hopes in order to join the Roman Church; and he now humbly ventures to hope that he may make some atonement for that step by giving an outline of the convictions which grew upon him and made it a matter of religious necessity that he should publicly submit himself again to the Anglican Church." The first point is—and the *pièce de résistance* of the writer's contention—that the boasted Roman unity "fails of its effect as completely in every way as the Anglican view is said to do." For what is the object of true Catholic unity? It is that *the world* may be convinced of our Lord's divine mission. Now is the world convinced by the spectacle of Roman unity that the Eternal Father has sent the Son? Does the world see anything supernatural and faith-compelling in the unity of the Roman Church? It is clear, answers this writer, that the world looks upon it as something perfectly natural.

"The world often regards it and speaks of it with admiration because it understands it so thoroughly, as belonging entirely to its own category. It is such a material and mundane unity, produced by the very mundane method of force. It depends for its very existence, so Roman theologians admit, on the Papacy, and this in the opinion of the present writer is an admission that it is not a supernatural unity traceable only to God's grace, but a purely material unity produced by the time-honored method of autocracy. It can be compared to the unity of all the Russias, created and maintained by the same means; but it presents to us no analogy to the Divine Union between the Father and the Son."

The essential unity of the Church, as expressed in the Nicene Creed, springs from her union with her divine Head and from His life that is within her, and is not a mechanical unity springing from an outward organization without any relation to her inner life. The present writer does not know who has brought this teaching out better than the late Rev. Professor Moberly in the first two chapters of his *Ministerial Priesthood*, which he advises all who are troubled by "Romeward temptations" to read, mark, and learn. Further along in his article, the writer carries the war with signal success into the enemy's country, and points out that the visible unity for which Rome has sacrificed so much is less real than is often supposed:

"Everyone knows that such a thing as Modernism exists in the Roman communion, and there is also Liberal Catholicism, which is not necessarily the same thing under another name. 'We all believe the same thing,' they say. Well, is that so? They all accept the same formulas, but does that involve identity of belief? Did Lord Acton and Cardinal Manning really believe the same thing, even in regard to doctrine formally defined? Anyone who has considerable acquaintance with Roman Catholics could mention the names of men between whose beliefs and those of the present Roman hierarchy in England there is as wide a difference as exists, let us say, between the Bishop of Birmingham and Canon Henson." Divisions in mat-

ters of faith are none the less real for being, as it were, driven underground.

"Does anyone suppose that the recent Encyclical has changed the convictions of Liberal Catholics? The divergence between them and the thoroughgoing Ultramontanes is at least as great as that which separates the Bishop of Newcastle from the Rev. Vibert Jackson."

This is not generally recognized, because the Roman divisions are not directly concerned with popular religious practice and worship. As long as no quarrel arises concerning confession, the Mass, and invocation of saints, people will continue to imagine a true unity where it does not really exist. The writer of this article found himself convinced that the visible unity of Rome is not the true Catholic unity professed in the Creed, for which Christ prayed, and that it does not produce, and has not in the past produced, those results which would be necessary fruit of the unity in the mind of Christ. The greater part of the foundations upon which, in his view, the claims of Rome rested was thus torn away, and the question rose, "What possible grounds have I for imagining that the communion of Rome is exclusively the one society founded by Jesus Christ?" Still, great questions, he says in conclusion, as does the Bishop of Birmingham, are not decided upon single issues, and other matters presented themselves for consideration.

DEATH OF CANON BIGG.

After a lapse of seven years the important chair of Ecclesiastical History in the University of Oxford, with the annexed Canonry in Christ Church Cathedral, Oxford, is again vacant by the decease of the Rev. Charles Bigg, D.D. He had a sudden seizure after attending a service at the Cathedral yesterday week, and never rallied, expiring on Wednesday. The son of a Manchester merchant, he was born in 1840, and passed through Manchester Grammar School and Corpus Christi College, Oxford, where he had a distinguished career. After his graduation he was elected senior student and tutor of Christ Church, and was admitted to holy orders in 1863. He left Oxford three years later to become a schoolmaster at Cheltenham College, and subsequently was headmaster of Brighton College. His appointment as Bampton lecturer for 1886 eventually produced perhaps his best known as well as best work, that on the *Christian Platonist of Alexandria*. In the following year he became a country priest at Fenny Compton in Warwickshire, and subsequently an honorary canon of Worcester and examining chaplain to his Bishop. In 1891 (as the *Times'* obituary article recalls) his old friend, Mandell Creighton, on his elevation to the episcopate as Bishop of Peterborough, invited Canon Bigg to become his examining chaplain, at the same time describing him to a colleague as "quite the best examiner I have ever come across." The connection continued on Dr. Creighton's translation to the see of London, and on the occasion of the Bishop's funeral at St. Paul's, in 1901, "it fell to Canon Bigg's lot to carry the mitre of his friend." He took part in the conference on the doctrine of the Holy Eucharist, held by Dr. Creighton's invitation at Fulham Palace, in October, 1900. Among his publications about this time were his excellent editions of the *Confessions* of St. Augustine and of the *Imitation* by Thomas à Kempis. In 1901 the Crown, on the recommendation of Lord Salisbury, appointed Canon Bigg to succeed Dr. Bright, deceased, as Regius Professor of Ecclesiastical History at Oxford and Residentiary Canon of Christ Church. The choice can hardly be considered to have been an eminently suitable one. At any rate, in the tenure of his professorship, Dr. Bigg suffered from comparison with his great predecessor, for Dr. Bright occupied the chair like a giant. The late Regius Ecclesiastical Professor, however, became one of the chief ornaments of the University, and among his productions at this period, *The Church's Task Under the Empire* calls for special notice. He was an elegant classical scholar and somewhat learned patristic student, and a writer of rather marked literary distinction, while a man of unusual personal charm.

ARCHDEACON CHEETHAM, SCHOLAR AND HISTORIAN, DEAD.

Another well-known ecclesiastic and eminent Church scholar and historian has passed away in the person of the Ven. Dr. Cheetham, Archdeacon of Rochester, in his 82nd year. He was a member of Christ Church College, Cambridge, graduating in 1850, and was for many years previous to the close of his life an honorary fellow of his college. After his ordination, in 1851, he served several assistant curacies, and then became vice-principal of Chichester Theological College. In 1863 he entered upon his chief life work in connection with the professorship of Pastoral Theology at King's College, London, which important office he filled very acceptably for nineteen years. It was during this time that Professor Cheetham be-

came so well known to the world of letters by his association with Sir William Smith in editing the monumental *Dictionary of Christian Antiquities*. Along with his professorship he held from 1866 the chaplaincy of Dulwich College, and subsequently became an honorary canon of Rochester and examining chaplain to Bishop Thorold, Archdeacon of Southwark in 1879, and Archdeacon of Rochester in 1882. In the following year he became canon residentiary. Dr. Cheetham (says the *Times'* obituary) was an untiring student, to whom we are indebted for some text books of high value. He will be best and most permanently remembered for two volumes on Church history. "Archdeacon Hardwick, the Christian Advocate, had compiled volumes on the Middle Ages and the Reformation, and soon after Hardwick's sudden death through a fall in the Pyrenees in 1859, Dr. Cheetham formed the plan of making Hardwick's story complete by prefixing a volume on the early Church and adding one on the Church in modern times. The former he published in 1894, the latter he finished amid much suffering and difficulty last autumn. It is remarkable for its soundness of judgment and its sense of proportion, two qualities which in other respects marked a useful life." *Requiescant in pace!*

PRELATES RECEIVED BY THE KING AND QUEEN.

The King and Queen received at Buckingham Palace, at 3:30 yesterday afternoon, over 200 of the 250 prelates now attending the Lambeth Conference. The King's marshalman and various household officials were on duty at the palace, and the episcopal visitors, who were received at the grand entrance, were conducted to one of the large state rooms on the first floor. The King and Queen and Princess Victoria were attended by a numerous retinue, among whom were the Marchioness of Salisbury and Mr. Herbert Gladstone (Home Secretary). The Archbishop of Canterbury presented all the Metropolitans separately, and with these their Majesties shook hands, while the King spoke a few words of cordial greeting to each. Then the general body of Bishops, under their respective Metropolitans, were marshalled, and passed in turn before the King and Queen much in the same way as is done at a court *levée*, the name of each being read out by the Lord Chamberlain. Then the Archbishop of Canterbury read a somewhat lengthy address. The King replied as follows:

"The Queen and I thank you most heartily for your warm expressions of good wishes, and for your cordial recognition of my efforts in the cause of peace and of the interest we take in measures for alleviating sickness and suffering. These objects, I assure you, will ever have our earnest sympathy and coöperation.

"Conferences of Archbishops and Bishops, gathered from all quarters of the world, must tend to maintain and increase the spirit of true religion, and must, therefore, be powerful influences for the promotion of peace and charity.

"I am touched by your reference to my beloved mother, Queen Victoria, and I recall her gratification with the message sent her by the last conference, nearly eleven years ago.

"I pray that the blessing of Almighty God may rest upon your work, and that a safe return may be granted to those of you whose ministry is in my dominions beyond the seas and in foreign lands."

At the close of the audience the prelates present, or many of them, went to the Church House to meet the members of the Central Board of Missions. One of the Bishops from over the seas stated, in an interview with a representative of the press, that both the King and Queen were most gracious to them.

"And we thoroughly appreciate their kindness," he added. "It is not a small thing for them to add to their many engagements. We feel that, in honoring us, they desired to honor the far flung districts and peoples which we represent. I have been talking to one of the black Bishops, and he feels this very strongly. It is his purpose, and, doubtless, the purpose of every one of us, to go back and tell our people of the kindness shown to us and to them through us, and I am convinced that to-day's reception and the King's gracious words will have a wider effect than can well be imagined."

At All Saints', Margaret Street, on the Fourth Sunday after Trinity, the preacher in the morning was the Bishop of Vermont, whose sermon on "The Working of the Leaven" was published in last week's *Church Times* in its "Anglo-Catholic Pulpit." The preacher at St. Paul's on Sunday morning last was the Bishop of Central Pennsylvania, and at Southwark Cathedral the Bishop of Colorado. J. G. HALL.

DON'T FORGET three little words—"If you please." Life is made up, not of great sacrifices or duties, but of little things, of which smiles, and kindness, and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—*Humphrey Davy.*

CHANGES IN OLD NEW YORK

The City is Undergoing a Transition

OBJECTIONS TO A CATHEDRAL PARISH

Visiting English Priest at St. Bartholomew's

ARREST OF AN ALLEGED IMPOSTOR

The Living Church News Bureau
New York, August 2, 1908

PEOPLE who left the city a month or so ago will miss several landmarks when they come back to town, as well as the transfer privileges enjoyed since the merger of the trolley and horse car lines. With the increased cost of travelling about the city has come back the old-time colors to distinguish separate systems. Third Avenue cars are red; Twenty-third Street cars have just appeared in bright green, and so on. The traveller up Broadway will miss the old Sinclair House, so famous all over the country in its day, and the old shade tree on the southeast corner of Eighth Street, the last of the old Broadway shade trees below Fifty-ninth Street; both have gone to make room for a sky-scraper.

On the corner of Tenth Street, where Fleischman began his charity, "The Bread Line," so many years ago, the tenants vacated a few weeks ago and the wreckers have razed the building to the ground. Readers of THE LIVING CHURCH will remember that this corner property was acquired several years ago by Grace Church; it was said at the time, as a preventive measure, and to ensure a view of the corner of the church and the graceful spire to the sight-seers for many blocks down Broadway. The parish authorities will for the present make a lawn covering the site of the world-known bakery.

Further up at the corner of Twenty-third Street a large excavation marks the spot where once stood a hotel—The Fifth Avenue—rivalling its now departed neighbor, the Sinclair House, "before the war." As one turns his back on Madison Square and looks down from the pavement on the scores of men excavating rock and carting it away, he is forcibly reminded of the chapter in Mr. Mitchell's book, *The Last American*, written about ten years ago, describing pretty much the same work among the ruins of the Fifth Avenue hotel. Nearly opposite across the square rises the new, grand tower of the Metropolitan building rapidly approaching completion, and from which is displayed at the peak an enormous American flag some five hundred feet above the pavement. These and other like changes are eloquent indices of movements in city life which have a powerful and controlling influence on Church and social life. On Sundays and holidays and Saturday afternoons at this time of the year, the neighborhoods of Union Square and Madison Square are almost entirely depopulated.

Already there is fresh opposition to the making of a parish on Cathedral Heights, to have its temporary headquarters in Synod Hall, and some of it has appeared in the last week's press. One correspondent, signing himself "D.D., LL.D.," writes in the *Sun*:

"It may, however, be of interest to state that as the Cathedrals of England (unlike the Continental Cathedrals) were erected by the monastic orders and not by the people, the pre-Reformation Cathedrals are not parish churches, and consequently a marriage or a baptism cannot be celebrated in St. Paul's Cathedral without the sanction of the rector or vicar in whose parish the Cathedral is situated. This law does not apply to Westminster Abbey, because it is what is called "a peculiar" and not under the Bishop. In connection with this subject I have a personal reminiscence which will illustrate matters. Many years ago I was the guest of the rector of All Hallows' Church, Exeter, England, when he received a letter from the Bishop of Exeter, Dr. Temple, asking him for permission to 'church' Mrs. Temple and baptize his child in Exeter Cathedral. My friend the rector thought the Bishop must be demented, but on making inquiry he found the Cathedral was in his parish. I had a similar experience in Peterborough in Bishop Magee's time.

"Post-Reformation Cathedrals such as Manchester, Ripon, and Liverpool are parish churches. Manchester Cathedral stands in relation to the city of Manchester very much as Trinity Church does in relation to New York, and in asking for help the rectors of city churches have maintained that Old Trinity is the 'parish church' for the whole of New York city as it stood in Colonial times."

The Rev. J. Stuart Holden, rector of St. Paul's Church, Portman Square, London, preached the first of a series of five sermons at St. Bartholomew's Church, last Sunday, before a large congregation. No reference was made to the death of

Bishop Potter, though the pulpit was draped in black and purple. At the Northfield Conference the Rev. Mr. Holden has begun a course of Bible lectures on the subject of "Christ's Conception of the Christian Life." He will remain at Northfield until the first week in September, making weekly visits to New York to preach. This is Mr. Holden's second visit to this country. During the past year he has been doing extensive work among the young men and women in London who are in business, in stores and offices. As Mr. Holden believes in making Christianity an active source in solving the social problems of the day, he has established a Vacation Home at Brighton-by-the-Sea for these young men and women for whom he conducted his mission.

With respect to the "Caution" from John W. Wood concerning a Syrian described as Dr. Justin Kirreh, recently printed in THE LIVING CHURCH, the *Tribune* states that this man has been arrested in Port Chester on the application of the Rev. C. E. Brugler of St. Peter's Church, and is held pending an investigation which it is thought will prove that many wealthy people of New York, Greenwich, Port Chester, Westport, Bridgeport, and South Norwalk, with the clergymen of many of the churches of these places, have been defrauded by his clever story. He gave the name of A. Foster Higgins, the well known financier, as one who had already given him money. It has been learned, says the *Tribune*, that the same man was arrested and driven out of Springfield and New Haven recently. Mr. Wood says, according to the *Tribune*, that he first learned of the "missionary" when he received a letter of inquiry from a Rhode Island clergyman several months ago. He immediately communicated with Dr. Gaston Wright, an English physician, who is connected with a hospital in Jerusalem. Dr. Wright replied that he knew of no hospital in Palestine for which the Assyrian alleged that he was collecting funds. From Dr. Wright Mr. Wood also learned that a man of practically the same name as Kirreh had been arrested in England in 1904 and sentenced to eighteen months in prison for an offence identical with that for which Kirreh has been arrested.

For those who live in a city in which so many thousands of Jews also live, and for those Churchmen who have long since been wearied with episcopal charges and convention addresses faulting the clergy with neglecting pastoral duties and for preaching strong doctrine and unduly pushing the use of vestments, lights, and ceremonies, the proceedings of the annual conference of the Union of Orthodox Rabbis of the United States and Canada, held last week in Paterson, N. J., have a reassuring value. From the deliberations, addresses, and speeches we learn that Christian ritual may not be altogether to blame for the present-day conditions in the Church; that just what many of our Bishops and laymen adjudge responsible for our ills is exactly what the leaders of Judaism in this country, with one consent, earnestly recommend for the cure of its ills, namely, the old, sober standards of faith and worship.

The opening address was made by the Rabbi D. B. Leventhal, president, of Philadelphia, who said:

"Between the majority of Jews in this country who remain true to the beliefs, the tradition, and the ritual of Israel, and the group of youths who are agnostic or indifferent to its precepts, there stands a group of wealthy and socially influential individuals who call themselves progressive or reformed Jews. These so-called reformers give up the fundamental traditions peculiar to Judaism and disclaim the authority of the Sabbath and the Bible. Not a few of them frankly recognize Jesus as the greatest among prophets of Israel, whose spiritual and ethical teachings should be accepted and obeyed.

"The best people of the country are now beginning to fight this illogical chaos, and the excesses to which the revolt against old standards and traditions has been carried. A mechanical reaction to orthodoxy will have its fashion and pass away, and orthodoxy preceded by critical investigations and by facing the problems of the new Bible criticism, will remain firm."

To stem the wave of irreligion, which affects Judaism and Christianity alike in these days, the next speaker, Rabbi Solomon E. Jaeff of New York, advanced house-to-house preaching of the orthodox faith, as he said churches change too often, being modern one day, orthodox the next, and reformed the next.

The union has for its object the propagation of the principles of Judaism, the institution of free public schools, where the Talmudical and other laws as handed down ages ago can be interpreted, so as to be fully understood by children, the continuance of the Jewish Sabbath as a day of rest, abstaining from eating all meats not dressed according to the Mosaic laws, and other principles as represented in Judaism.

CHICAGO DIOCESAN STATISTICS

The Convention "Journal" Shows a Prosperous and Fruitful Year

GAIN IN COMMUNICANTS OF OVER SIX PER CENT

Large Increase of Unorganized Missions

The Living Church News Bureau (Chicago, August 3, 1908)

THE Journal of the seventy-first annual convention of the Church in the diocese of Chicago, which was published early in July, is a compact pamphlet of over 190 pages and is a record of a busy and prosperous year. A condensation of some of its leading items shows that there are over 50,000 souls actively connected with the Church in the diocese. There are 120 parishes, missions, and chapels. Of these, 59 are parishes, 42 are organized and 12 unorganized missions, and there are also 7 chapels, these last being in the Chicago Homes for Boys, the Church Home for Aged Persons, St. Luke's Hospital, St. Mary's Home for Girls, St. Mary's Mission House, the Western Theological Seminary, and Waterman Hall at Sycamore. There are now in the diocese 28,047 communicants in good standing, which phrase means that each one of these has received the Holy Communion during the past two years. Those who become so lax as to let more than two years pass without receiving, are not reported as "communicants," but as "confirmed persons," in this diocese.

BAPTISMS, CONFIRMATIONS, MARRIAGES, ETC.

During the convention year, there were 2,166 souls baptized, 633 of these being "of riper years." This is the largest number of baptisms recorded in any year of the 71 since this diocese was organized. The number of adults among these 2,166 souls is also the largest in our diocesan history. There were 1,863 candidates confirmed, which number has not been exceeded before, save during the past two years, and then only by from seven to eight candidates. The steady growth of the confirmation classes in Chicago is shown by recalling that twelve years ago the annual number confirmed was about 1,280, and twenty-two years ago it was about 800, each year. This means strong, solid growth. There were 944 marriages solemnized, and 1,172 services of burial were held, during the year. There were but 62 occasions when the service of "The Churching of Women" was held, being a smaller number than even twenty-five years ago. This beautiful custom does not seem to be holding its own in our American life.

OVER SIX PER CENT GAIN IN COMMUNICANTS.

The growth of communicants from 26,479 last year to 28,047, showing a net gain of 1,568 communicants for the year, is considerable larger than the growth of the year previous. It is a gain of over 6 per cent. It would have been much larger but for the numbers of careless communicants, who fail to keep up their parochial connection. This carelessness obliged the clergy to mark 627 names as "dropped," this year (a smaller proportion than usual, however), simply because no one knows where they are, or because they have drifted out of regular communion.

SUNDAY SCHOOL AND PAROCHIAL STATISTICS.

The report of the Sunday school and Bible class statistics shows that there are 1,328 teachers and 10,978 scholars in the Sunday schools and Bible classes of the diocese. The total amount of money raised for all purposes, including parochial support, missionary and charitable work, and constructive work as well as endowment, was \$638,267.43 for the year. Of this \$554,909 was spent within the parishes and missions; about one-tenth of this sum, or \$52,110, was given to missionary work in the diocese, and \$31,247 was sent outside the diocese for missionary and other purposes. This is the largest figure reached by the financial reports of the parishes and missions in the history of the diocese, with the exception of that of two years ago, when the total was \$666,000 instead of \$638,000. The five largest parishes, rated by the number of communicants, are St. Peter's (Chicago), with 1,672 communicants; Grace Church (Oak Park), with 1,120; Epiphany (Chicago), with 1,116; Trinity (Chicago), with 1,052; Grace (Chicago), with 1,050. Then come St. James' (Chicago), with 950; Christ Church (Woodlawn, Chicago), 878; St. Bartholomew's, 853; St. Paul's (Hyde Park), 850; and St. Mark's (Evanston), with 810 communicants. Other strong parishes are St. Mark's (Chicago), with 730, and St. Luke's (Evanston), with 702, while St. Ansgarius' (Swedish),

has 740 communicants. Eight parishes raised \$20,000 or more during the year—namely, Grace (Chicago) raising \$77,012, St. Paul's (Hyde Park) \$35,879, St. James' (Chicago) \$27,361, Trinity (Chicago) \$22,395, St. Peter's (Chicago) \$22,131, Grace (Oak Park) \$21,329, Epiphany \$21,070, and St. Luke's (Evanston) \$20,376. The largest Sunday school in the diocese (including Bible class members), is that of St. Peter's, Chicago, enrolling 74 officers and teachers and 751 scholars; the next in enrollment are the schools of Christ Church, Woodlawn, with 46 officers and teachers and 459 scholars; Epiphany (Chicago), with 32 officers and teachers and 426 scholars; and Grace Church (Oak Park), with 30 officers and teachers and 379 scholars. There are 35 other parishes and missions whose Sunday schools number from 100 to 300 scholars.

GROWTH OF MISSION WORK.

The chief growth in the number of congregations has been in the unorganized missions, of which there are now 12, against 7 last year. The new stations opened or reopened during the year are at Gray's Lake, Harvey, La Salle, Marseilles, Rochelle, and Woodstock, and services have been established also at Watska, Polo, and Oregon. By the diligent work of the Rev. William B. Walker, the general missionary in the Northern and Southern Deaneries of the diocese, seconded by the help of several of the rectors in both of these deaneries, thirty-nine towns have been visited during the year, twenty-six of them in the Southern Deanery, and a total of 385 Church people, of whom 180 are communicants, have been called upon and enrolled, in numbers ranging from one each in Onarga and Earlville, to 52 in La Salle. This first year of work by a general missionary has been most promising, and larger results will be forthcoming in the future. Considerable of the stipend raised for this work was provided by the Sunday schools' Advent offering, presented at Christmastide. The majority of the larger Sunday schools throughout the diocese contributed to this object last Christmas, and some of them with great liberality.

TERTIUS.

AN AMERICAN BISHOP IN ENGLAND.

SOME idea of the strenuous life led by a Bishop attending the Lambeth Conference may be gathered from the following extracts culled from personal correspondence with one American prelate, the Bishop of Western New York, whose experience is, no doubt, a fair sample of that of the American Bishops in general:

Aside from the impressive services in the great Cathedral and solemn deliberations in the historic study of the palace, the numerous social functions tested one's endurance to the uttermost. In common with other members of the episcopate, many honors were conferred upon and privileges extended to the Bishop of Western New York and Mrs. Walker. The Bishop preached twice every Sunday, among other places in St. Paul's parish church and in the Cathedral, Canterbury, in Westminster Abbey, and, on July 4th, celebrated the Holy Eucharist in St. Martin's, Canterbury, preaching also at Twickenham, Hampton, and South Acton.

Bishop and Mrs Walker were also present at the big missionary festival at Rochester, with a great service and procession in the Cathedral of that city; attended a luncheon given by the mayor; made a visit to the home of Lord and Lady Darnley at Cobham Hall; attended a garden party at the deanery, where the beautiful roses which Dean Hole planted and nurtured are still thriving wonderfully, and a great mass meeting at the Corn Exchange in the evening, at which the Bishop of Western New York was the first speaker on "Rochester, the Daughter City of the Ancient See of Rochester," and Buffalo and many of the beautiful centres in his diocese were spoken of to an interested and enthusiastic audience.

The Bishop has since received a letter from the Bishop of Rochester, England, thanking him for his help in making the day such a memorable occasion.

They felt privileged to call upon him to speak, as it was peculiarly fitting—having a Rochester in his own diocese in America.

The letter goes on to speak of a whirl of clerical dissipation—Royal Garden parties, Fulham and Lambeth garden parties, a reception given by the American Ambassador and Mrs. Reid at Dorchester House to the visiting Bishops and their families, where the almost regal sumptuousness was accompanied by a hospitality that was charming.

That most beautiful and wonderful historical pageant at

Winchester also claimed the attention of Bishop and Mrs. Walker on Lord Mayor's Day, "when the Lord Mayor of London and probably twenty-five other mayors with their attendant suites occupied the Royal enclosure. It was a very brilliant sight, the elegant trappings of the mayors adding glamor to the scene; but as the sun is no respecter of persons and shines on the unjust as well as the just, and on that day with unaccustomed force, the mayors wisely flung off their robes of state and enjoyed life as ordinary mortals."

The writer speaks of the missionary meeting at St. Alban's and of the forcible sermon on that occasion in the Cathedral by our own Presiding Bishop. From this service the visiting Bishops, clergy, and their friends, probably to the number of 200, were the guests of the mayor and mayoress for luncheon, and the speech-making which followed was conducted with great ceremony. Among the speakers were Bishop Tuttle and Lord Salisbury. This was followed by a garden-party at the deanery and that by a mass meeting in the town hall, "where," my correspondent continues, "I heard some splendid missionary addresses and was considerably enlightened in the knowledge of geography, the Bishops of Uganda, Melanesia, Keewatin, and North China being the speakers, not to omit the Archbishop of the West Indies, who declared that in his jurisdiction London was considered the most convenient place for the meetings of his Synod, as it was easier to reach London than any given point in the West Indies."

Returning to London, the writer of the letter attended the Lord Mayor's dinner at the Mansion House, at which dignitaries of the Church were entertained, from the Archbishop of Canterbury to the (native) Assistant Bishops of Central Africa, and notes the attendant ceremonies of the passing of the loving cup and finger bowl. "It is quite spooky when we return to our present domicile at midnight. The carriage can be driven only to Dean's Yard; after that the gates must be opened for us and we have to find our way through the cloisters, our footsteps echoing through the long passages, the moonlight casting shadows on tablets and monuments. Once inside our cheerful quarters it is so comfortable and real we can hardly adjust ourselves."

The Bishop of Western New York and Mrs. Walker have been the guests during their sojourn in England of many well-known hosts, among whom may be mentioned Canon Duckworth, the Lord Bishop of London, the Lord Bishop of Southwark, and His Grace the Archbishop of Canterbury.

Bishop Walker will return to his diocese early in September.

THE BELLS OF CHRIST CHURCH, PHILADELPHIA.

THE paragraph given in these columns relating the injury to the spire of Christ Church, Philadelphia by lightning some weeks since, with a more recent illustration exhibiting its shattered condition, brought to mind the fact of a similar disaster to the same structure several generations ago, attended then by a coincidence, regarded as a foreboding, which in a sense it certainly proved to be. As no one, so far as our observation goes, has revived these interesting circumstances (to the writer's surprise, for they ought to be in the memory of some of your Philadelphia readers), perhaps what can be given will be of passing interest.

It may be necessary to say, the first place of worship of this parish dated from 1695. It underwent enlargement in 1710 the present structure being begun in 1727. It was built over the building then in use, the tower or base of the proposed steeple being then carried up to the second story, remaining in that position until 1753, when the present spire was added. The architectural style of the church as well as that of Independence Hall was influenced by Dr. John Kearsley, a prominent physician of the city. As far back as 1703 or even earlier, there had been dissensions between "the packed vestry" of the church, as William Penn designated it, and himself and followers over political questions affecting the colony, quite natural in view of the relations of "Church and State"; those opposing the rule of Penn and his "Friends" being known as the "Hot Church Party."

The surroundings of the venerable church in its early days seem incredible to those familiar with it in its present environment. Christ Church represented in the congregation of those days the aristocracy of the colony near by the city resident. It had about it a graveyard long since disposed of. Here the elite were buried after the manner of English people of distinction,

by torch light. It having been determined after 1748 to erect the present steeple and but £1,000 being secured by subscription, resort was had to lottery, two separate ones being instituted for the purpose. Each of these issued 4,500 chances at 16 shillings per ticket, yielding together about £7,200, of which the Church got £2,025, and with the sum already collected, aggregating something over £3,000, the steeple was at once proceeded with at a cost of £2,100; £900 was expended for a peal of bells, cast in England by celebrated founders of the day. The packet ship *Matilda*, Captain Budden, brought the bells out, "freight free" and they were at once hung by a Yorkshire man. For years after, as long as the ship *Matilda* entered port, Captain Budden, who was a popular skipper, was greeted with a "merry peal" from these bells in gratitude for his generous action.

When the spire was finished these royalists put a great bronze crown below the vane. The steeple was regarded as a beautiful specimen of architecture, 196 feet high, the citizens taking great pride in its chaste and stately proportions. It is said the spire of Quebec Cathedral is a copy.

The bells were a great novelty and excited much pleasure, people coming from great distances to hear them. They were rung by hand according to the English method, a man to each bell, being swung, and the writer remembers, back in his boyhood days in Philadelphia, they were known to be the only bells so rung in the United States. In those days the old custom of ringing "the night before market days"—Wednesdays and Saturdays—between 7 and 8 o'clock still prevailed.

How those bells used to inspire a love of our heritage in one's self!

When the "Declaration of Independence" was read to the people and the great bell of the State house did indeed "proclaim liberty throughout the land," the bells of Christ Church took it up and rang long a joyous peal to the city. But impending hostilities soon brought fear for the safety of these bells and they were quickly taken down, removed from the city and hidden in a place of safety, to keep them from falling into the hands of the British, remaining in seclusion until peace came and then brought out to continue duty.

In June, 1777, the steeple was struck by lightning, as already said, the royal crown being melted up and destroyed. This was regarded as an ominous fact and cheered the hearts of some of the patriots. With the return of the bells and the repair of the lightning's damage, for the destroyed crown a great mitre of brass was substituted, 2½ feet high and 4 feet in circumference. The band was pierced with thirteen holes to indicate the original states, and the name of Bishop White, his title, degree, date of consecration, and name of jurisdiction, engraved upon this emblem of prelacy. It surmounts the great metal vane, 7 feet 7 inches long, a ball and the four quarters of the compass, the group of this spire summit being of similar proportions, making them distinctly visible afar.

Much might be said of this most interesting church, its altar studiously put in the east, at some inconvenience to entering as would be considered by some people nowadays. But we will refer to two facts further.

The first time these bells were tolled, tradition has it, was upon the funeral of the wife of one of Pennsylvania's Colonial Governors, a gentlewoman who had been the mother of twenty-one children. The last time the writer remembers now being in hearing of them was that day when the obsequies of Bishop Alonzo Potter took place. About sunset, as we walked home through an adjacent street, we listened to the solemn ringing of a muffled peal, agreeing with that hour when for dignitaries such are rung in Anglia throughout the jurisdiction of those who had ruled therein. It was impressive, be assured; we have said solemn; but the music of these historic bells was majestic in sound as well.

"MOST OF US are born with some sort of mental bias," said Bishop Gore. "Many people are by nature intensely symbolical. A sacred picture in a quiet corner helps their devotions, as they kneel. They are sacramental through and through. They find spiritual profit in making the sign of the cross on their brow, their breast. The whole world is to them symbolical. In other people there is the greatest possible dread of such modes and methods. The picture does not suggest; it hinders. They would rather shut their eyes in a bare place, that they may realize Him who is invisible. This is self-evident. Now comes the application. Those of you who call the love of the symbol idolatry, and those who jeer at and despise all who love bareness, are alike wrong. It is a matter of disposition; it is a matter of indifference; leave each other in peace; refuse to discuss these things; let your mind dwell on other and greater things and let these take their chance."

THE RELATION OF THE CONSTITUTION AND CANONS OF THE AMERICAN CHURCH TO THE FUNDAMENTAL LAW OF THE CHURCH.

IN listening to the debates at the late General Convention upon the admission and wording of the proposed Preamble to the Constitution, I was impressed with the variety of senses, or lack of strict sense in which were used the terms "Corporate Law of the Church," "Fundamental Law of the Church," "Fundamental Basis of Church Law." [I take the phrase as used.] This thought kept intruding itself constantly upon my mind, in the form of three questions: 1. "What is the real Relation of the Constitution and Canons of the American Church to the Fundamental Law of the Church?" 2. "What is the real Corporate Law of the American Church?" 3. "What Relation does the proposed Preamble bear to the Constitution; and so to the Fundamental and Corporate Law of the Church?"

I. We may begin with the question, "How are societies generally organized?" (a) By several persons having common agreement as to an aim to be sought, fixing upon terms of membership, and how organization shall be constituted. (b) By choosing head and other working officers. (c) By common agreement as to means to be used to attain ends. (d) By setting forth a statement of this common agreement in an instrument to which all rules should be referred as the basis of law of the society—*i.e.*, a constitution. It will be seen that a constitution grows out of the organization, not the organization out of the constitution. Hence the organization is greater than the constitution. We observe also that statutes, by-laws, etc., which are rules for the government of members, for attaining ends and avoiding hindrances, grow out of the constitution, and are referred back to it as expressing scope and limitations of its aims. Constitution, therefore, while a basis for laws, is not primarily in itself legal enactment; but a setting forth of principles of the society fixing its landmarks, that all who run may read, and a final basis of appeal by which the Society may show if it be true to its history, and has not departed from the purposes of its organization.

II. This brief view of the nature and character of a Constitution shows what is meant by the "Limitation of a Society in its Law-making Power": (a) It may not do a thing not included in the constitution because it wishes to, without first changing the constitution to include that thing. Hence constitution limits scope. (b) It may not use means contrary to the spirit of the constitution without withdrawing constitutional limitations of means. Hence constitution limits method.

Observe here constitution differs from charter, constitution being the society's own development of its inner life; while charter is limitation by a power greater than itself which gave its birth legal force, and protects its external life. A society may therefore change its constitution by its own will, and hence its scope and limitation of action.

III. Turning now to the question of the constitution of the Church, we must premise: The Church is of divine origin, not a society of agreement. Its Head *created* it, was not chosen by it: He determined terms and mode of membership, and established the constituency of its organization: He gave it its Charter, established its aims, fixed its limitations. It lives *in* the lives of its members, but *by* the Life of its Head. The Church, therefore, differs from human societies in such radical manner that its constitution must be regarded from a different viewpoint. Analogies of organization may exist, but no exact parallels. Constitution here becomes merely a statement of external machinery by which locally applied law makes possible a certain continuity of method; but sets forth only what is external and apparent; and what is vital—not as *vital*—but only in its external aspect. It promulgates no "Fundamental Basis of Law," but only a basis of technical and external regulation; not as morals, but as machinery.

It cannot therefore be said to be the "Corporate Law of the Church," nor that fundamental or basic instrument to which all laws must be referred. It refers only to general organization, not to the organism. It cannot change the purpose, nor determine the life of the body. It could be changed or altered, enlarged, or totally blotted out without in the least affecting the purpose or endangering the life of the Church. It is to the real corporate law of the Church, only what the burr of the chestnut is to the nut itself—a temporary protection of the inner organism.

The larger question, then, of corporate law lies back of con-

stitution or canons; for corporate law (as the term was used in debates) has to do with what is vital, essential, fundamental. The constitution and canons may be said to be nothing more than mere rules and regulations, governing officials and official action in conduct of affairs in the American Church. The constitution is only an instrument setting forth organization in general outline; and describing the machinery by which in its "civic" life that life may be preserved and its aims reached. The constitution in its first ten articles deals chiefly with the organization of the General Convention; regulation of Bishops and clergy in relation thereto; with Holy Orders, and with the Book of Common Prayer. All which—for General Convention is not the Church—has about the same relation to the essential life of the Church as would the location of a house by street and number, or a description of it by its number of rooms, have to the inner life of the man occupying it. It is not *vital* but *accidental*.

To find the real fundamental law of the Church we must look elsewhere than in the constitution, or the real corporate law elsewhere than in the canons of the General Convention. For any statement of principles, any ideal of the true inner life, or of the means by which that life is sustained, other sources of knowledge must be searched. The real organic law of the Church governing the body in its integral or essential life, and the member in his personal life, is set forth in another document—the Book of Common Prayer—to which the constitution refers only as though it were its own initial creation—yet which one has aptly described as "The Golden Casket of the Crown Jewels of the Church of God"; and, "The Perfect Picture of Jesus Christ, God's Son." Then, as the Prayer Book relies for its source and final proof upon the Holy Scriptures, these must also be included with the other in the term "Fundamental Law of the Church."

Anything, therefore, even though it were embraced in the constitution itself, which might be proven contrary to either of these great historical documents, must be declared UNCONSTITUTIONAL, though it were placed there by *unanimous* consent. And likewise by equal necessity must the use of the terms "Corporate or Organic Law" of the Church as applied to canons, or "Fundamental Law of the Church," as applied to constitution, be erroneous.

IV. A careful survey of the canons reveals reference to "Doctrine, Discipline, and Worship"—"as this Church hath received the same"; but nowhere is any statement as to what these may be, or whence received, or where they may be found, save in the rather uncertain reference to the Book of Common Prayer in Canon 41, or in Canons 4 and 6, on examination of candidates for Holy Orders.

But the Doctrine, Discipline, and Worship of the Church are its fundamental law; and these, as we learn from the Prayer Book, contain the Creed, Holy Orders, and Sacraments as their chief exponents; and attention should be called to the statement of the first American Revisers in the Preface to the Prayer Book, "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, and worship."

The position then of the constitution and canons being purely local and temporary, as opposed to that which is general and permanent, they refer to methods of local administration, and are disciplinary to the household of the American Church only as a local institution; and in no way do they hint even that "this Church" is not a purely integral organism in no sense a part of some greater, all-including whole. Not a word signifies the real relation of "This Church" to the "Church Catholic"; or that it does not begin and end in itself. Laws embodied in such instruments cannot (for the Church) be called corporate, or fundamental, without contradiction of terms. Hence the recently voiced demand to "put some religion into the constitution," while it may not have been without apparent necessity, was in fact wholly illogical. It asked for something which had no place there.

The constitution of the American Church is the framework of administrative law in the American Church, and to state its purpose of existence, or to defend its being, was no part of its intention. The framers of the first constitution (of which only traces now remain in that set forth in the Journal of General Convention) had no mind to go into explanations. They grandly took much for granted—perhaps too much—depending on the real fundamental documents of the Church to give light to any who might seek.

But that master-mind, the Rev. Dr. Huntington, hearing

the cry, "More religion in the constitution," endeavored to supply the lack, and produced what must ever be a monument to his memory—though because of the real greatness of his mind it was (necessarily) imperfect. Great minds read by glances at phrase or sentence forms, where small ones go by painful spelling of words letter by letter. The wise in knowledge take scant account of the real lack of knowledge in the ignorant.

V. If, however, it were deemed wise that an attempt should be made to supply the purposeful ignoring of doctrinal statement, of historical fact, of primary causes and sources, it should not have been by mere reference and inference as in the document of Dr. Huntington; but by clear and unmistakable assertion; so that for all time it could have stood unalterably an unequivocal setting forth of the Catholic heritage, and the historical continuity of all that is essential and fundamental in the Church of God. Such a document should have stated clearly our origin, and our connection with the past; our essential and legal oneness with that which was "from the Apostles' times in the Church of God"; our purpose of ever continuing in the same, as our *raison d'être* in a land where there are on the one hand many Protestant bodies—quite enough to supply all reasonable desires—and on the other the great, powerful far-reaching episcopal body of the Roman branch of the Catholic Church. All these the proposed preamble failed to do; and failing, it has in so far failed to accomplish its true, rational purpose—whatever else it may have done. [There was evidence of a dim sense of this lack in various amendments made to the original form, and also in the struggle to insert the canonical phrase, "The Word of God" of the Holy Scriptures.] It did preserve the historical date A. D. 1607, but in such false light and connection as to constitute a fault instead of merit; for it might, being by the Preamble said to be the date of the founding of the American Church—which it clearly was not—be readily supposed to mark the day of a *break* with the past. Such a break there was in New England in 1621, or shortly after; why not in Virginia?

Again, regarding the matter of Holy Orders, the statement is *VERY equivocal*. The same language would embody the claim of the Methodist; and even the Presbyterian would use it of his own without a shade of doubt as to his perfect accuracy.

Perhaps it may be pleaded that the plain historical fact, boldly stated, is too offensive. I answer, the day of equivocation to avoid offence is past; and if the truth gives offence, so much the worse for those who are offended. If we must put a preamble to the constitution, let it not be butter and honey, but unflinching and unflinching truth, so clearly uttered that there may be no future mistake about our character or position. Let us appeal to the whole past of Christ's Holy Church as our past, with which our present is in full accord; and our present possession as not ours alone, but theirs of the past from whom we have sprung; nor for us alone, but for all mankind.

VI. What then, if Preamble we must have, would we have instead of that proposed? It now reads: "This American Church, first planted in Virginia in the year of our Lord, 1607, by representatives of the ancient Church of England, acknowledges," etc. Brief, its comprehensive brevity is its great beauty. For this let there be substituted something like the following: "This American Church, deriving its legitimate descent from the Apostles through the ancient Church of England, by whose members her worship was first set up in Virginia, A. D. 1607; and of which ancient Church their scattered congregations in the American colonies remained an integral part, until, in the providence of God, those colonies becoming a free nation, independent upon England, those congregations necessarily also became independent, and established themselves as a 'free Church in a free land,' retaining, without fault or break in regular and legitimate descent, the ancient Apostolic Holy Orders possessed by the Mother Church of England, and duly transmitted to this Church; in no wise setting up new doctrinal standards, or creating new forms of worship; acknowledges," etc.

Brief, it is not. Brevity may be the soul of wit, but it is invariably in danger of becoming the mother of inaccuracy.

The preamble adopted by both Houses of the General Convention passes into history; and three years hence, if finally approved, and not amended, it will pass to a place before what the title page calls, "The Constitution and Canons for the Government of the Protestant Episcopal Church in the United States of America."

Shall it so pass?

THE INCARNATION AND THE INDIVIDUAL.

BY ROLAND RINGWALT.

IN the Creed we confess our belief in the Incarnation, and unnumbered hymns have proclaimed the doctrine that One from on high, not degrading the Godhead into flesh, yet took the manhood into God. There are many who believe the great words that have come down through so many centuries, and pray that they may never lose their faith in Him who was born of a Virgin, but who have not thought of the Incarnation as an active principle of life, or of its bearing on their personal energies.

The doctrine of the Incarnation is a doctrine of sympathy and condescension. One who was before Abraham humbled Himself to be born in time; One who was rich, for our sakes became poor. The underlying idea is that the higher comes down to raise the lower because the lower cannot raise itself. In every field and garden the same principle is at work. Whenever a plant degenerates it is necessary to breed from a superior stock or else allow this decline to continue until the weaklings die. The poultry raiser and the stock breeder recognize the same great law. Steadily and surely the inferior becomes even more inferior, the run-down breeds lose their strength and beauty, their only hope is in new blood from superior creatures.

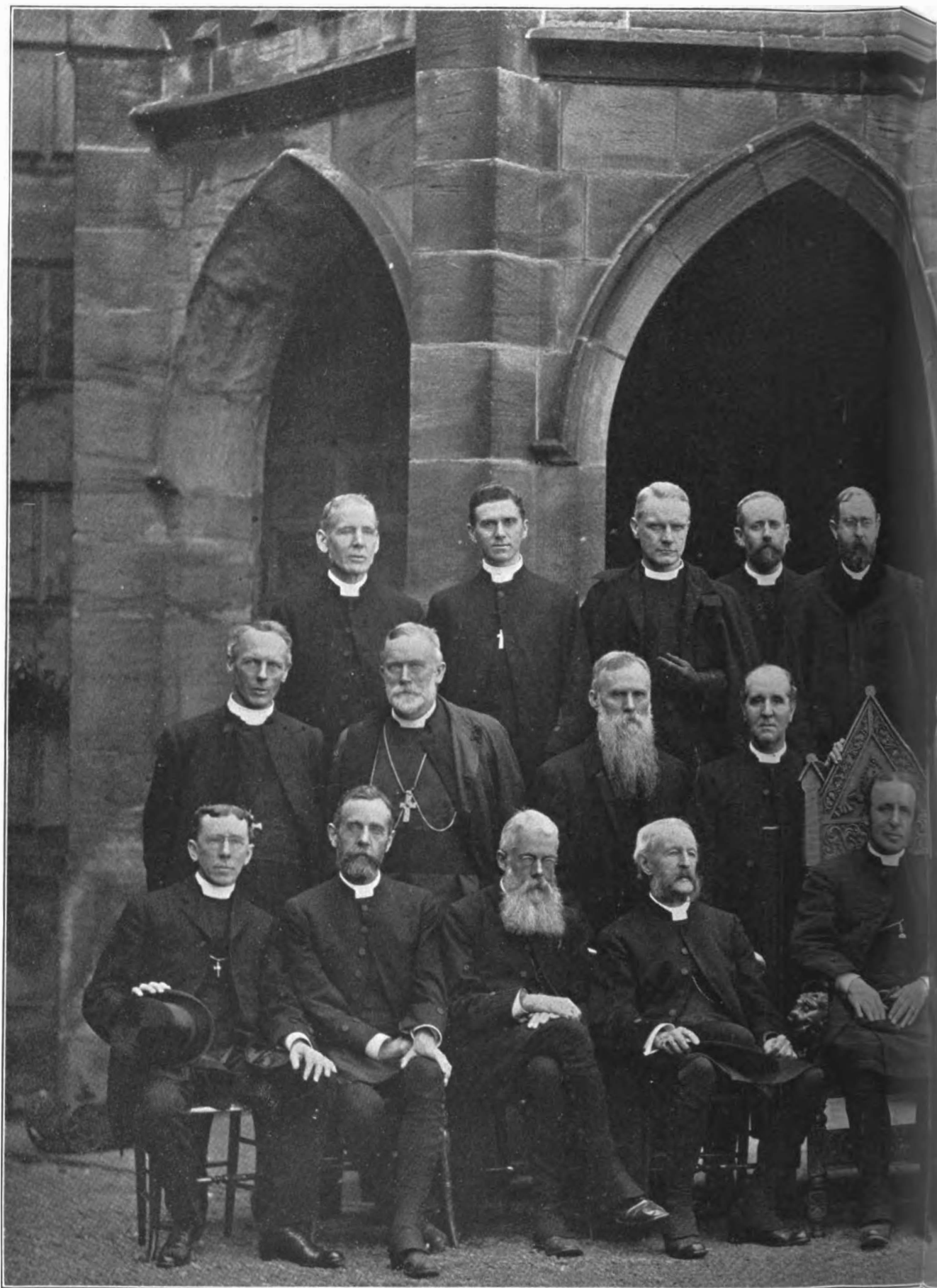
In the workings of the human mind the same law holds good. There is loose talk about self-educated men, but no man is self-educated. A boot-black, for instance, sees a book which appeals to his intellect. He reads it, reads another, goes to a night school, attends lectures, and finds out that a library is a better place than a vaudeville. The author of the first book may never see the boot-black and the boot-black may never see him, but the author came to the boot-black, and his elevation was a consequence. Intellectual awakenings are as strange as religious conversions. Dull, idle, frivolous persons are shamed into effort; timid persons are encouraged to do their utmost; youths without a definite object find some powerful mind driving them toward a goal. The essay, the book, the lecture that seems to be absolutely fruitless, after all makes its way to somebody's reason or conscience, and the seed yields a hundredfold. In some way the higher comes down to the lower.

Now comes a fact too clear for denial, yet a mystery beyond utterance. The highest, the purest, the noblest person we ever met is a herald to proclaim the truth of the Incarnation to us. As of old some merely say: "It thundered" while others recognize that an angel spake. It may be that some poor creature in a hospital never met a good, unselfish, holy woman until Heaven sent a nurse to his bedside. The story of the poor neglected woman, used to indifference and unkindness, who almost worshipped Sir James Paget is one of the most beautiful stories the hospitals ever told. Lives unknown to history may have counted for more than lives written at large in history. The missionary, the nurse, the sister, the surgeon, the teacher, may be to some one the revelation of higher possibilities than he ever dreamed.

It is conceivable that at some future ordination there may be ten or twelve men, one of whom is regarded by the others as dull. No one, least of all himself, expects him to be an eloquent preacher or a great organizer, and he is not. But fifty or five hundred persons say: "He is the best man I ever knew." They find out that kindness, reverence, self-denial, loyalty, and truth are as much a part of his life as conventional courtesies are part of the life of a social leader or as phrases and expedients are part of the life of a shrewd politician. It may be that somebody is led to believe in the Scriptures because that man's life proves their truth. It may be that some dying sufferer asks for the Holy Communion because the grace of the Sacraments did so much for that holy priest.

To every one who thinks deeply on the Incarnation this thought must at least come home. It is a doctrine of individual concern. Of those who profess and call themselves Christians some attest the reality of all they say. Their lives count for a great deal. If any one of us can look back on some noble life that was not found wanting, some high character that came down to us and lifted us, we have learned something humbling and yet consoling about the mystery of the Holy Incarnation.

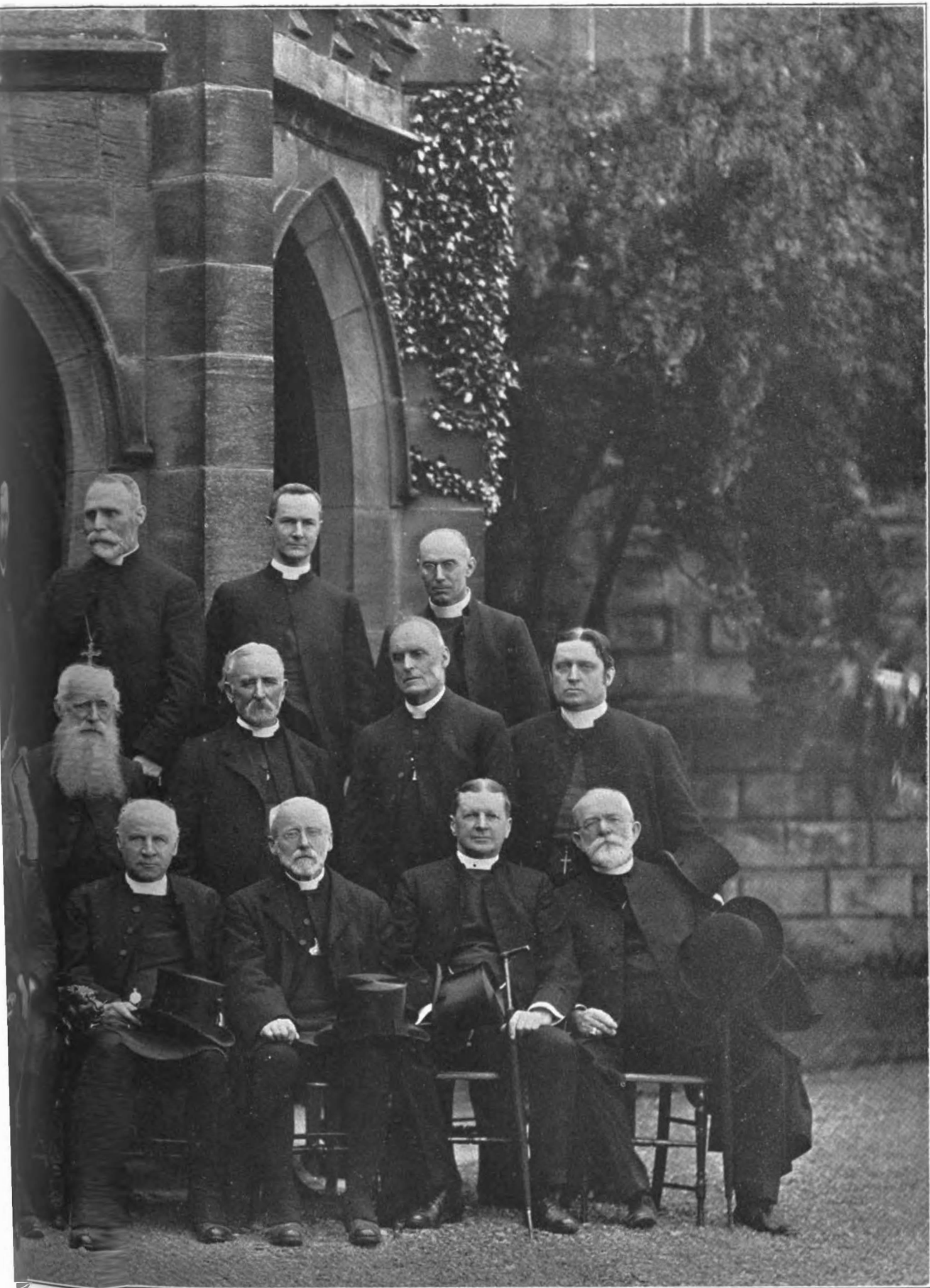
WE OUGHT ALWAYS to make choice of persons of such worth and honor for our friends, that if they should ever cease to be so, they will not abuse our confidence, but give us cause to fear them as enemies.—*J. Addison*.



GUESTS OF THE BISHOP OF DURHAM AT

[BY COURTESY OF THE LORD

BACK row: The Bishops of Colombo (Dr. Copleston), Adelaide (Dr. Thomas), Guiana (Dr. Parry), Lander), Jarrow (Dr. Nickson, Suffragan to the Bishop of Durham).
MIDDLE row: The Bishops of Corea (Dr. Turner), Nassau (Dr. Hornby), Hokkaido (Dr. Fyson), (Dr. Awdry), Harrisburg (Dr. Darlington).
FRONT row: The Bishops of Sacramento (Dr. Moreland), Osaka (Dr. Foss), Zanzibar (Dr. Hine), Ar Singapore (Dr. Hose), Massachusetts (Dr. Lawrence), North Carolina (Dr. Cheshire).
 The Archbishop of Rupert's Land, and Bishops of Tokyo, West China, Likoma, Lebombo, Yukon.



"BISHOP AUCKLAND," JUNE 11, 1908.
 [BISHOP OF DURHAM.]
 Mid-China (Dr. Molony), Antigua (Dr. Farrar), Nova Scotia (Dr. Worrell), Hong Kong (Dr.
 Innevely (Dr. A. Williams), Waiapu (Dr. W. Williams), Barbados (Dr. Swabey), South Tokyo
 Bishop of Toronto (Dr. Sweatman), Bishops of Durham (Dr. Moule), Newfoundland (Dr. Jones),
 and Pittsburgh, were also present at Auckland Castle, but unable to be in the group.

SOME PRINCIPLES OF CHRISTIAN WORSHIP.

BY SELDEN P. DELANY,
Dean of All Saints' Cathedral, Milwaukee.

II.—THE CHIEF ACT OF CHRISTIAN WORSHIP.

WORSHIP may be rendered either to a divine or a human person. In either case the essential thing in worship is the offering of gifts or sacrifices to a person we love and respect. The inward feeling of love and respect is not enough; we must manifest that love and respect through the outward, visible action of presenting a gift. The action, however, is of the same general nature whether we offer sacrifices to a divine being or gifts to a human being.

Therefore it may help us to get to the heart of the subject by considering first the kinds of gifts we might give to our fellow human beings. Sometimes we present gifts to people to show how much we admire and respect them, even though we may not know them personally; some one in public life might appeal to us, and we might send him a gift in praise of his character or achievements. At other times we might present a person with a gift as an acknowledgment of our gratitude for what he has done for us; perhaps he has saved our lives or protected us from insult. Then again, we may have offended some one we love very much; so we send him a gift by way of reparation, to show our sorrow for the offense, and to make up in some degree for the suffering or dishonor we may have caused. We might call these three kinds of gifts, gifts of praise, thanksgiving, and propitiation.

These three kinds of gifts correspond to the three kinds of sacrifice it is our bounden duty to offer to God: the sacrifice of praise, the sacrifice of thanksgiving, and the sacrifice of propitiation. God is the infinite, all-holy Creator, and we are His sinful creatures; therefore it is meet and right that we should worship Him in all these three ways. We should show forth His praise by offering sacrifice in keeping with His majesty and great glory; we should offer to Him thanksgiving through sacrifices that cost something, and that point to Him as the Author of all good; we should offer to Him a sacrifice of propitiation that will adequately atone for all our sins and satisfy the justice of God. This and no less than this is the kind of worship that is due and fitting from sinful children to their heavenly Father.

The obligation is appalling. We are utterly powerless to offer any such worship as our common sense tells us we must offer to God. How can we sufficiently praise God for what He is? How can we adequately thank Him for all the innumerable benefits He has bestowed upon us? How, above all, can we ever offer Him anything that will repair the insults we have hurled at His infinite Holiness by our sins? Not with the utmost of human skill could we do it; nor with the art of the greatest masters; nor with earth's most heavenly music; nor with the gold of all the mountains in America! Without the help of our merciful God, we are powerless to worship Him as we ought.

But, in His mercy, God has helped us. He has sent His only-begotten Son into the world, that whosoever believeth on Him should not perish but have everlasting life. Our Lord Jesus Christ, the new Head of our race, by His life of perfect sacrifice, crowned by His sacrificial death upon the Cross, has offered the worship that God demands from humanity. Sacrifices and meat-offerings were not sufficient. God required the oblation of the human will. Therefore our Lord came to do the Father's will; and by His sinless life He offered to the Father the highest praise and thanksgiving; and by His death upon the Cross He immolated Himself as a Victim for the sins of the world.

Not merely during His earthly life did our Lord offer to God this perfect worship. He has continually been offering this worship ever since in the midst of His Church. In the words of the Psalmist, "In the midst of the congregation will I praise Thee." He offers this perfect worship of praise and thanksgiving and propitiation to-day through the service He has instituted, the memorial He has commanded us to make, the Holy Eucharist.

Thus He, our elder Brother, is standing in the midst of the Catholic Church to-day, surrounded by us His brethren, leading in the worship of redeemed humanity. He is our great High Priest; His earthly priests are merely His instruments through which He acts. They speak for Him. They say, "This is My

Body," not "This is His Body." He, too, is the Victim: the Sacrifice we offer to our God. He is our Sacrifice of praise and thanksgiving; and His death, which we show forth before men and the Father, is the propitiatory sacrifice which we offer for our sins. This is all plainly and beautifully expressed in the words of our Prayer of Consecration in the Book of Common Prayer: "And we earnestly desire Thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant that, by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His Passion."

The Eucharist, then is the Lord's service—the kind of worship, and the only kind of worship, our Lord has commanded us to offer. It has indeed been the appointed form of worship in the Christian Church from the earliest times. Not until the sixteenth century did people ever dream of substituting for this divine mechanism of the Eucharist various man-made forms of worship. Furthermore, if we may accept the Apocalypse of St. John as a revelation of conditions in the world beyond the perception of our senses, we must believe that the underlying realities of Eucharistic worship form also the worship of the redeemed in the courts of heaven.

The Eucharist is not merely a service—a form of words: it is a great action. It comes as near as anything could, within convenient limits of time, to being a dramatic reproduction of the life and death of our Lord. It is almost like a miracle-play. Thus the great drama of Calvary is everywhere being re-enacted on the altars of the Church; and the great mystery of our redemption is set forth before the faithful, Sunday after Sunday. It is set forth in a form that is within the comprehension of the simplest and most child-like. Thus the Eucharist is admirably suited to be the worship of the common people everywhere in Christendom.

The suitability of the Eucharist for popular worship is well brought out in a passage in "God and Our Soldiers," by the Rev. Paul Bull, chaplain to General French's Cavalry in the late war in South Africa. He thus describes their Communion at sea:

"Here, at the altar, as we offered the Holy Sacrifice, we knew that we drew near to the living centre of all things; the past and the future, our memories and our hopes, our dear ones praying for us at home, our poor comrades waiting for us in Africa, the souls of those who had passed away, the saints who were watching our conflict and aiding us by their prayers, the sick and the wounded, the dying and the dead, our sins and our sorrows—all these were gathered up in that one supreme act of communion, by which God accepts us in the Beloved, and blends our life with His, 'that He may dwell in us, and we in Him.' Words fail me to describe the majesty of that supreme moment when barriers of time and space fade away, as God rends the heavens and comes down, and through the uplifted gates and the everlasting doors the King of Glory comes to the soul that awaits Him. And as I moved round that little band of faithful soldiers, awaiting the loving-kindness of the Lord in the midst of His vast temple of sea and sky, I often had to touch them on the forehead in order to awaken them from the trance in which the intensity of spiritual joy had enwrapped them."

THAT WHICH ABIDES.

Nothing abides: since change is over all
Since the nights fall
And day succeeds and turns to night again,
Since life teems low and high
And all things die
And life lights death as sunshine follows rain.
Yet as on Earth's first day
Unchanged for aye,
Abide the old, old waters of the deep,
Therefore the soul seeks rest,
Where the waves breast
The long dim shores and ever changeless sweep.
The great lands wear and sink, but silently
New continents shall rise—in the old sea.
L. TUCKER.

A SHY PERSON not only feels pain and gives pain, but what is the worst, he incurs blame, for want of that manly confidence which is so useful to those who possess it, and so pleasant to those who witness it. I am severe against shyness, because it looks like a virtue without being a virtue, and because it gives us false notions of what the real virtue is.—*Sydney Smith.*

Helps on the
Sunday School Lessons

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

ELIJAH, THE PROPHET OF MERCY.

FOR THE NINTH SUNDAY AFTER TRINITY.

Catechism: Sixth and Seventh Commandments. Text: St. Matt. 5:7.
Scripture: II. Kings 4:1-7; 6:8-17.

WE study two incidents in the life of Elisha in this lesson. From them we get an insight into God's ways of dealing with His children. The incidents are more than history. They lift the curtain so that we can see behind the scenes and learn something of God's methods. The methods revealed are not confined to the incidents recited. God uses similar methods now. In our own experience we do not always recognize the methods.

The poor widow who was in trouble was a good woman. Her husband had been engaged in God's work. Yet the good woman was in great trouble. She had lost her husband, and the debt left by him now threatened to rob her of her children. The incident reminds us that trouble comes to good and faithful people as well as to those who are not obedient to God. To serve God faithfully does not release us from taking our share of the universal sorrow which is in the world by reason of sin. Trouble comes to every one. But notice that trouble comes to the unfaithful also. St. Peter, writing to Christians who were being persecuted, reminds them that "the same sufferings are being accomplished in your brethren who are in the world" (I. St. Peter 5:9). "The way of the transgressor is hard." We may accept the fact, then, that we may look for some trouble in this life whether we are Christians or not.

The difference between the children of God and the children of this world is not in the amount of trouble they have, but it lies in the way in which they take the trouble, and what they get out of it. The widow showed the reality of her trust in God by taking her trouble to Him. The fact that she was in such a sore strait did not affect her faith. She could not understand it, but she took her trouble to God through His representative. Elisha was the representative of God. She took her trouble to him. "All things work together for good to them that love God" (Rom. 8:28). Even trouble may be made to bring a blessing with it, if we hold fast to our love of God and take our troubles to Him. The poor widow was certainly blessed even in a material way by coming to God with her trouble, for her great need was a material one. We may not doubt that there was a richer faith too as a result of her experience.

When God's faithful children are in trouble and go to Him for help, what happens? Just what happened to the poor woman. She was given something to do. Notice carefully the record here. She was told to borrow vessels, she was to act alone without further help or encouragement from Elisha, and she was to pour from her own little supply into these vessels, and "set aside that which is full." There was some suggestion of the method by which the relief was to come, but the entire measure of that blessing rested with herself. The amount of oil she received was limited, and limited only by the number of vessels she had provided in obedience to the prophet's directions. Here we have a valuable truth. When we need help and go to God for it, He is ready to give it if we are ready to cooperate with Him by obedience. This supply of oil was a miracle, but it is typical of God's "unmiraculous" ways. Oil is symbolical of grace. God's grace or loving help is so abundant that we may have all that we are capable of receiving. The oil was not stayed as long as there was a vessel to receive it; neither is God's grace lacking as long as we open our hearts to receive it. His grace is sufficient for every need. "Man's extremity is God's opportunity." If we will only meet the conditions which He lays down, and take the next step which He makes clear to us, God will meet our every need.

Do not by any means stop here, however. The widow had come to God with her danger and her great need, and had been relieved. But she had received much more than she had asked. After the oil was sold and the debt paid, there was still left enough for her and her sons to live on for the present. This, too, reveals God's generous way of helping. He always gives

more than we ask, and better than we ask. Sometimes this is perplexing to us, as when we ask for something good and in our limited vision are not able to see that it is not as good as that other thing which He sends us in answer to our prayer. It is because we are thus limited in our knowledge and vision that we never dare ask God to give us just that for which we ask and nothing else. Instead we guard ourselves against our own ignorance when we add that we wish it only if it be His will; or, what amounts to the same thing, when we add that we ask "through Jesus Christ our Lord."

The second incident tells us something about the possibilities of spiritual vision. Any person makes a grave mistake who thinks that he can see all the forces that are at work in the world. The revealing of the plans of the enemies of Israel through the Lord's prophet shows how God can and will help His own people in ways incomprehensible to others. In this instance it was done through a miraculous power accorded the prophet of the Lord. But the history of every war fought for a righteous cause has been a witness to the fact that God still helps those who fight in His cause by ways not comprehended by the natural man, and which may not be written down in the record of the material happenings. It was not an accident in our last war, that Spain's navy was destroyed with almost no loss of life on our side. God's help was just as real, and just as manifest as in those days when God saved the little army from the big one in the days of Elisha.

During the course of this part of the lesson it would be well to bring out the fact that there are other things than spiritual facts which are beyond the clear focus of our unaided sight. If you hold a printed page too far away from the eye, it becomes a blur, and there is no message for the mind there. The change is not in the page, however. A telescope brings within the focus of our sight countless things which cannot be seen by the unaided eye. The microscope does the same for the world of extremely little things. We permit electricity to bless us and help us, although we know so little about it. Anyone who would limit his life to only those things which he can see clearly and understand well must live a very limited life.

Now, in the same way that we know of other mysteries by their results, so we have like evidence for the existence of spiritual forces. The young man who served Elisha had abundant evidence of the spiritual forces at the command of his master. Yet when he looked out that morning and saw the armies of Syria on every side, he was in despair. The forces arrayed against them were so very manifest that he forgot about the forces on their own side, which were not so evident. He appealed to his master. Notice that what Elisha does is to pray that the young man may be enabled to see the friendly forces, not that the forces may be sent. The forces were there before they were seen by the young man. There is no indication that they were seen even by Elisha. He did not need to see them, he knew they were there. But to help the young man, he was permitted to perceive that which ordinarily was beyond the power of his vision. He learned that it was true that, as Elisha had said, "they that be with us are more than they that be with them."

Spiritual vision such as that given the young man would give us many surprises if it should be given us. We all believe that God is supreme in His world and that He cares for us. But have we the insight to know that His helpers and messengers are about us in our daily experiences? The "angels" of God are at hand ready to see that no real harm comes to those who love God. Do we believe this enough to dare to do what is right in spite of all the obstacles so manifestly in the way? If not, we need the vision given the young man, for God's helpers are surely there.

The lesson reminds us that the outcome of the fight between the forces of God and those of the devil is not uncertain. There will be but one issue to the war between righteousness and sin. The forces of evil may defy and exult, may make fair promises and appeal to selfishness. But it is only a question of time and the war will be won by the forces of God. Then goodness and righteousness will be the rule, and sorrow and death shall flee away.

THOU MAYEST be sure that he that will in private tell thee of thy faults, is thy friend, for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that has bewitched mankind.—*Sir Walter Raleigh.*

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 CHURCH AND PAROCHIAL SCHOOLS.

To the Editor of *The Living Church*:

READ with great interest the article on "The Church and American Education" in your issue of July 18th.

Perhaps some would call me a crank on "parochial schools" but to me it does seem a great pity that the Anglican Church here in the United States has not as yet got this invaluable piece of machinery.

Many of our clergy that I have spoken to on the subject seem indifferent to it, and all they remark is "the public school standard of education is so high that it is absolutely impossible for the Church to go into the matter of education."

Now mark you, Sir, I do not undervalue the splendid work that the American public school is doing, but as a Churchman I cannot say that it is better than the parochial school for this reason: The aim of the public school is to give an education that will enable the pupil to profit in this world only, but with the parochial school it is different—it not only endeavors to give an education that will profit the pupil as far as this world is concerned, but gives the pupil an education that will profit him or her eternally.

Moreover, I believe you will agree with me that the parochial school will turn out pupils better equipped than the public school, for the reason that the pupil will be taught that he or she must study well because it is a religious duty to do all things thoroughly.

The Sunday school does an admirable work, but it is not sufficient for the education of young Churchmen and Churchwomen. The Sunday School may be sufficient for the sects, but for the teaching of the doctrine of "Christ's holy Catholic Church," never.

We claim to be the national Church of America and part of the holy Catholic Church, and yet how do we feed the lambs? Oh! Mr. Editor there is a great responsibility resting upon us, and in spite of the great difficulty of money to start efficient parochial schools, if we only make the effort and pray to God for strength I have every confidence that America will be won for Christ through obeying His command, "Feed My lambs" (St. John 21:15). The apostolic band did not shrink from their task to start to convert the heathen, and shall their successors shrink from this task because it needs a great effort?

At present how are we endeavoring to feed these lambs? By a meagre half-hour every Sunday because a full half-hour is spent in opening and closing the Sunday school; and again, not many of our scholars attend regularly every Sunday. May I just offer one suggestion? We have in our many congregations women of refinement and education, capable of teaching at least a kindergarten and classes as far as the seventh grade. What a splendid opportunity to teach and feed these lambs! I feel sure they would be more satisfied with doing this little yet important act of Christian duty than they are now when they spend their time in giving and attending card parties, receptions, etc.

I will close with a short story of what occurred recently at the "Helen Dunlap Memorial School" for girls at Winslow, Ark., where there is a day school for boys in addition to the girl boarders. At this school the daily service of the Church is read in the school chapel and if any reader of *THE LIVING CHURCH* should ever visit that mountain school he or she will be convinced by the conduct and intelligence of its pupils that the parochial school is the only sure way to turn out good Catholics and at the same time good American citizens. A little girl and her brother, ages about 10 and 12 years, not members of the Church, went to the school from a nearby town and after they had been there a short time desired to be baptized. Their father's consent was asked and given, and to-day they are two of the happiest children that can be found anywhere. This is only one instance of the many that occur in similar schools.

Yes, the lambs are hungry; all they need is to be fed. Shall we feed them?

C. C. BURKE.

Fort Smith, Ark.

WHY NOT TRY TO MAKE CONVERTS FROM ROME?

To the Editor of *The Living Church*:

THE letter of Father M. J. De Villereal in your issue of last week seems to me to show the peculiar attitude of mind of some of the priests of the Church. They are priests in a Church that proclaims her independence of Rome, a Church which repudiates the papacy, a Church which asserts that the papacy has departed from the pure Catholic faith, and yet they refuse comfort and help to others who have the Catholic faith free from the errors and superstitions of Rome. In my work as general missionary of Southern Illinois I find among the foreigners in the mining camps many who were Romanists at home who are nothing here, and Roman priests tell me that they cannot get them to come to Mass. From the effort which Romanists are making in this country to entrap our people it seems to me that we are making a great mistake to go on the theory that we must not try to make converts from Rome. So far as reunion with Rome is concerned, I think that we are wasting time in thinking of it, for we cannot accept the papacy and Rome will not give it up. History shows that the papacy is the outcome of fraud, forgery, and unholy ambition, backed by the power of the secular arm. An enlightened people cannot but condemn the falsehoods of Rome, and since Rome cannot change is it not the bounden duty of every priest to do what he can to bring Romanists into the light of a pure Catholicity? Roman priests make no secret of the efforts they are making to undermine the faith of priests and others in the American Church. Are we to submit supinely because they are the agents of the Vatican?

Yours truly,

McLeansboro, Ill.

W. M. PURCE.

SACRAMENTS UNDER PAPAL SANCTION.

To the Editor of *The Living Church*:

ASK your readers to note with me your New York correspondent's words in this week's issue, which are: "Romans" (I presume he means Roman Catholics), "Romans, prelates and newly made converts illustrate plainly to us, whether or not the sacraments administered in their communion tend to the development of higher character than do those which have no papal sanction," and observe that they reveal a spirit of blasphemy, which, when it is considered by whom the sacraments were instituted, and under what prejudicial circumstances they yet retain their validity, is truly kaleidoscopic.

August 1, 1908.

(Rev.) FREDERICK A. HEISLEY.

THE SANCTUARY.

Oh, toiler upon life's rough highway,
As on your long journey you press,
When weary and faint and despairing,
Your heart filled with woe and distress,
Step aside for a time from your travels,
And enter God's haven of rest;
There is peace there, and blessing, in plenty;
A sure refuge for the oppressed.

The portals are always thrown open,
To all there's a welcome within;
Forgiveness and love for the wanderer,
A promised deliverance from sin;
For Christ, in His infinite mercy,
Your soul's true Redeemer has been,
And offers to all, absolution,
And calm and contentment again.

For if, in the course of your travels,
From the straight, narrow path you have strayed,
And the voice of your conscience condemns you,
Perhaps makes you sorely afraid,
Just think of the kind, loving Saviour,
Who suffered and died, was betrayed,
That you, friend, and I, and the whole world,
Through His precious death might be saved.

Then enter this home of God's Spirit,
Pour out all your trouble and care;
Have faith in His goodness and mercy,
And kneel as a suppliant there;
Then with courage renewed for the struggle,
Your load will be lighter to bear,
For He doth assure you a blessing,
A peace with which no man can compare.

STELLA PAUL CRAIG.

LEAVES FROM A SYLVAN RETREAT.

BY THE REV. UPTON H. GIBBS.

VI.—TEA AND CAKES.

TEA in England is served at all hours, mostly between meals. A visiting guest will be awakened in the morning by a knock on his door and a cup of tea will be handed to him with which to refresh himself before rising. At breakfast both tea and coffee are served, and should any of the female portion of the household feel a little faint or thirsty before luncheon, why, a cup of tea is called for. At luncheon or dinner tea is not served, but at any time from 2 o'clock to 6 tea will be in readiness for visitors or others. Afternoon tea is a feature of English life which is deservedly being followed in other countries, but not to such a universal extent.

Having been born and spent the years of my boyhood in England, I have all the Englishman's liking for a cup of tea. As a rule, we do not drink it between meals. But sometimes, when a visitor calls who has come from a distance, or the weather is inclement, my helpmeet will make tea for her caller. Then, if I am around, I join the party. A cup of tea promotes sociability and when reclining in an easy chair, sipping the fragrant liquid, I forego my accustomed reserve and wax loquacious.

So this afternoon you are invited, my friends, to come, and my helpmeet will put the kettle on and we will all drink tea. To tell the truth, she is glad of the opportunity to bring out her cherished mahogany table with its polished top. She is also proud of the fair linen cloth which she spreads over it. The tea service likewise merits attention, the teapot, creamer, and sugar basin being genuine Wedgwood, and the cups and saucers of old china which came from England and belonged to some of my forbears. When drinking tea I like to use an old china cup as thin and transparent as an eggshell. Afternoon tea I also like to have accompanied by cake and delicious slices of home-made bread, generously spread with golden-hued butter—not so much for satisfying hunger, but because the tea is improved by having something light to eat with it. Many people drink it clear, but I prefer it with cream, and one or two large lumps of sugar, according to its strength.

In Chinatown, at San Francisco, before the earthquake, tea could be procured which cost a hundred dollars per pound. It was not especially finely flavored, but it was made from the first tender buds on the tea plants in the spring, hence its expensiveness. I have read that the tea which is kept for the exclusive use of the Chinese Imperial family is grown in a garden surrounded by high walls to protect the plants as much as possible from the wind, dust, and dirt. Those who are engaged in its cultivation or in picking and handling the leaves are required to keep themselves immaculately clean. But the Chinese tea growers are not so particular with the tea grown for export.

Speaking of tea, suggests a well known brand and name, that of Lipton. If Sir Thomas has not succeeded in lifting the America's Cup, he has the majority of American cups. That may be labelled a joke, but although at the moment it seemingly was evolved out of my inner consciousness, yet I cannot vouch for its originality. "There is no thing new under the sun" and I am afraid the above is no exception. It is remarkable how ideas lie dormant in the mind for long periods. Sometimes, when writing, a thought comes to me which appears new, but

long afterwards I trace it to some book which has not been opened for months and whose contents I have almost forgotten. At the time of reading the idea had been absorbed unconsciously, and since had remained like a seed in my mind until some mental shower caused it to sprout.

We hear nowadays a good deal of the baneful effect of tea on the nerves. I have read diatribes against its use which could not have been stronger if directed against intoxicating liquors. A former Dean of a Welsh cathedral waged an active campaign against tea drinking in the press, attributing to it many of the signs of degeneracy he noticed among his countrymen. I forget what he advocated in its stead, but I do not think it was *aqua pura*. Finally, in spite of his abstinence from tea, he went insane and committed suicide. On the other hand, the well known and deservedly famous nurse, Miss Florence Nightingale, has publicly declared that nothing refreshes a person more after a siege of nursing than a cup of good tea. It supplies just the needed stimulant to quiet and soothe the jaded nerves without any deleterious after-effects. Lord Kitchener also, in the Soudan campaign, prohibited the use of alcoholic liquors among his troops and substituted tea.

I am not much concerned, then, by the splenetic attacks of health faddists. "What is one man's meat is another man's poison" and moderation should regulate the use of all things. A man with common-sense should know what agrees with him best. Although one kind of food or drink according to a chemical analysis may contain more nourishment than another, that does not prove it will be the more suitable for a given individual. The matter of taste has a good deal to do with the effect of food on its consumer. Take two articles about equally nutritious, the one which is relished the more will probably have the greater beneficial effect.

At least this is my experience.

Let the tea prohibitionists croak and others drink their fill of the flowing rill or bowl, I will stick to "the cup which cheers but not inebriates." To its soothing quality I will turn for refreshment when tired and needing a slight stimulant for a weary brain or body. And I will continue to sing its praises because I am confident that many pleasant, lasting friendships not only have been formed but also differences amicably settled over the teacups.

ASPIRATION.

I sat one day beside the flowing river
And watched it as it glided on its way,
So smooth and placid in its onward motion,
Avoiding all delay.

Within its bosom was a moving purpose,
A longing wish to reach the mighty sea,
And all its strength it gave to that one object,
But yet how noiselessly!

And I have learned that somewhere in the distance,
Beyond the mountain and the spreading lea,
Still moving with that calm, majestic sweetness,
The river found the sea.

—C. G. Lawrence, Bishop's College.

IT IS NOT the lot of men to live perfectly happy; the only thing which remains to us is to make the best of what we receive and obtain, being as comfortable and happy as our circumstances allow.—George Forster.



WINTER VIEW OF THE LAKE.

ORISON.

O'er all the land night shadows now are creeping
 God of our Fathers, hear us as we pray
 That thro' the darkness safely in Thy keeping
 We rest securely, till the light of day.

And if it be Thy will that we awaken
 Bright with the rising of the morrow's sun,
 Oh! let us feel that still we're not forsaken
 And help us live the prayer "Thy will be done."

In Thee our Faith, on Thee our burdens casting
 Trusting we pray if we should die to-night,
 With Thee, Oh Lord, in Glory everlasting
 Our souls may rest amidst perpetual light.

HAROLD N. CLARE.

SAPPHIRA OF THE MISSION BAND.

BY FEDERICA EDMUNDS.

FOR years Miss Gidley's queer bonnet and antique shawl had bobbed up and down the dingy avenues in hot pursuit of good works. Pawnbrokers knew her. Burly and surly police cleared her way as if she were Majesty incognito. Green-grocers and fruiterers blandly fostered her benevolence; while "Dago" girls as dingy as the streets, imps of "Mickey's" and "Sheenics" with the commercial sagacity to maintain good manners were her daily satellites. But Rosa Mary Gabreesh was her prophet and adorer.

Rosa Mary's lank young body tabernacled by day in a squalid tenement of Tenth Avenue and "did chores." By night it was under the grim protection of a day-nursery as out-grown as her short dresses. But Rosa Mary's soul lived and moved and had its being in an Empyrean of which Miss Gidley was the center. For did not that lady belong by right to the celestial enclosure of the ivy-covered institution where it was said that ministers were made, and against whose iron gates Rosa Mary had flattened her nose and pointed her aspirations since babyhood?

It may have been because of her Slavonic parentage that the perpetual ritual of symbolic architecture appealed to the child. Her father, it is true, had never been legally hers, and her mother had faded early in the actinic glare of New York, like an old process photograph exposed to the light; while the day-nursery had certainly been Protestant in as many varieties as possible. But somehow Rosa Mary's stubbed fingers had surreptitiously learned to make the sign of the cross, and she always dropped a courtesy when passing any church which had an image of saint or Virgin over the door. Moreover she invariably ducked her head for the statue in the niche over the big gate which shut in the institution. For her that was the gate of Paradise. And it was under this she was standing with Izzy Oppenheim and others when Miss Gidley first spoke to her.

"Wot fur you rubber-neck like so?" Izzy was taunting. "De big jannytur trow you into de avvynoo if he see you. Shoost swells and sports wid top-lids and tassels to derr caps gits howdy-do wid Moses."

"Is he Moses?" asked Rosa Mary in return, and her pug nose branded with the iron scroll lifted, while her gibbous blue eyes grew rounder, and her brown forefinger traced a sign on her checked cotton apron.

"He ain't the Virgin Mary"—Little Mike Brady's squinting eyes scowled in excited protest. "He *ain't* de Virgin Mary! He—"

"Yer go way back and—" began Izzy. But just then the big gates swung open, the green turf, ivied walls, and gravelled walks of Paradise revealed themselves in clearer vision; while a little lady, in queer clothes, advancing, quickly addressed Rosa Mary in brisk sentences.

"You are the little girl I have so often seen. You make your reverence to the Good Shepherd in our Mission chapel window, and you courtesy here" (She glanced at the stone prophet dubbed as Moses). "Why do you do it?"

"I d'nt know," answered Rosa Mary. "It creeps me when I looks. It creeps me and it gits me—here." And she clutched at the bib of her day-nursery apron, while her round eyes slowly brimmed to two blue pools.

It was after this that the Sunday Mission class began for Rosa and for Izzy and for little Mike. And there for three years Rosa Mary adored Miss Gidley, and in irreverent parenthesis Miss Gidley's Master.

And as from the first the children learned Miss Gidley, rather than Miss Gidley's lessons, so they fell in quickly with their teacher's one hobby—that of subscription lists. Not that

many people in the —th ward were Rich Fools; but Miss Gidley had rigid ideas about gathering in the mites and might-be's of her field—returns yielded in ingeniously retentive mite-boxes—and her Sunday class representing seven nationalities by half a dozen pupils, and a visitor as regular and perennial as any of the rest, made obvious collectors. Moreover, sent out in pairs, like the animals of the ark, they were, dissimilarly, so misfitted in race and age as to be almost a guarantee against any fraudulent connivance.

But then came the difference in Miss Gidley, the change over which the elders, Mr. Judd, the "preacher" at the Mission, and the others, shook their heads. "Such devotion" such consecration," they said—"The salt of the earth—but of course—" And then another sad head-shake and a whisper. It was only a growing blankness in the dear face, only a vagueness in the kind voice and words, only a loss of something that had been vital: but these things caused at least one pupil to cast unconsciously *mothering* looks at her teacher, and one young heart to burn within itself in a dumb and futile grief.

Happily there was still the offset of excitement in the new subscription lists. As Izzy Oppenheim told little Mike Brady, "Peoples sometimes puts moneys in all fast ven vot we comes like loop-de-loops. Do boodle clinks more better like ice ven de summer gits de limit and I takes mein Europ'an 'tinnery." To which little Mike nodded sage assent with his puzzled ginger headpiece. And Miss Gidley sent out her young collectors all that year on the slightest pretext, and at last on no pretext at all.

It was on a Sunday afternoon that the teacher's fading blue eyes—now like dull azure in the border of her Paisley shawl—surveyed the line of her scholars, lingering longest on the round gooseberry ones of Rosa Mary set in the pinkness of her shining face.

"Rosa Mary shall take the new subscription list alone," then she smiled vaguely an inclusive smile to soften the envious disappointment of the other six, and the matter was settled.

As the chosen one passed by the big gates the next day, between chores, she bobbed an almost patronizing reverence to "Moses." For her new list began among the small shop-keepers of the Avenue; and some of these—human paradoxes with harsh faces but bowels of compassion—had already put down their alien names—"mit no questions ask."

But Mrs. McGibzie in the thread-and-needle shop was another story. She helped for a time in the mission classes herself, and her ferret eyes and nose were familiar with its ins and outs. And she had, too, a sardonic husband, who perhaps because of one withered leg was supposed to have a peculiar right to the whys and wherefores as well as to all the franchises of religion. Mrs. McGibzie at once began to question:

"The bit paper doan't say wot fur is the screeption. For Sawbath school books is it maybe?"

"I didn't know wot fur," the crestfallen collector answered, twisting her lank body and her clean cotton handkerchief with synchronic wriggles.

"Mebbe its fur the poolpit," put in John McGibzie. His bulk of body filled the small show-window, while his shrunken leg was supported on a carpet stool behind the counter. His pipe was never out of his mouth even when he talked. "Them high steps creaked a bit last time I heard the meenster."

Mrs. McGibzie sniffed. "That will be three years come February. If they be creaking that long and doan't break—" her pause was rhetorical.

Rosa Mary waited to make quite sure that she did not interrupt. Then she repeated her formula: "I d'nt know wot fur." And she added a propitiatory smile from the redress of her button-hole mouth and the even pinkness of her convex cheeks.

"It doan't be fur dreens?" queried the inquisitor more sharply. "I'd gif a bit mebbe for better water carried in and more of it, with a bit of soap and towels, but for all thet's used, the dreens beeg enough."

McGibzie chuckled behind his newspaper. He enjoyed his wife's sarcasm when he did not feel it subjectively.

"I d'nt know—" patient Rosa Mary again began. But Mrs. McGibzie broke in:

"Doan't be a pawrot! And keep thet han'kerchief for your nose—if you've got a nose. And take thet paper back to Miss Gidley and ask *her* wot for."

"It aint fur nothin' but a 'scription," Rosa Mary at last was goaded to reply. The allusion to her teacher had put her on her mettle.

"It's getting money on false pretences, thet's wot it is,"

declared the canny Scot. "Doan't you show that paper any more unless you want your teacher arrested." She drew out the word in enjoyment of its petty terrors.

Rosa Mary's heart stood still under her blue apron.

"Arrested?" she faltered in a stupid echo.

"Took up," explained John McGibzie with the queer grin which ran aslant his unshaven face, "and dragged to a station-house and locked up on bread and water. And if the perlice ken prove it on her, mebbe hanged and the body burned with quicklime. Janet McGibzie would not durst to give a copper." He chuckled again.

But Rosa Mary was taken with a pain in her throat which kept her swallowing hard and winking her round eyes quickly. Miss Gidley took up! Miss Gidley called a false-pretendus! Of course she was not a baby to believe in the hanging and the quicklime, which after all had compensations in their picturesqueness. But her imagination was vivid beyond her class and race, and she now saw Miss Gidley's name, the name of her dear saint, a byword in all the purlieus of the —th ward. Her soul sickened at the thought.

"I forgot," she averred faintly. "It is fur more water. Ther's to be a wash-room in the Guild-house. He—Mr. Judd—called it a labbertory. Ther'll be bunches of water and—soap." For something had popped it into her head to connect Miss Gidley's purposeless subscription paper with a pet scheme of the missionary.

But Mrs. McGibzie's eyes were boring her young visitor with suspicion, and she sniffed disdainfully. Rosa Mary hurried on: "I guess water's the thing most folks likes for us poor folks, an' they've started up a workers' band at the mission school. Each of the kids begins with a penny, maybe, or a nickel. Then they gits the stuff to make something awful pretty and sell it fur a lot. The one that earns the most gits a prize when Sunday after Christmas they all meets and tells experienceus. The one that tells it the best gits a prize too. Izzy Oppenheim is trading with a nickel. He juggled a man that had a handful of change. Then he helped him pick it up and got a dime." Rosa Mary stopped breathless.

John McGibzie chuckled. "The missus 'ull not give a copper fur dreens," he affirmed, "but fur water running in now—" and his sly glance at his wife was his climax.

With a flush on her cheeks which vied with the red of her hair, Mrs. McGibzie stepped behind the counter. With a sharp click she opened the till. Ostentatiously she drew out a silver dollar, and with one eye on McGibzie extended it to Rosa Mary.

"I'm givin' you fur him as well as me," she said; "and I'll pay it right down. He'll not forgit it if he's left out. Take it and put it on your paper."

But when Rosa Mary backed out of the little shop, the flush had transferred itself to McGibzie's face and there was no chuckle.

Then somehow Miss Gidley's pupil found herself back again before the big gates of her beloved institution with the dollar in her pocket. But to-day her face laid against the iron scroll-work was suddenly withdrawn. Prison-bars were in her thought. Within, on the trim sward, the gownsmen were passing to and fro, and the patronizing children of the campus played happily. The big watchman caught sight of her and shook his stick at her jocularly. It was an old joke with him, but to-day Rosa Mary fell back in terror. That dollar! While she had it she was a thief!

Then the chapel chimes began to ring, and a window high up in Miss Gidley's room opened. Rosa Mary could not see the saint she worshipped, but for the first time she slunk away quite forgetting even her courtesy to Moses.

But a plan had leaped into her head—the plan of desperation. She would take that dollar as the capital with which to buy her share of soap and water! For the name of Miss Gidley had been pledged to that object, and that dear name must be made good even though Rosa Mary remained a thief until the solicited dollar was duly refunded to Mrs. McGibzie's till.

In the next few weeks the new "band" member worked secretly, feverishly at an ill-learned art—that of burnt-wood work, in which a few lessons had been given at the mission week-day classes. But in her clean Sunday apron, sitting in the demure row of Miss Gidley's pattern pupils, while the cloud-beset teacher struggled to explain the simile of whited sepulchres, the fallen one was smitten to the heart. For that dear friend must be kept from knowing—was indeed the last to whom confession could be made. At any cost she must be kept from avowing that her subscription had no object—at any cost protected from the McGibzies.

Yet faster than the gaudy boxes piled up under her hands the need of disburdening her soul grew on Rosa Mary—grew until it became a thirst. And perhaps it was racial instinct that unconsciously she regarded this freeing of her conscience, not as duty, but as privilege. She took to looking into the faces of the Church-going folk whom she met on the avenue with wonder as to how each would hear her story. She fancied herself as twitted with it by Maria Giglio and by Izzy Oppenheim, the proudly honest. And she whispered it often to the stone Moses, and to the Mother and her Child over many portals.

In the mean time Izzy Oppenheim had been sent out with a new subscription list—really for an object—the befogged teacher having quite forgotten about the other paper. Yet Rosa Mary was much relieved that she could feel quite sure he would not have her territory. For Izzy always asked to be sent to the very farthest places. In the early days of subscriptions Miss Gidley had been delighted with the boy's zeal until he had shown her his worn clothes and tattered shoes.

"I valks so much," he had explained pathetically, "I haf no better boots as these unless I goes Yiddish Sabbath class. I gits de cold feet wid Shentiles." The new shoes were of course provided; but the next week Izzy brought another pigmy Shylock by the hand. "Mein new shoes makes mein cap and Shacob's look like tirty cents," he complained. "The Mickey lady in de booze shop from vot I gits de boodle haf a bull-pup. That dog he likes his grease as fine like silk and takes no pig in his. He nips de pants mos' offen me and Shacob." And so it had gone until all the small Oppenheims were reclad to "beat the band," as Izzy said.

But to the just and to the unjust the eventful night at last came when the band of workers was expected to report. The gathering at the mission school on that occasion was a very large one. All the week-night and Sunday helpers were there, and the parents. And there were visitors—droppers-in from the ward who might be found to-morrow at a police-court trial or in a cheap roof-garden.

The laborers for the lavatory, soaped and slicked to a most illustrative degree, were ranged, in sheep and goat fashion, upon a small platform. In front of them at a high lectern stood Mr. Judd, peremptorily ringing an over-taxed bell to secure silence. Yet some unseemly snickers from the front benches broke even into the opening prayer, while a fist encounter in the background and a barking puppy of evasive activity were discouraging to the setting forth of the evening's project. The first complete hush fell, however, when the reports of the children were called for.

Joey Giglio, after some embarrassing persuasion, was pushed forward as the first speaker. The boy's black eyes shone like two bright beads. He twisted in his fingers a red bandana handkerchief tied in hard knots and clinking with the sound of silver. His brown toes were concealed in shining new shoes, but there was little doubt they twisted, too.

"I buyed a monkey," he began in an adolescent treble that was not shrill even when it squeaked. "He was some seek when I got him, so I got him cheap. Then he was some seeker and I saw my finish. Then Meester McGeebie he doctaire Jocko all veery cheap. That monkey he gits well soon, all slick, and I teach him treaks to show off and to git pennies. He was A 1 verray good monkey. Only now all the same he plays me seek to git his wiskey. McGeebie's stuff cured him of the shivers; but it takes all a bunch of gold-cures to quet him of the booze. And I've earnt two dollaire."

"That will do." Mr. Judd's voice rang out clearly above the hubbub of laughter in the room. "Three minutes is enough, Joseph. Izzy Oppenheim is next."

Izzy held a plump pocketbook in his hand. He stroked it affectionately with a long forefinger as he talked. His manner was deprecating and yet without any real embarrassmtnt.

"I haf nodings to start wid but one leetle nickel from a frien'" he said. "I buys the papers, the *Heral'* and the *Worl'* and I looks over them fur days wot's lost and found. I fin' some dogs, but ven I takes him home to git reward, it most shenerally bees the wrong dog I haf. But," and Izzy's eyes rolled up in innocent gratitude, "I gits shenerally sometimes de spondulics from de swells fur my troubles and my politelyness and fur de wear-out of mein shoes and pants. But onct I had the real missin' link. The leddy in the paper said that she was sure to know him cuz he had a bare spot wid his ears and answered to the name of Fanny. Say, it took a lot of money's worth of time to learn that yeller cur the name of Fanny, and to git the bare spot I made wild hair-puller to stay wid him. But the leddy

pay me all right, and I hev earnt my cloes and setteras and four dollars and a quarter in de purse."

"Turn in your money, Isaac. Maria Giglio is next." Mr. Judd again spoke sharply. The ethics of his workers' methods certainly seemed to call for moral soap and water.

But Maria Giglio's and several other tales were told with a quite innocent dullness. Then Rosa Mary stood up. In each hand she grasped a small oblong box suspiciously suggestive of cigars, but now flamboyant and chromatic with color decoration. She was the only one of all the little girls who dropped a courtesy, which yet seemed to have in it no recognition of the audience at large, but was self-expressive toward an unknown altar.

Rosa Mary spoke clearly, and at times with an unconscious parody of her teacher's manner and her choice of words.

"I have earnt three-fifty for the labbertory," she said. I thought it was a gen'rous' propriation until I heerd what Izzy and Maria has s'cured. It is in this box ornymented with the Good Shepherd. On the other I would have drawn Sapphiras, but I hed no copy. It's got a dollar in it and a dime for int'rest to give back to Mis' McGibzie"—Rosa Mary paused, while her fingers went swiftly to her blue-checked breast, tracing a symbol there.

The audience were thrilled into real expectancy. If the speaker had been practiced in the art of oratory that pause could not have served her better. Then the clear child voice rose again:

"I told Mis' McGibzie that my teacher's 'scription paper was fur the labbertory, instid of just fur nothin'. She said the cops would sure arrest Mis' Gidley fur faults pretendus, 'cause the paper didn't say. So I could not let that happen. I was the one Miss Gidley choosed from all the class, you know. And I've been a whitwashed sepulchore just like Sapphiras. For I told a lie until I earnt the money for the water and could give the other back. And I've felt so bad inside sometimes that I've most died without upostles. But now I c'n tell my 'speerence-us, I—why I b'lieve I'm glad." And Rosa Mary this time took the audience into the happy smile with which she held out her boxes.

It was the one-legged German tailor "Stump" Roller who rose to the occasion first. He persisted too in talking against the sudden confusion of voices and the sounding of queer nasal notes on Sunday pocket handkerchiefs. When he was at last heard, he was patiently repeating:

"De leedle girrul shure vin de brize fur puttermost sbeaking. Shure she earnt her tollars in de novel-like most vay. And dot leedle girrul I tinks haf lifed a dragedy and ees a heroine. As bresident of de brize gommidee, I gif mein voice dot vay."

Generous applause broke out—and stopped. For in her place, half way down the hall, Miss Gidley was rising. A youthfully pink color was in her cheeks and her faded blue eyes sparkled with a light long absent from them. Under the evening's excitement her mind had suddenly cleared and she spoke with the gentle briskness and directness which had been hers until lately.

"I too must tell my story," she declared authoritatively. "Rosa Mary has been with me more than three years. I have helped her a little, but she has taught me too, for reverence and self forgetfulness are in her very heart. I do not condone her fault, but let me say that there has been no wrong to the McGibzies. They were willing their dollar should go toward the lavatory, and it has done so. Nor has my name been taken advantage of. The lavatory was my object in the subscription until a strange lapse of memory, growing upon me lately, supervened—" Miss Gidley occasionally forgot to measure her audience in her language—"Rosa Mary has interpreted me better than she knew. And I love her for her perfect love and trust her for her truth." And with this challenge, the gentle teacher hurriedly resumed her seat and possibly the cloud-land from which she had been transiently lifted. And just here it may be added that the McGibzies never claimed their dollar.

It was near sundown when Rosa Mary returned from the mission guild-house. But she was not alone, nor when she reached the avenue did she turn toward the orphanage. Her hand was tightly clasped in Miss Gidley's, and her eyes were on her dear saint's face. Straight on they went to the big entrance gate of the institution square, which the deferential janitor quickly opened to them with a serious salute. Out on the paths between the brown greenward the two stopped as by right. Gownsmen, very young, or stooping and gray-headed, greeted Miss Gidley with inclusive gestures toward our Rosa Mary.

The superior children of the precincts smiled her into their free-masonry. The big watchman called his snobbish dog sharply to heel. And at last Miss Gidley stopped at the bow-window front of the prettiest home of all.

"I will never let you go again, dear" she said. "You will have to be my protectress now; my guardian. And you must remember everything for me. 'Rose-mary, that's for remembrance,' you know." And she smiled with bright bravery, but there was a sigh behind the smile.

Rosa Mary no doubt failed to fully understand; but the love in her dear saint's face was a clear and perfect revelation, and in the joy of it she entered Paradise.

BOOKS OF THE OLD TESTAMENT.

THE FOLLOWING POEM is from the parish paper of the Church of the Holy Apostles, Philadelphia. It is a concise summary of the contents of the books comprised in the Old Testament:

In *Genesis* the world was made
By God's creative hand,
In *Exodus* the Hebrews marched
To gain the promised land.
Leviticus contains the law,
Holy and just and good;
Numbers records the tribes enrolled,
All sons of Abraham's blood.
Moses, in *Deuteronomy*,
Records God's mighty deeds:
Brave *Joshua* into Canaan's land
The host of Israel leads.
In *Judges* their rebellion oft
Provokes the Lord to smite;
But *Ruth* records the faith of one
Well pleasing in His sight.
In First and Second *Samuel*
Of Jesse's son we read.
Ten tribes in First and Second *Kings*
Revolted from his seed.
The First and Second *Chronicles*
See Judah captive made;
But *Ezra* leads a remnant back
By princely Cyrus' aid.
The city walls of Zion
Nehemiah buldils again,
Whilst *Esther* saves her people
From plots of wicked men.
In *Job* we read how faith will live
Beneath affliction's rod,
And David's *Psalms* are precious songs
To every child of God.
The *Proverbs*, like a goodly string
Of choicest pearls, appear.
Ecclesiastes teaches man
How vain are all things here,
The mystic *Song of Solomon*
Excels sweet Sharon's Rose,
Whilst Christ, the Saviour and the King,
The rapt *Isaiah* shows.
The warning *Jeremiah*
Apostate Israel scorns,
His plaintive *Lamentations*
Their awful downfall mourns.
Ezekiel tells in wondrous words
Of dazzling mysteries.
Whilst kings and empires yet to come
Daniel in vision sees.
Of judgment and of mercy
Hosea loves to tell.
Joel describes the blessed days
When God with man shall dwell.
Among Tekoa's herdsmen
Amos received his call.
Whilst *Obadiah* prophesies
Of Edom's final fall.
Jonah enshrines a wondrous type
Of Christ our risen Lord.
Mtiah pronounces Judah lost,
Lost, but again restored.
Nahum declares on Nineveh
Just judgment shall be poured.
A view of Chaldaea's coming doom
Habakkuk's visions give.
Next *Zephaniah* warns the Jews
To turn, repent, and live,
Haggai wrote to those who saw
The Temple built again,
And *Zachariah* prophesied
Of Christ's triumphant reign.
Malachi was the last who touched
The high prophetic chord;
Its final notes sublimely show
The coming of the Lord!—F. D. S.

SOME MEN and women think the gifts of the Church to foreign missions are a waste, but forget that it was a gift to foreign missions centuries ago that made possible all the blessings of a Christian civilization to the present generation.—*Christian Observer*.

Church Calendar.



- 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.

Personal Mention.

THE Rev. F. W. AMBLER of Avondale, Ala., has accepted a call to St. Paul's Church, Summerville, S. C., left vacant by the resignation of the Rev. A. E. Corish to become the Archdeacon of the colored work in the diocese.

THE Rev. JOHN BARRETT of Rochester, Pa., is spending the month of August at Nashotah, Wis.

THE Rev. IRVING E. BAXTER, rector of Trinity Church, Lawrence, Kan., was a delegate from the diocese of Kansas to the Pan-Anglican Congress. He will spend the month of August visiting the historical places of England and will not return until September.

THE Rev. WALTER D. BUCKNER of Pine Bluff, Ark., is visiting Norfolk, Va.

THE Rev. RANDOLPH R. CLAIBORNE of St. Francisville, La., is officiating at St. Paul's Church, Norfolk, Va.

THE Rev. SYDNEY DIXON, after a three months' vacation, has returned to his charge at Bastrop and Mer Rouge, La.

THE Rev. S. B. ESHOO has been appointed to take charge of All Saints' Church, Shenandoah, diocese of Central Pennsylvania, and will assume his new duties on August 2d.

THE Rev. JOHN GRAY, rector of Christ Church, Alexandria, La., has declined a call to St. Paul's parish, Little Rock, Ark.

THE Rev. WILLIAM MERCER GREEN, rector of St. Paul's Church, Meridian, Miss., will be in charge of Calvary Church, Pittsburg, Pa., during the month of August, and will serve the parish until September 15th. His address until that date will be 311 Shady Ave.

THE Rev. R. A. GOODWIN, rector of St. John's Church, Richmond, Va., will spend August at Wytheville, Va.

THE Rev. D. V. GWILYM, who has been in charge of All Saints' Church, Shenandoah, Pa., during his vacation (June and July) has returned to his home in New York.

UNTIL September 10th, the address of the Rev. FRANCIS S. LIPPITT, rector of the Church of the Ascension, Rochester, N. Y., will be "The Flrs," Sunset, Maine.

THE Rev. W. K. LLOYD, D.D., formerly Archdeacon of Arkansas and lately appointed chaplain in the United States army, has spent the past five weeks in a much needed rest at Hot Springs, Ark.

FOR THE next few weeks the address of the Rev. C. H. LOCKWOOD, D.D., of Helena, Ark., will be 94 Walmer Road, Toronto, Ontario, Canada.

THE Rev. WILLIAM A. MCCLENTHEN, for several years assistant at Mt. Calvary Church, Baltimore, Md., has been elected by the vestry of that church to the rectorship, in succession to the late Rev. Robert H. Paine.

THE Rev. H. J. MIKELL, rector of the Church of the Holy Communion, Charleston, S. C., has accepted the rectorship of Christ Church, Nashville, Tenn. Mr. Mikell was also the rector of the Porter Military Academy, the diocesan school for boys, and this position will now be filled by the Rev. WALTER F. MITCHELL of Fairmount College, Tennessee. The two offices will no longer be combined and the parish will elect a separate rector.

THE Rev. H. Q. MILLER recently entered upon the rectorship of St. John's Church, Pequea, Pa. His post-office address is Compass, Chester county, Pa.

THE Rev. WILLIAM J. MORTON, rector of Christ Church, Alexandria, Va., has been spending part of his vacation at his old home in Caroline county, Va.

THE Rt. Rev. E. W. OSBORNE, D.D., Bishop of Springfield, is expected to be at home on or about September 1st.

THE Rev. I. MC K PITTINGER, D.D., of Raleigh, N. C., will spend the month of August at Madison, Conn., on the shore of Long Island Sound.

THE Rev. W. DUDLEY POWERS, D.D., of Flint, Mich., is in charge, during the summer, of St. James' Church, Warrenton, Va., which is without a rector.

THE Rev. F. H. STEVENS has entered upon his duties as assistant to the Rev. Lewis G. Morris, rector of St. John's Church, Los Angeles, Cal. He should be addressed at 514 West Adams Street, Los Angeles.

THE Rev. ANNESLEY THOMAS YOUNG has taken City Mission work for a month in New York City, as a part of his vacation, the first part having been spent at Coleraine, Minn.

DIED.

FRYER.—July 27, 1908, GREVILLE EDWARD FRYER, son of the late William Henry Fryer, Esq., surgeon British army, and of the late Helena Woodley Losock Fryer. Funeral services at St. Clement's Church, Philadelphia, Thursday, July 30th, at 11 o'clock.
 May he rest in peace.

STEWART.—On Friday, July 24, 1908, at Hartland, Wis., the Rev. WALTER CHARLES STEWART, in the 56th year of his age.

"Grant him, O Lord, eternal rest and let light perpetual shine upon him."

MEMORIALS.

THE REV. HARVEY S. FISHER.

At a special meeting of the vestry, held on Wednesday, July 22, 1908, the following minute was adopted, with instructions that it be inserted in the local papers, in *The Churchman*, and in *THE LIVING CHURCH*, and that a copy of the minute be certified to the family of the rector:

The vestry of St. John's Church, Norristown, are overwhelmed with grief at the sad news of the untimely and sudden death of our beloved rector, Rev. HARVEY S. FISHER, and desire to place on record this minute of our loss.

He left us less than a month since, apparently in the best of health, full of bright anticipation for a vacation abroad to be enjoyed amongst scenes which appealed to his artistic sense, and which would be reflected in the work so dear to his heart, in the erection of Holy Trinity mission house of this parish—our loss in this regard alone is incalculable.

But what shall we say of that which results from the death of a beloved rector! To say we mourn his loss would but feebly express our feelings. He was the soul of kindness and brotherly love—a friend to those in distress, a wise counsellor to those in need of advice, a benefactor to the poor. Charity ruled his heart and ever urged him to look for those in need.

His work in the parish is the best record of his service, and St. John's owes much of its present standing in the diocese to his unceasing labors to elevate the Church and maintain the Cause of Christ our Saviour.

In the performance of his duties as rector no difficulties were too great to be surmounted, no obstacles that could not be overcome by patient work. His buoyant, youthful spirits cheered and brightened all with whom he was brought in contact and gave encouragement to those in doubt, and he never tired of his work.

The youth of the parish will miss a good friend; to them his thoughts were ever directed, and his success in winning their love and confidence was remarkable. His purity of life and beautiful Christian character can never be effaced from their memories and cannot fail to affect their future lives.

To his bereaved relatives we extend our sympathies. May they find consolation in the thought that as he believed in the resurrection of the body and the life everlasting, he has received the reward promised those who love the Lord and keep His commandments.

CHURCH SERVICES AT SUMMER RESORTS.

MICHIGAN.

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

NEW JERSEY.

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

ATLANTIC CITY AND SUBURBS.

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

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

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

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

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

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

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

NEW YORK.

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

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

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

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

AYOUNG, unmarried priest wanted to take charge of three mission stations in Nevada. \$75 a month and travelling expenses. Address the BISHOP OF NEVADA, Reno, Nev.

POSITIONS WANTED.

ORGANIST-CHOIRMASTER, highly qualified and experienced, fine player, trainer, and conductor; at present holding important position, desires change. Good salary and opening essential. Churchman. Address: "DIRECTOR," care LIVING CHURCH, Milwaukee, Wis.

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

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

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

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

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

REFINED young Church girl, an orphan, without any means of support, desires a position with a Church family to assist with household duties. Chicago preferred. L. B. L., **LIVING CHURCH**, Milwaukee, Wis.

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

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

POSITION wanted, in the fall, as housekeeper or matron in school, sanatorium, or institution. Excellent disciplinarian; thorough in household economics. References. Address: **HOUSEKEEPER**, care **THE LIVING CHURCH**, Milwaukee, Wis.

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

PARISH AND CHURCH.

ANYONE having books suitable for Sunday School or Church library would confer a great favor by notifying S. D., Christ Church Rectory, Bastrop, La.

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.

FOR SALE, Three Manual Organ, St. Paul's Church, Buffalo, N. Y. Apply, A. T. **WEBSTER**, organist St. Paul's Parish House, 128 Pearl Street.

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.

OIL PAINTINGS for church or altars. Water colors on satin for school banners. Prices reasonable. Address: **RECTOR ST. EDMUND'S CHURCH**, Milwaukee, Wis.

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.

SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. **WILSON**, South Pasadena, Cal.

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.

UNLEAVENED BREAD.

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

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

COMMUNION WAFERS (round), St. Edmund's Guild, 889 Richards St., Milwaukee.

HEALTH AND SUMMER RESORTS.

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

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

ACKNOWLEDGMENTS.

FOR THE YOUNG PRIEST AND HIS FAMILY IN ARIZONA.

The following amounts are *only those* not acknowledged directly to the donors. The response to the appeal both in money and by letter has been sympathetic, Christian, beautiful. God is good and men are loving:

- "Cash," Greenfield, Mass. \$ 2.00
 - "A," Philadelphia, Pa. 1.00
 - "From a Friend," Cold Spring, N. Y. 3.00
 - "M. H. T., Philadelphia 5.00
 - "Cash," Trenton, N. J. 1.00
 - "Marquette, Michigan" 20.00
 - "From One Interested," Watertown, Conn. 2.00
 - "Phillipsburg, Pa." 1.00
 - "M. B. D. of Kentucky" 1.00
 - "Cash" 1.00
 - "Prouts Neck, Maine" 25.00
 - "In His Name," Communicant of Trinity Parish, Washington, D. C. 5.00
- Sufficient has been contributed. I am most grateful. **REV. ALFRED J. P. MCCLURE**, The Church House, 12th and Walnut Sts., Philadelphia, Pa.

APPEALS.

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.

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.

NOTICES.

THE SPIRIT OF MISSIONS

is the monthly magazine published by

THE BOARD OF MISSIONS

as the Church's agent for missionary management.

It tells the thrilling story of the Church's growth.

Fully illustrated.
\$1.00 a year.

Full particulars about the Church's work in the Mission Field can be had from

A. S. **LLOYD**, General Secretary, 281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

GENERAL CLERGY RELIEF FUND.

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

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

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

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

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

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to **THE LIVING CHURCH**, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of **THE LIVING CHURCH**, 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.
- Brentano's, Union Square.

BOSTON:

- Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

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

WASHINGTON:

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

ELIZABETH, N. J.:

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

ROCHESTER:

- Scranton, Wetmore & Co.

CHICAGO:

- LIVING CHURCH** branch office, 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 travelling, purchase **THE LIVING CHURCH** at such of these agencies as may be convenient.

BOOKS RECEIVED.

BONNELL, SILVER & CO. New York.

A Dissatisfied Soul and a Prophetic Romancer.
Digitized by Annie Trumbull Slosson, author of *Screen Dreamers, Fishin' Jimmy*, etc.

THE CHURCH AT WORK

THE NEW DIOCESAN HOSPITAL AT HANSFORD, W. VA.

THE NEW Sheltering Arms Hospital at Hansford, W. Va., about twenty miles above Charleston, a diocesan institution, was opened with simple ceremonies on Wednesday, July 15th. The Ven. B. M. Spurr, who with Bishop Peterkin was a committee of the Board of Trustees to raise the money and erect the building, introduced the Bishop, who spoke briefly of the ideals of the projectors and of their hopes in the increased accommodations and better appliances to serve all sorts and conditions needing medical and surgical aid.

President Stevens of the Chesapeake and Ohio railroad then spoke for a few moments

May 30th, has been begun. It will be an exact reproduction of the original spire, which was constructed by Robert Smith in 1751. All the metal ornaments which surmounted the old steeple will be replaced on the structure. It is the only wooden part of the historic church. The tower is brick up to the bell loft. This fact saved the chimes from being destroyed by the fire which started after the lightning had struck.

The cost of the new spire will be more than \$10,000, which will be defrayed by the insurance companies. The steeple will be 196 feet 6 inches from the top of the mitre which surmounts the spire to the street. This is the first reconstruction of any material part of the original building, although it has been

case, each selecting one. On the day of the formal opening a large number of friends of the institution gathered for the dedication service, a party of forty coming from Cleveland by special car. The service was conducted by the Ven. A. A. Abbott, Archdeacon of Ohio, in the absence of Bishop Leonard, who is abroad, assisted by the Rev. J. Louis P. Clarke, chaplain of the home, and other clergy. In connection with the service of dedication a luncheon was served to the friends and visitors on the lawn. The institution is in the care of Deaconess Broadwell, as matron.

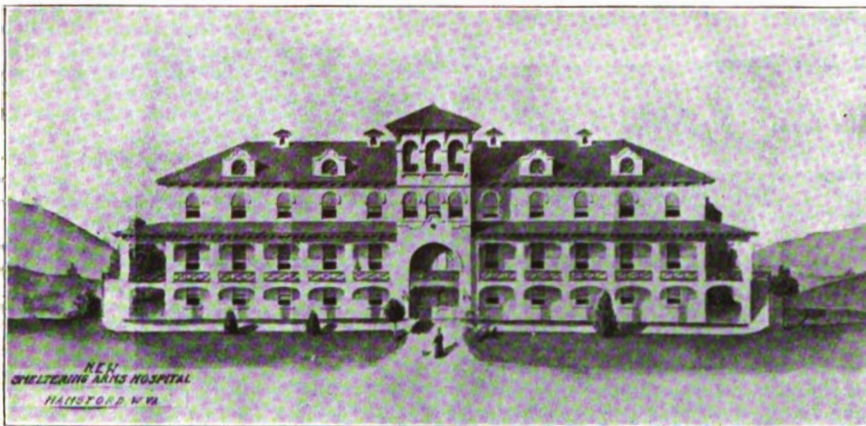
STATE THANKSGIVING SERVICE AT QUEBEC.

EVERY corner of the Cathedral of Holy Trinity, Quebec, Canada, was filled on the occasion of the great State thanksgiving service on Sunday morning, July 20th, in connection with the celebration of the Quebec Tercentenary. The Prince of Wales was present, and the Governor General and Countess Grey together with a distinguished company of visitors. The royal party was met at the door of the church by the vested choir with Bishop Dunn, preceded by the crozier bearer and a number of the clergy. The hymn "All people that on earth do dwell," was sung as a processional while the choir preceded the royal party up the aisle. The service was remarkable for its dignity and simplicity. In front of the royal pew, on either side of the sanctuary, was a large mixed choir, augmented by many ladies. The altar was decorated with flowers over which the rich colors of the window, representing the Ascension, glowed in the sunshine. The weather was perfect. The *Benedictus* was sung as the canticle and the anthem, "Glory be to the Father," Sir John Barnaby's music, was admirably rendered by the choir. There was a special as well as a general thanksgiving. In the singing of the hymn before the sermon "For All the Saints Who From Their Labors Rest," it was noticed that the Prince of Wales joined with great heartiness, as if it were one of his favorites.

The preacher was the Right Rev. Andrew Hunter Dunn, D.D. Bishop of Quebec. It was said that the Prince kept his eyes on the preacher throughout the sermon and only dropped them once—when the Bishop alluded to his presence, and spoke of him as the heir to the throne and to the leadership of the whole British race throughout the empire. Kipling's Recessional hymn, "Lest We Forget," was sung immediately after the sermon. The choir then rendered a solemn *Te Deum*, as a special act of thanksgiving to Almighty God. The benediction and the singing of "God Save The King" followed, and the final recessional hymn was "Now Thank we All Our God."

NEW CHURCHES, PARISH HOUSES, AND RECTORIES.

HARTFORD, CONN.—The corner-stone of the new St. John's Church, Hartford, was laid on Tuesday, July 14th. The day, even to the hour (4 P. M.), was the sixty-seventh anniversary of the laying of the corner-stone of the original structure. In the absence at the diocese, the service was rendered by the rector, the Rev. James W. Bradin. The old corner-stone, inscribed 1841, was laid above the new one. The church is to be of Gothic design, the architects being Cram, Goodhue & Ferguson, of Boston. It is 123 feet in length



and Archdeacon Spurr told of the raising of the money, reporting an expenditure of \$81,000, all paid but \$13,000, of which \$8,000 is pledged. There were present of the clergy besides Bishop Peterkin and Archdeacon Spurr, the Rev. Messrs. J. Thompson Cole of Ogontz, Pa., one of whose parishioners gave one of the wings of the hospital, costing over \$10,000; Jacob Brittingham, Arthur M. Lewis, James Davis Gibson, John S. Gibson, Mrs. Peterkin, Mrs. John S. Gibson, Mrs. Cole, and also many persons from Charleston, St. Albans, Montgomery, and other nearby places.

The new hospital is the result of some twenty-two years of work on the part of the Bishop and those interested in the miners of the diocese.

The new building is of solid concrete, and consists of three stories, having large porches and abundance of air, light, and room. The style is Spanish Mission, with red tile roof. There are eight wards for colored and white people, and to take care of surgical, medical and fevered patients. Besides these, there are fourteen private rooms, store rooms, large dining room, ample kitchen, and linen closets, an electric elevator to carry the patients from one floor to another. The operating room is 18x26 feet in length and 12 feet in height, and the equipment is of the best. The completion of the building makes the total expenditure for hospitals, schools, settlement houses, and work among the mountaineers reach the sum of \$225,000, all free from debt, except as noted above.

REBUILDING THE SPIRE OF OLD CHRIST CHURCH, PHILADELPHIA.

SCAFFOLDING around the tower of Christ Church, Philadelphia, has been completed, and the rebuilding of the spire, which was demolished by lightning, an account of which appeared in THE LIVING CHURCH of

struck by lightning before. Christ Church was organized in 1695, but the present structure was built between the years 1727 and 1744. Considerable historical interest attaches to the metal ornaments, which fell to the ground when the spire was burned. On the mitre is engraved the following inscription: "Wm. White, Bishop of the Episcopal Church of Pennsylvania, February 4, 1787." On the other side are thirteen stars, representing the original states. The central ball of the weather vane measures 7 feet 9 inches in circumference, while the four balls marking the points of the compass are each 6 feet 10 inches around.

William White, Jr., grandson of the Bishop whose name is inscribed on the mitre, is chairman of the reconstruction committee.

CHURCH HOME OPENED AT MILAN, OHIO.

ON WEDNESDAY afternoon, July 29th, the new summer house of the Church Home, of Cleveland, located at Milan, Ohio, was formally dedicated and opened. The Church Home is a diocesan institution, located on property adjoining Trinity Cathedral, Cleveland, and is intended to afford a home for aged women from the parishes of the diocese. The property at Milan, which is a village some sixty miles west of Cleveland, consists of a commodious residence with a large piece of ground, located on the principal street of the village. It was formerly owned by the late Mrs. Fannie Gordon, who left it by her will for the purpose of affording a summer home for the members of the Church Home, to which they might be removed during the warm season. The building has recently been remodeled and spacious piazzas added and is now well adapted for the purpose intended. It contains about fifteen rooms, which are to be furnished by a number of the leading parishes of the dio-

and 54 feet in width, and will seat about four hundred persons. The Chapter House of the King's Daughters is now used for services. The lot on which the new building is to stand is a gift to the parish from Mr. John O. Enders and his brother, Dr. Thomas B. Enders, in memory of their parents. The family has long been identified with St. John's.

HURON, S. D.—The guild hall of Grace Church, which has been under construction all summer, is nearly completed, and will shortly be opened with a public reception. It is built in the bungalow style and is very neat and attractive in appearance.

MARQUETTE, MICH.—A guild hall of tile is being erected in connection with St. Paul's Cathedral, said to be the first building of this construction in the Upper Peninsula of Michigan.

NAUGATUCK, CONN.—On the morning of July 24th, ground was broken for the new parish house of St. Michael's Church. This was done by Mrs. John B. Gale, who has been a communicant of St. Michael's for more than half a century. The spade with which the ground was turned was a production of Naugatuck. The rector, the Rev. William H. Garth, made an appropriate address. Mrs. Gale is one of the oldest members of the "Church Helpers," who have been most active and zealous in the promotion of the enterprise. At the close, a fine musical service was held in the chapel.

PHILADELPHIA, PA.—The fine new parish house of St. Timothy's chapel, Eighth and Reed Streets (the Rev. F. B. Keable, vicar), has just been completed and opened for use. The construction of the building was made possible by skilled workmen and artisans of the parish giving freely of the time, labor, and material. The chapel is a part of the parish of St. James', Twenty-second and Walnut Streets.

WALLOOMSAC, N. Y.—On Friday, July 17th, the first spade of earth was turned on the site on which St. John's Chapel, Walloomsac, N. Y., is to be erected. The act was performed without ceremony, those present being Rev. D. C. White, rector of St. Mark's Church, and Messrs. Hugh P. Blackinton and James A. Beckett of the committee from the vestry of St. Mark's, Hoosick Falls, N. Y. This simple event has given a most gratifying impetus to interest in the mission and what it stands for. It is estimated that in a little over two months the chapel will be completed and ready for use. The contractor has the work in hand and is making rapid and satisfactory progress.

WESTON, W. VA.—The Rev. J. J. Clopton, rector of St. Paul's Church, moved into the new rectory on July 22d. The edifice is a handsome veneered brick, eleven-room house with commodious concrete floored cellar and large attic. The lower story is finished in oak with cabinet mantels, tiled, and hardwood floors. It is modern in every respect and is situated on the main street of the town on a 72-foot lot. The cost was about \$4,500.

A WELL-SPENT "VACATION."

THE RAISING of nearly twelve hundred dollars for a church debt in five days is no easy task in these times of financial depression, in a small town, but the feat has just been accomplished at Coleraine, in the diocese of Duluth, through the efforts of the Rev. Annesley Thomas Young, rector of St. John's Church, Moorhead, Minn., who did the work as part of his "vacation." He arrived in the mining camp on July 17th and found a debt of \$1,150 on the handsome log church edifice, a cut of which is herewith presented. The full amount was in hand on the following Saturday, and the church will be conse-

crated as soon as the Bishop returns from abroad. During the week Mr. Young saw nearly 2,000 men, most of whom gave him \$1, and Taconite and Marble, new camps, were visited besides Coleraine. Mr. John G.

other territory where the flag flies. The banner of the cross should not only be uplifted, but never lowered. Are not the young men of the Church loyal enough to the faith once delivered to the saints to resolve that



NEW MISSION CHURCH AT COLERAINE, MINN.

Greenway, president of the First National Bank of Coleraine, and who practically "runs" that model town, gave very material assistance in the result attained. The church cost \$4,000.

SUMMER SERVICES ON THE WATER.

AT HIGHLAND LAKE in St. James' parish, Winsted, Conn. after three services at the parish church, the rector holds a service on the water. One hundred is not an unusual attendance. Among the 500 cottagers at this lake recently were the rector and choir of Christ Church, Watertown. Archdeacon Plumb will spend August there.

THE "MACEDONIAN CRY" ECHOED FROM SOUTH DAKOTA.

WITHIN the past six months the missionary district of South Dakota has had several additions to its staff of clergy. The Rev. B. S. McKenzie in March took up the work of general missionary; the Rev. George Biller, Jr., in April became vicar of Calvary parish, Sioux Falls; the Rev. Arthur W. Wilde a little later assumed charge of the missions grouped with Hot Springs; the Rev. J. H. George took charge in May of the missions at Lemon and Selby, and the Rev. Neville Joyner has just taken up the work among the Indians which the Rev. W. J. Cleveland had carried on so efficiently and successfully for many years. All of these men have received a cordial, kindly, and hearty welcome from the Bishops, clergy, and people of South Dakota, and have found abundant opportunities for aggressive work and large usefulness.

If all the new men could increase their capacity for labor seven-fold, then there would be a chance for the Church to meet in a more accurate measure the great opportunities presented to her in this great and growing state of causing the spiritual progress of the state to keep pace with its remarkable material development.

"The young clergyman," says our correspondent, "looking for a field where the needs are great, the work is hard, but if patiently and faithfully and perseveringly continued it will surely bring forth fruit in due season, where the people will receive him kindly and cordially and welcome his leadership if he leads them with a faithful and true heart, not forgetting to rule them prudently, is urged to turn his attention to this field and heed the invitation of our Bishops to 'Come and help us.' The honor of the Church is at stake here as truly as in Porto Rico or in any

while they can come to the Church's rescue in the power of their Christian manhood, they will not permit her to quit the field and lower the banner of the cross in the places where she has uplifted it? This is one of the problems we find facing us in South Dakota and in many of our mission fields to-day. It is not only a question of whether the Church will be on the ground when the new town is started, but whether it will stay in the towns where it has already built churches and rectories and organized congregations.

"We need men, not only to carry the Church's banner to new fields, but to keep it waving in the fields which it has already entered. Those who come can be assured that they will find Bishops who are true shepherds, who shrink from no hardships and sacrifices which the work presents, but who, by their lives and labors, are constantly proving examples to their flocks, to guide, direct, and labor with them for the upbuilding of the divine kingdom. They will also find as earnest and devoted a set of clergy as are to be found in any diocese or missionary district of the Church. What more can the man with the love of souls and the desire to make full proof of his ministry ask the Church to offer him?"

RECTORY PRESENTED TO THE CHURCH AT HULLS COVE, ME.

THE TRUSTEES of diocesan funds have received from Miss Cornelia Prime of Huntington, N. Y., the gift of a furnished rectory for the Church of Our Father, Hulls Cove, Mt. Desert, Me. The building is one of many evidences of the interest of its generous donor in the increasingly important work represented by the Hulls Cove Mission, where, aside from the summer visitors, a resident population is ministered unto by the devoted priest-in-charge, the Rev. Aubrey C. Gilmore. The church itself, a handsome stone structure, was erected by Miss Prime and her sister, Miss Mary R., in memory of their parents.

The Rev. Aubrey C. Gilmore, priest-in-charge, is reaching many aged people. He recently baptized a man aged 81 and his wife, aged 72, who had been groping about in the evening of their days for light, and now are happy in the thought that they have found the God of their salvation. The quiet but ever-enlarging work going on here and elsewhere on the island of Mt. Desert shows how the Church in summer resorts can reach the resident population round about and minister unto souls throughout the year.

DEATH OF THE REV. W. C. STEWART.

ON FRIDAY, July 24th, the Rev. WALTER CHARLES STEWART passed away at Hartland, Wis., in the 56th year of his age. He was born in Leghorn, Italy, a son of the Rev. Robert W. and Graham (Cockburn) Stewart. His father for many years was the minister of the Presbyterian mission. He was educated and graduated with honors from the University of Edinburgh, Scotland. For some time he resided in Canada, but in 1887 removed to the United States and settled in Albany, where he was shortly after received as a candidate for Holy Orders by Bishop Doane, being ordered deacon in 1888 and priest in 1890. Shortly before his ordination he was united in marriage with Miss Mary Winifred Smith. His first charge was at Lebanon Springs, in New York, and he served the Church at Morris, N. Y., from 1890 to 1891, in the latter year becoming honorary canon of All Saints' Cathedral, Albany, and diocesan missionary. In 1896 he was called to the rectorate of Grace Church, Bath, Me., where he did excellent work. He left Bath in 1904 for a new field in the district of Honolulu and a year later his health commenced to fail and he returned to this country and has since resided in Hartland, Wis. The funeral service was held at Grace Church, with interment at Nashotah. Mr. Stewart is survived by his wife and one daughter, Miss Dorothy Stewart; also by three sisters, two of whom reside in Florence, Italy, and one in Oxford, England.

GOOD WORK AMONG THE INDIANS OF SOUTHERN VIRGINIA.

THE WORK among the Indian people in the mountains of Amherst County, Southern Virginia, is growing in interest and possibilities. The chapel is rapidly nearing completion, and will soon be ready for services. It is hoped that by another year a mission house, to contain two school rooms besides being a home for two teachers, can be built. The Sunday school and services, in the little 16 x 18 log school house, are already attended by between ninety and one hundred, and their attention, reverence, and interest in the services are striking. The code of morals among these Indian people is improving, and nearly every home now has a marriage "stiffy," as one of them called the certificate. A hygienic club is being formed, to improve health conditions in the homes, and the lady who will teach the school next year is taking a course in nursing in Richmond this summer. Any information leading to the securing of second-hand chancel furniture, as a gift or at a low price, will be very much appreciated by those in charge of the work. An altar, lectern, chancel chairs, font, Communion service, and linen are needed. Communications may be addressed to Mr. Arthur P. Gray, Jr., Amherst, Va., who has been doing splendid work among these Indian people for some time.

BISHOP BRENT WILL RETURN TO THE PHILIPPINES.

BISHOP BRENT, on the advice of the doctors under whose care he has been in Manila, has returned to America. He proceeded at once to Boston, arriving on the 30th of July, and placed himself under treatment. The trouble which, it was feared, was chronic has been found to be acute. His physicians advise him that he will be able to resume his work in the Philippine Islands after about six weeks in this country, and he will return to Manila the middle of September.

IN THE BURNED DISTRICT OF CANADA.

IN THAT PART of British Columbia that has been so frightfully devastated by fire within the past few days, the Church is represented by Christ Church at Fernie, which is

in the diocese of Kootenay, and the vicar is the Rev. R. S. Wilkinson. At Michel, where at last reports the situation was deemed critical, there is also a mission. We are without information as to the fate of churches, clergy, or parishioners, but in view of the reports, it cannot be doubted that serious loss of property, if not of life, has occurred and that help is urgently needed. Press reports on Monday night estimated the property loss at eight millions and the loss of human life at about 125.

OBSEQUIES OF THE REV. HARVEY SHEAFE FISHER.

THE BURIAL of the Rev. Harvey S. Fisher, with whose sudden death the readers of THE LIVING CHURCH are familiar, took place at St. John's Church, Norristown, Pa., where he had been the beloved rector for ten years past, on Saturday, August 1st, at 11 A. M. Three celebrations of the Holy Communion were held, at 5:30, 6:00, and 7:30 A. M. The night previous the body, arrayed in vestments, with the silver chalice and paten in the hands, was borne into the church and rested in the chancel throughout the night with watchers



THE LATE REV. HARVEY S. FISHER.
[Reproduced from a Photograph Taken in 1899.]

keeping vigil. For several hours hundreds passed through the church to take a last look and pay their tribute of respect to the memory of one whose charity and goodness had extended far beyond the limits of his own parish. The burial office was rendered by the Rev. Herbert J. Cook, D.D., rector of Holy Trinity Church, Ocean City, N. J., and a former Dean of the Norristown Convocation, and Rev. Samuel Upjohn, D.D., rector of St. Luke's, Germantown, in which parish the late Father Fisher was at one time curate. The office was followed by a requiem celebration of the Eucharist, at which the Rev. George La Pla Smith, rector of St. George's, West Philadelphia, and lately an assistant at St. John's, was the celebrant. The musical portions of the service and Eucharist were reverently rendered by the large and excellent choir of St. John's and with the fifty or more vested clergy, and the large sorrowing congregation in attendance manifested the great worth and esteem in which the deceased was held in the community. The interment of the body was privately made in the chancel in front of the altar in the afternoon. At a meeting of the clergy in the choir room immediately after the services, a committee was appointed to draw up suitable resolutions relative to the death and loss of the late Father Fisher, the same to be sent to the family and vestry and published in THE LIVING CHURCH and the local papers of Norristown.

The cause of death has just been learned. A small pimple developed while aboard ship going to England. He sought medical advice in Warwick a few days after landing, but it developed into a carbuncle. In Lon-

don a prominent surgeon was consulted, who decided to operate at once, but blood poisoning having set in, the patient passed away that night. Canon Walpole, rector of Lambeth parish, London, formerly of New York, was with him at the hour of departure and for some time previous, and writes that his courage and fortitude were remarkable.

Bishop Mackay-Smith conducted burial services over the body in the memorial chapel in London on Tuesday, July 21st, a number of clergymen and laymen attending, including the Bishop's wife and daughters, Bishop Spalding of Utah, a personal friend and classmate of Father Fisher, and Bishop and Mrs. Whitehead of Pittsburgh. Bishop Whitaker sent a letter to the family expressing his deep regret, owing to his illness, at his inability to attend the services at St. John's on Saturday.

CONNECTICUT.

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

Damage by Lightning at St. Paul's, Windham.

AT ST. PAUL'S, Windham (the Rev. Richard D. Hatch, rector), lightning recently entered the church, and damaged the frame of the painting above the altar, which represents St. Paul.

LOS ANGELES.

Jos. H. JOHNSON, D.D., Bishop.

How the Men are Reached at St. John's, in the See City.

IN ST. JOHN'S CHURCH, Los Angeles (the Rev. Lewis G. Morris, rector), there is a corporate Communion of the men of the parish on the third Sunday in the month at 7:30 A. M. The rector writes a letter to each man and the members of the Brotherhood chapter attend to its distribution. On the third Sunday in June thirty-five men attended and received the sacrament. On July 19th, about fifty attended and forty-seven received. The attendance at the early services in this parish is quite remarkable. On Thursday mornings at 7 A. M. twenty-five are often present. On Sunday mornings there is an attendance which rarely falls below forty and frequently there as many as seventy-five. This parish has a large Bible class of men in connection with the Brotherhood chapter.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Death of Mr. Theodore B. Wood at Tampa, Fla.

MR. THEODORE B. WOOD, for 37 years a vestryman of Christ Church, Lexington, Ky., died in Tampa, Fla., where he went for the benefit of his health, at the age of 67 years. He is survived by his only child, Mrs. Emery Bitzer. The funeral took place on July 26th from Christ Church. Mr. Wood was much loved and esteemed and was instrumental in forwarding many charitable and religious objects, among them the founding of the Church of the Good Shepherd. He was treasurer of the diocese of Lexington and many times a deputy to the General Convention.

NEWARK.

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

Memorial to be Placed in Grace Church, Newark—Ministers Lunch With the Governor.

THE CHILDREN of Mrs. Thomas T. Kinney, mother of the late Mrs. Doane of Albany, have asked permission to place a window in Grace Church, Newark, in memory of their mother, who died December 26th last. No design has been settled upon as yet, but members of the family are in correspondence with a stained glass firm in London. The family is also in communication with the Rev. El-

liot White, the rector, and the officers of the church. The proposed place for the memorial is the west window over the main entrance.

MORE THAN two hundred ministers from all parts of New Jersey went to Sea Girt on Thursday at the invitation of the Governor, to take luncheon with him and visit the regulars and National Guardsmen in Camp Fort. This is the first time in the history of the state of New Jersey that such a gathering has been called together by the Governor while in residence in The Little White House. It is said that Governor Fort took this way of showing his appreciation of the work of the ministers and clergy in upholding the executive and judiciary in the discharge of his duties in bringing about better laws and a more honorable enforcement of Sunday, excise, and anti-gambling legislation.

OHIO.

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

Special Services at Grace Church, Galion.

AT GRACE CHURCH, Galion, Ohio (the Rev. William J. Hawthorne, rector), on Sunday evening, July 19th, a special service was held at which the Bishop of Arkansas was the preacher. The service assumed the nature of a personal tribute to Bishop Brown, who for eight years before his elevation to the episcopate was rector of this parish and has continued to have his summer home, "Brownella," in this place. The offering was devoted to the work of missions and was designated as for Bishop Brown's work.

PENNSYLVANIA.

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

Diocesan Lay Readers Hard Worked—Parochial News—Death of Mr. G. E. Fryer.

WITH no less than sixteen vacant rectorships in the diocese and a large number of the clergy in Europe and other points on vacation trips, it is almost impossible to secure supplies for Sunday services and other duties. At this time the seventy or more diocesan lay readers are in great demand.

AT THE Church of the Ascension, Broad and South Streets, Philadelphia, special musical services are being held on the Sunday nights during the summer season with a ten-minute address. The attendance and interest have been most encouraging. The curate, the Rev. H. Page Dyer, is in charge during August.

CHRIST CHURCH chapel and the Home of the Merciful Saviour for Crippled Children, a Church institution, Philadelphia, each received \$10,000 from the will of the late Elizabeth Norris.

GREVILLE EDWARD FRYER, prominent in financial and in Church affairs, passed to his rest Monday, July 27th. Mr. Fryer for thirty-four years had been actively connected with St. Clement's Church as a vestryman and lately warden. Mr. Fryer was 74 years of age, and had been ill about four months. He was born in Bath, England, and was the son of William Henry Fryer, a surgeon in the British army. He was a member of the Society of Colonial Wars and vice-president of the Union Benevolent Society, and at the time of his death secretary and treasurer of the Insurance Company of North America. The burial office was rendered at St. Clement's on Thursday morning, July 30th, followed by a requiem celebration of the Eucharist, the rector, the Rev. Charles Hutchinson, being the celebrant, with interment at St. James' the Less, Falls of Schuylkill.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.
F. F. JOHNSON, Ass't. Miss. Bp.

Repairs Made to the Cathedral—Improved Health of Bishop Hare—Successful Year Ends at All Saints' School.

MUCH NEEDED repairs are being made to Calvary Cathedral, Sioux Falls. The Cathedral was built some twenty years ago as a memorial to the late Mrs. Jacob Astor.

THE MANY friends of Bishop Hare will be pleased to know that his health has improved so decidedly that he finds it possible not only to look after his own field but, in the absence of Bishop Johnson, to attend to some of his work, Bishop Johnson being in attendance, at the urgent request of Bishop Hare, upon the Lambeth Conference.

ALL SAINTS' SCHOOL has just closed one of its most successful years. Under the efficient management of the principal, Miss Helen Peabody, it is doing an excellent work for the Church as well as fitting the young girls committed to its care and instruction for the fulfilment of the responsibilities of Christian womanhood.

SOUTHERN VIRGINIA.

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

Marriage of the Rev. John F. Ribble.

AT ST. JOHN'S CHURCH, Wytheville, Va., on Wednesday morning, July 29th, the Rev. John Francis Ribble, rector of St. John's Church, Petersburg, and Miss Bessie Goodwyn of California were united in holy wedlock. The ceremony was performed by the Rev. Frederick Ribble and the Rev. Wallace Ribble, brothers of the bridegroom, assisted by the Bishop of Maryland.

VIRGINIA.

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

Consent Given for a Bishop-Coadjutor—Bishop Gibson in England—Richmond Church Home Changes Location.

THE REV. P. P. PHILLIPS, secretary of the Standing Committee of the diocese, announces

WONDERED WHY

Found the Answer Was "Coffee"

Many pale, sickly persons wonder for years why they have to suffer so, and eventually discover that the drug—caffeine—in coffee is the main cause of the trouble.

"I was always very fond of coffee and drank it every day. I never had much flesh and often wondered why I was always so pale, thin and weak.

"About five years ago my health completely broke down and I was confined to my bed. My stomach was in such condition that I could hardly take sufficient nourishment to sustain life.

"During this time I was drinking coffee, didn't think I could do without it.

"After awhile I came to the conclusion that coffee was hurting me, and decided to give it up and try Postum. I didn't like the taste of it at first, but when it was made right—boiled until dark and rich—I soon became very fond of it.

"In one week I began to feel better. I could eat more and sleep better. My sick headaches were less frequent, and within five months I looked and felt like a new being, headache spells entirely gone.

"My health continued to improve and today I am well and strong, weigh 148 lbs. I attribute my present health to the life-giving qualities of Postum."

"There's a Reason."

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

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

A FIFTY YEAR TEST

The many attempts during the past fifty years to improve upon the standard of all infant foods—Borden's Eagle Brand Condensed Milk—have been in vain. Eagle Brand is prepared under rigid sanitary conditions. As an infant food its equal is unattainable.

BY BISHOP SCADDING

A Memento of Confirmation

Doest Thou Believe?

A Confirmation Memento. By the Rt. Rev. CHARLES SCADDING, D.D., Bishop of Oregon. Limp cloth, net 10 cts. To present to a class at Confirmation. It contains a certificate, and Prayers with helpful suggestions.

Published by

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

Stories of Great National Songs

By COLONEL NICHOLAS SMITH

12mo Cloth, Gilt Top, Illustrated. \$1.00 net; Postage 10 cents

BEING a complete and comprehensive account of the origin and influence of the National songs and battle hymns.

Colonel Smith has placed every patriotic American under obligations to him for compiling this excellent work, which throws light upon each of the celebrated airs associated with our national sentiments and traditions. On the list of anthems of which he treats are: "Yankee Doodle," "Hail Columbia," "Star Spangled Banner," "Battle Hymn of the Republic," "Columbia, the Gem of the Ocean," "My country, 'tis of Thee," "Dixie," and many others. Besides our American national songs, Col. Smith also touches upon those of England, France, Germany, and Spain. This volume should be placed upon the shelves of every American library in order that future generations may be made familiar not only with the exquisite airs themselves, but also with the circumstances under which they are produced.—*Atlanta (Ga.) Constitution.*



land, France, Germany, and Spain. This volume should be placed upon the shelves of every American library in order that future generations may be made familiar not only with the exquisite airs themselves, but also with the circumstances under which they are produced.—*Atlanta (Ga.) Constitution.*

THE YOUNG CHURCHMAN CO.

MILWAUKEE

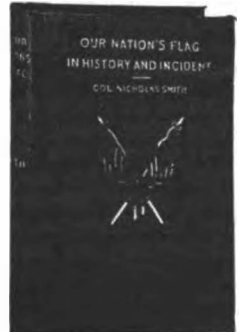
WISCONSIN

Our Nation's Flag
In History and Incident

By COLONEL NICHOLAS SMITH

A Handsome 12mo. Cloth, Gilt Top, With Many Illustrations. Price \$1.00 net; Postage 10 cents

THIS volume contains the true story of Old Glory. It is a book of unusual interest and value, for the following reasons:



It supplies much that is lacking in other works on our Nation's flag.

It gives a concise and straightforward treatment of the many banners used in the early part of the American Revolution.

It gives synopses of the curious and interesting debates in the American Congress relative to the alterations of the flags of 1795 and 1818. These synopses have never been published in any book on the flag.

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.

Order through any bookseller, or direct from the publishers

The Young Churchman Co.
Milwaukee, Wis.

that a majority of the Bishops and Standing Committees of the Church have consented to the election of a Bishop Coadjutor of the diocese of Virginia.

BY SPECIAL request, Bishop Gibson preached in St. George's Church, Gravesend, England, on Sunday, June 28th. This is the church in which Pocahontas worshipped after going to England, and in the graveyard of which she is buried. The Bishop's sermon was naturally along historical lines, and made a splendid impression. In the afternoon of the same day, 1,200 children heard the Bishop at the special service for children. On Monday, June 29th. Bishop Gibson presided at a garden party meeting at Cliveden, the beautiful country home of Mr. and Mrs. William Waldorf Astor. Mrs. Astor was Miss Langhorne of Albemarle county, Va.

STEPS are being taken for the removal of the Church Home for Women, in Richmond, from North Fourth Street to the western section of the city on Grove Avenue, where a large and attractive building will be erected. The good which has been done by its establishment is beyond description. Very recently St. Paul's Home for Aged Women, which has been maintained by St. Paul's Church, Richmond, has been consolidated with the Church Home.

JUNIUS E. LEIGH died on July 9th, at the Memorial Hospital, in Richmond. He was an educator of ability, and at one time was on the faculty of the University of the South. At the time of his death he was principal of the Glebe School in Richmond. He was a member of All Saints' Church and an active member of the Brotherhood of St. Andrew. His work at Laurel Reformatory for Boys was especially valuable and effective.

WASHINGTON.

News Notes From the Nation's Capital.

THE REV. W. M. MORGAN-JONES, rector of the church at Brookland, D. C., has revived the services at Langdon which, owing to peculiar conditions there, had to be abandoned some time ago. Cottage meetings will be held every Sunday afternoon until a permanent building can be erected. The Rev. Lionel Wye of Trinity Church, Washington, conducted the services Sunday last.

THE Brotherhood of St. Andrew, Washington, is in charge of services at the Home for the Blind on E Street. The Rev. J. Henning Nelms conducted the services Sunday. The committee of the Brotherhood of St. Andrew in charge of this work is assisted by Miss Martha Garner of Ascension parish.

THE REV. CHARLES C. PIERCE, D.D., rector of St. Matthew's Church, Philadelphia, held the service at the Cathedral Close, Mt. St. Alban, Sunday. Dr. Pierce, when chaplain in the U. S. army and stationed at Washington, often preached at the Cathedral Close and received a warm welcome Sunday.

BISHOP BRENT has arrived in Boston and his visit to Washington is being looked forward to with pleasure. It is hoped this will occur August 10th, but the Bishop has made no definite plans, so it is purely tentative. Many rectors have arrived in Washington, or within easy distance, anticipating the Bishop's visit.

CANADA.

Interesting Notes of the Work of Our Sister Church.

Diocese of Montreal.

THE OFFICE of assistant in St. George's Church, Montreal, vacant by the departure of the Rev. Mr. Plumtre for England, has been filled by the appointment of the Rev. William James Leonard Major, at present rector of All Saints' Church, Peterboro. The Rev. Mr.

Major was ordained at Toronto in 1896, and was at Trinity Church, Toronto, before he went to Peterboro. He will begin his work in Montreal on Oct. 1st.

Diocese of Toronto.

It is said that the next meeting of the Church Union Committee, to be held in Toronto, will be postponed till December, instead of having it in September, as first arranged. The object of the postponement is that the Church's attitude on the subject of union may be discussed at the General Synod in September, and a decision come to whether the Anglican Church representatives shall take part in the conferences on union.—BISHOP REEVE preached at the memorial service in All Saints' Church, Toronto, for the late rector, Canon Baldwin. There was shown the heartfelt sorrow of the congregation for their beloved rector, who had ministered to them for thirty-six years.

THE NEW mission church of St. Nicholas, Toronto, has active workers. The first annual meeting was held July 9th, when the Rev. Canon Welch, rural dean, was in the chair. The clergy are returning to their parishes after the Pan-Anglican and work is being taken up with renewed vigor.

Diocese of Ottawa.

THE DEATH took place, July 27th, of the widow of Rural Dean Houston of Cornwall. Mrs. Houston died in the General Hospital, Ottawa.—SINCE work was begun in the mission at Montague, six years ago, much has been done. A parsonage has been built and a new stone church.

Diocese of Quebec.

A SUGGESTION was made by the rectors of St. Paul's and of St. Philip's Churches, Sydney, that united prayer should be made in all the parishes in the diocese during the month of July, on behalf of the Lambeth Conference. A similar suggestion had been made at a meeting of the clergy, held in Sydney, Australia, early in the spring, and the Quebec clergy suggested that advantage might be taken of any week-day services for the purpose of asking for a blessing on the Conference.—AT a recent meeting of the rural deanery of Quebec, plans were discussed as to the best method of encouraging the learning by the young in the Sunday schools of

R. R. TELEGRAPHER

Increases Ability on Right Food

Anything that will help the R. R. Telegraph operator to keep a clear head and steady nerves is of interest to operators particularly and to the public generally.

As the waste of brain and nerve cells in active work of this kind is great, it is important that the right kind of food be regularly used to repair the waste.

"I have used Grape-Nuts," writes a B. R. & P., operator, "for the past six or eight years, daily, buying it by the dozen pkgs.

"A friend of mine, a doctor, who had been treating me for stomach trouble and nervous exhaustion, recommended me to leave off so much meat and use fruit and vegetables, with Grape-Nuts as the cereal part of each meal.

"I did so with fine results and have continued Grape-Nuts from that time to the present. I find in my work as R. R. Telegrapher that I can do more work and far easier than I ever could on the old diet.

"To any man who is working his brain and who needs a cool, level head and quick action, I recommend Grape-Nuts from long experience." "There's a Reason."

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

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

IT SEEMED INCURABLE

Body Raw With Eczema—Discharged from Hospitals as Hopeless
CUTICURA REMEDIES CURED HIM

"From the age of three months until fifteen years old, my son Owen's life was made intolerable by eczema in its worst form. In spite of treatments the disease gradually spread until nearly every part of his body was quite raw. He used to tear himself dreadfully in his sleep and the agony he went through is quite beyond words. The regimental doctor pronounced the case hopeless. We had him in hospitals four times and he was pronounced one of the worst cases ever admitted. From each he was discharged as incurable. We kept trying remedy after remedy, but had gotten almost past hoping for a cure. Six months ago we purchased a set of Cuticura Remedies. The result was truly marvellous and to-day he is perfectly cured. Mrs. Lily Hedge, Camblewell Green, Eng., Jan. 12, 1907."

MASON & HAMLIN CO.'S Pianos and Organs

Have the endorsement of the best musicians

The Churchman's Ready Reference

By The Rev. ALEXANDER C. HAVESTICK

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."

This Book is nicely bound in red cloth, at \$1.00 net.
By mail \$1.10

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

Published by

The Young Churchman Co.
Milwaukee, Wis.

portions of Holy Scripture by heart. It was desired that this committing to memory of parts of the Bible should be quite apart from the ordinary studies of the various Sunday schools and in addition to them.—THE MISSIONARY in charge of the work on the Labrador coast gives an interesting account of his last winter's work, showing how much the ministrations of the Church are needed in that wild part of the mission field. The clergy staff consists of a priest and a deacon. The missionary, the Rev. Frank Plaskett, speaks of the value of the work of Dr. Grenfell, his assistant having been nursed in the cottage hospital established by that enthusiastic worker.

Diocese of Keewatin.

DEEP INTEREST has been manifested by the men in the camps in the services held by the camp missionaries along the railroad line during the summer.—THE HEALTH of Mrs. Lofthouse, who has been with the Bishop in England all last winter, is improving.—It is hoped that St. John's Church, Lac du Bonnet, may be consecrated at the Bishop's next visit.—ONE OF THE improvements during the year in the church at Fort Alexander is a fine new organ.—WOMAN'S AUXILIARY work has received a great impetus this summer by the visit to the diocese by the travelling secretary for Rupert's Land, Miss Milledge. New branches in various parishes have also been the result.

Diocese of Niagara.

THE SUM of \$2,000 was left to erect a memorial window in St. Thomas' Church, St. Catherine's, in memory of the late Mr. Merritt and his wife. The Bishop Ridley School, in the same town, benefits to the amount of \$1,000 from the same donor.

Diocese of Saskatchewan.

THE RECTOR of St. John's parish, Saskatoon, the Rev. E. B. Smith, was nominated to the rural deanery of Saskatoon at the last meeting. A Sunday school and Lay Workers' association is also being formed for the deanery.

The Magazines

AN OPEN AIR "Educational Pageant," the first celebration of the sort on the North American Continent, occurred in Boston on June 6th and 8th, patterned after those that have recently been so successfully held in England. The August number of *The World To-day* contains a very graphic account of it, handsomely illustrated, under the title of "Reviving the Elizabethan Pageant," by Paul Pinkerton Foster. Another interesting article is on "Agricultural Extension Among the Negroes," by Robert E. Park.

PERHAPS the most interesting of several good articles in the July issue of the *Hibbert Journal* is one on "Enlightened Action the Basis of True Morality," by Professor A. H. Lloyd of the University of Michigan. "The Religionist and The Scientist," "Religion and Our Schools," "The Romantic Element in the Ethics of Christ," and numerous other articles, discussions and book reviews make up the contents of this well-known quarterly.

THE HIGH standard always attained by the *American Historical Review* is well sustained in the issue for the quarter ending in July. Of especial interest to Americans are

FOR NERVOUSNESS

Take Horsford's Acid Phosphate

Its use is especially valuable in the treatment of weak nerves, disordered digestion and constipation.

For the **TRINITY SEASON**
Churchly Memorials, Ecclesiastical Tapestries, Church Changes and Decoration. Cemetery Monuments, Tablets of Record, Memorial Windows
Send for Illustrated Data in any Department

J & R LAMB
25 25 27 SIXTH AVE
NEW YORK

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

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

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

CHURCH EMBROIDERIES
VESTMENTS, ALTAR LINENS
All material supplied. Artistic Stoles a Specialty.
Sale of Sample Stoles, reduced. Send for particulars.
HEMA HAYWOOD, 128 West 91st St. New York

CLERICAL COLLARS
Waterproof
Made in four widths 11-1/2 in-14 in-14 1/2 in-15 in
Furnished in Dull Linen Finish Celluloid or Rubber
These Goods can be washed with soap and water (hot or cold) and put on at once.
Price 25c, post paid Address (Ecclesiastical Dept.)
CENTRAL SUPPLY COMPANY
NOT INCORPORATED
ASSOCIATION BUILDING - CHICAGO

Manuals of Prayer FOR COMMUNICANTS
GOD'S BOARD
A Manual for the Holy Communion. Containing "Some Plain Advice to Communicants," by the Rev. E. C. Paget, M.A. (Oxon.); the Order for Holy Communion with Supplementary Devotions; Intercessory Prayers, Hymns for the Holy Communion, Helps for Self-Examination, etc.
11. Cloth, net .20; postage .02.
12. Morocco, black, net .75; postage .03.
13. Morocco, maroon, net .75; postage .03.
PRAYERS FOR DAILY USE AND FOR THE HOLY COMMUNION
By the Rt. Rev. T. N. MORRISON, D.D., Bishop of Iowa. Cloth, net .20; postage .02.
The manuals named above are intended especially for beginners in the spiritual life. Manuals for those who have made greater progress follow:
DEVOTIONS FOR HOLY COMMUNION
Compiled by the Rev. Arthur Ritchie, D.D. Price, .40 in cloth; \$1.00 leather bound. Postage .03.
Preparation for, devotions at the time of, and Thanksgiving after Holy Communion.
Published by
THE YOUNG CHURCHMAN CO.
Milwaukee Wisconsin

SPAULDING & Co.,

Representing the Gorham Co.'s Ecclesiastical Department

Church Furnishings

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

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

Memorial Bells

A SPECIALTY Have Supplied 32,000
McShane's CHURCH CHIME BELL PEAL



McSHANE BELL FOUNDRY CO., Baltimore, Md., U. S. A. ESTABLISHED 1866

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

INEXPENSIVE VESTMENTS of cloth simply ornamented. Send for Circular to Miss **BERTELA M. ROEBB,** 578 Amsterdam Ave., New York.

Refer by permission to the RECTOR OF ST. IGNATIUS'S CHURCH, NEW YORK

R. GEISSLER 56 West 8th Street, New York
CHURCH STAINED GLASS, FURNITURE, SILVER WORK, BRASS WORK, MARBLE WORK.
EMBROIDERIES, FABRICS
MEMORIALS FOR THE CHURCH AND CEMETERY

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

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

CHURCH FURNITURE and SUPPLIES
Ecclesiastical Carvings
AMERICAN SEATING COMPANY

CHURCH WORK
FOR AMERICAN CHURCHES

Stained Glass Memorial Windows
Photos, designs and samples submitted free. Write today for our printed matter and question blank.
Flanagan & Blodgett Co., 58 Illinois St., Chicago

the articles on "The Politics Behind Brad-dock's Expedition" and "Some Problems of Southern Economic History." A criticism of *The Reminiscences of Carl Schurz*, published by the McClure Co., makes good reading.

"MEXICO: the Land, the People, and the Church," is the title of an article by the Rev. L. M. A. Haughwout in the July issue of *The Spirit of Missions*, which is called "The Mexican Number." The article is profusely illustrated and presents in small space the history, religious work, and needs of that thriving republic.

THE AUGUST 1st number of *The Outlook* has an excellent picture of the late Bishop Potter and an appreciative sketch of his life.

MUSIC.

(Continued from page 500.)

and clergymen was the most imposing (numerically and by rank of those composing it) that ever entered St. Paul's. During the presentation of the thank-offering the choir sang from the Hymn of Praise, "Ye nations" and "All men, all things" with full orchestral accompaniment. The *Te Deum* was one of the festal settings by Sir George Martin. The entire service produced a profound effect, and was both musically and otherwise one of the most magnificent and inspiring ever held in England.

Of the other services of the Congress those at Westminster Abbey and Southwark Cathedral were prominent for their choral beauty. The whole occasion, testifying as it did to the great growth and unity of the Church, was a most memorable one, the like of which has never been seen before, and may not be seen again for some years to come. That so many American ecclesiastics were able to attend is a matter for congratulation.

PEACEABLENESS.

Eli only talked to his sons, and we can understand how he may have persuaded himself that talking was enough; that instead of taking a very painful resolution it was better to leave matters alone. If he were to do more, was there not a risk that he might forfeit the little influence over the young men that still remained to him? Would not harsh treatment defeat its object by making them desperate? Might they not attribute the most judicial severity to mere personal annoyance? If, after speaking to them, he left them alone they would think over his words. Anyhow, they would soon be older, as they grew older they would, he may have hoped, grow more sensible; they would see the imprudence, the impropriety, as well as the graver aspects, of their conduct; . . . in any case, it might be better to wait and see whether matters would not in some way right themselves. This is what weak people do. They escape, as they think, from the call of unwelcome duty, from the duty of unwelcome action, by stretching out the eyes of their mind towards some very vague future, charged with all sorts of airy improbabilities. They call it "the chapter of accidents"; they trust for relief from their present embarrassments to the chapter of accidents. My brethren, whatever appearances may say, there is no such chapter in the book either of man's natural history, or of his religious history.—H. P. Liddon.

WE HAVE all need of patience: one and all, we have great need of it. Sooner or later we must all bear our cross; only He will give us our choice, whether we will take it unwillingly, and with fretful hearts, like the impenitent thief by our Lord's Cross; or rather, with humble, lowly, yet hopeful spirits, like him who relented, and who saw Christ that day in Paradise.—Keeble.

Help That Mower

That noisy, heavy, hard running mower or sewing machine, that creaking hinge or rusted bearing are crying for

Household Lubricant

The best oil for practical, everyday domestic use on machine or bearing where smooth, silent work is required—will not corrode, gum or become rancid. A light colored oil that stays light.

Put up for convenience in 4 and 8 ounce tin oilers. Ask your dealer for Household Lubricant.

STANDARD OIL COMPANY
(Incorporated)



Whittaker's New Books

MISSION PREACHING

FOR A YEAR. Edited by Rev. W. HENRY HUNT.

Being a series of Mission Sermons for every Sunday and the Chief Holy Days of the Christian Year. By various eminent preachers of the English Church, including Aitken, Wilmot-Burton, Scott Holland, Sparrow-Simpson, Waggett, Bickersteth, Bishops of London, Stepney, Manchester, and others.

Issued in four parts in paper, price \$1.00 net, by Post, \$1.09.

Part III. now ready. (From Trinity Sunday until Twentieth Sunday after Trinity.)

THE LOVE OF THE TRINITY

By the BISHOP OF LONDON. Being the Mission Sermons or Addresses for Lent of 1908 by this well known author.

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

12mo Cloth. 60 cents net. Ready August 1st.

THOMAS WHITTAKER, Inc., 2 and 3 Bible House, New York

NOTICE OF CONSOLIDATION

The Living Church Annual
A CHURCH ALMANAC AND
CYCLOPAEDIA
Milwaukee: The Young Churchman Co.

Whittaker's
Churchman's Almanac
New York: Thomas Whit-
taker, Inc.

These two publications, known to intelligent Churchmen during a long term of years, are now

CONSOLIDATED

and will hereafter be published as a single volume, retaining the chief features of each, and entitled

THE LIVING CHURCH ANNUAL

AND

WHITTAKER'S CHURCHMAN'S ALMANAC

The combined publication will bear the imprint of both houses named above, and will be supplied at wholesale and at retail by each. In order to enable it to embody the late reports of November diocesan conventions (which now include the important Diocese of New York), publication will hereafter be deferred from Advent to January 1st, and the day of publication of the consolidated almanac for 1909 is fixed at

December 28, 1908

The price is necessarily advanced to

50 cents paper, 75 cents cloth

both postpaid. This advance is made necessary by reason of the great advance in the cost of printing within the past three years, which advance has proven a serious menace to the Church publishing trade.

It was be-
fore the day
of

SAPOLIO

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