

# The Churchman

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## TO OUR READERS

### A Portfolio of Religious Art

The requests received for single copies of THE CHURCHMAN in which we have published Religious Art and for detached pictures lead us to believe that many of our readers would like them in some permanent form.

If sufficient response is made to this notice we shall publish forty plates of the old masters and the modern school. Each one will be carefully printed on heavy plate paper and enclosed, unattached (so that they can be separately framed), in a portfolio (size, 11 x 14 inches).

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**THE CHURCHMAN COMPANY.**

# The Churchman

The Faith once delivered to the Saints.

SATURDAY, AUGUST 15, 1908.

## The Missionary Council in Washington.

When a representative body of Americans assembles at Washington, it makes an impression, or misses an opportunity to make an impression, upon the Nation. Such an opportunity is at once a high privilege and a grave responsibility. Our Communion, through its Missionary Council, is about to claim this privilege and to assume this responsibility. It has been justly said that we "may measure the real force and depth of every religious movement by the greatness of its conception of God." The Nation will have an opportunity to measure the force and depth of our religious life by the conception of the Church's mission which the Missionary Council sets forth in Washington. It is a fair opportunity and a fair test. The importance, therefore, of the next Missionary Council is apparent, and the necessity for interpreting the Church to the Nation upon a scale adequate to the opportunity will impress itself upon the representatives of the Church. It is a great opportunity to interpret her mission in an aggressive and constructive way. It is not a time for exploiting internal details or for self-centred discussions; nor is it an occasion for academic theories and out-of-date methods. It demands the work of experts and not of amateurs, of the man who knows at first-hand of what he speaks, of the soldier who has proved his armor. It is an opportunity for living scholars to interpret the living word; not for the mere quoting of texts or for the second-hand and formal theories of the ecclesiastic, but for the interpretation by our ablest theologians of the Incarnation as a principle of actual life. It is a time for creative thinking and real leadership that shall deal with actual and concrete conditions and not expend itself in vague generalities and abstractions.

The Church's mission is not alone to certain outlying districts, called missionary, whether West, South, or East, or in foreign lands, but to the Nation as well. The Missionary Council, therefore, as representing her in the Capital, should have a word for the immediate temptations and tendencies of the Nation as well as for the individual citizen; an informed, discriminating, definite word, not one of futile pessimism or reckless optimism. It should have a message, clear and distinct, to those in our own Communion and in other Communions who are striving to break down the walls of

division so that Christians may work together for the extension of the Kingdom of God. The impression left on the Nation by such a Council should be not that of a sect, concerned only with its internal plans and absolutely bound by human traditions to a parochial policy, but that of a living member of the Body of Christ, facing the emergencies and the opportunities of the world as it is to-day, and able in a catholic spirit to co-operate with all who work in His name.

## The Programme of the Missionary Council.

The provisional programme which has been announced does not give promise of a Council that will accomplish these ends. While it would be manifestly unfair to prejudge the Council by its programme, yet a programme represents the conception of the work by those who have been chosen to map it out, and to a great extent directs and delimits discussion. It is, therefore, clearly the duty of every one to aid in advance, by criticism or otherwise, those who are responsible for the programme and for the discussions. The Church will never be truly or worthily represented in conventions and councils until the whole body, scholars as well as ordinary members, do their part in making them representative. "No Church is ever safe unless in its whole bulk, and by the spiritual labor of minds of every kind of quality, it is perpetually" reverting to the pattern of Apostolic teaching, and adapting that teaching to the actual needs of life.

We have, naturally, on the opening day as the first subjects for discussion "The Financial Record of the Year" by the Treasurer, and "The General Progress and Achievements in the Field" by the General Secretary. Mr. Thomas will this year be able to make the most encouraging report that has ever been made by the Treasurer of our Board of Missions. While the amount of the offerings will be sadly out of proportion to the wealth of our communion, the amount in itself is greater than ever before; and, what is even more encouraging, it is the result of an effort at an equitable distribution and of a scientific basis of systematic offerings. Sure foundations are thus being laid for rendering the resources of the Church increasingly available for aggressive work. Dr. Lloyd will be able to show a similar principle at work in the field at home and abroad, and in what it will tell of the amount and kind of progress, his report will probably be a more encouraging one than it has been the privilege of any former Secretary to

make. These reports will indicate that the machinery of the Church is in better working order than it has ever been, and will show further that the working force at home and abroad is steadily growing in intelligence and efficiency.

After such a concrete beginning one looks with eager expectation for the promise of discussions as concrete in support of an organization and a personnel that are producing such results. Instead, we find the following morning devoted exclusively to "The Proposed Missionary Canon," a canon which would not only revolutionize our missionary policy, but would radically change the organic life of the National Church. In other words, when the Church is being aroused, and that upon the most practical and scientific principle, to its missionary responsibility, and when splendid progress is being made toward putting in practice an ideal organization, it is proposed to change the ideal and necessarily check all progress in order to change the machinery. Even if the proposed reorganization were better than the old, it would be inopportune, as well as unwise and wasteful, to make the change now. The time of one Missionary Council has been given to the few advocates of this plan of reorganization, and it was demonstrated that the Council was overwhelmingly opposed to the change. Churchmen may therefore justly ask by what methods and with what authority a few persons with a theory are allowed to consume the time of another Missionary Council and so convert a great opportunity into a debate upon an academic question. The question is purely academic, because the committee was appointed by the Board of Missions at San Francisco "to report to the next General Convention," and the Missionary Council has no power to receive its report or to act upon it. The report of the Committee of Fifteen will be made at Boston and that will be the legitimate occasion for its discussion. To use the Missionary Council for two successive years in campaigning for a plan of reorganization that has been consistently opposed by missionary bishops and missionaries, and by one Missionary Council, is an injustice to the Church, to her missions and to her missionaries who are unable to attend these annual sessions. It would seem but natural that the native fairness of the few bishops who are advocating this radical change should in justice to their brethren on the frontier insist upon the committee's withdrawing this topic from the programme.

The proposed canon, in all the various forms in which it has been presented,

the children of the kingdom and others, but at the same time emphatically declares that the root is different, and that, therefore, the life is really of a different quality, and will in the long run appear to be different? The question is, What is your root? What is it that is producing the actual life you are making, and the actual character you are growing into? What is the motive power? Is it mere desire to get on, or craving for a good position among men? Is it respect for your own good name? or are you a child of the kingdom? Are you the result of the word of the kingdom? that is, is your conduct being more and more animated and regulated, and is your character being more and more formed, by the belief that God calls you to live for Him and for eternity? Do you like this world really better than one in which you have a hope only of spiritual joys, of true fellowship with God, and holiness of heart? Can you make good to your own mind, that in some quite intelligible sense you are rooted in Christ, and grow out of Him? It is the root you live from which will eventually show itself in you. . . . Be sure only that there is that in you which will shine forth if the hindrances and blinds are removed. There is no change to pass on the wheat; but only the tares shall be taken away, and it will stand revealed, good corn. Bring forth your fruit in patience; maintain the real distinction between good and evil, and at last it will be apparent.

### Teachers.

BY E. RITCHIE.

#### I.

HE watches fairies dancing on the lea,  
And hears the mermaids singing on  
the sea,  
And spies a laughing faun behind some  
tree.

For him each morn comes clad in radiance white,  
The stars make silent music through the  
night,  
Earth's wrinkled face is haloed by hope's  
light.

Who learns of him forgets his grovelling  
cares,  
His heart grows younger as that song he  
hears,  
So pleasant sounds the voice to tired  
ears!

#### II.

He marks the gradual wilting of the rose,  
Each blight on leaf or worm at bud he  
knows—  
He scans the rankness whence life's  
flower grows.

He bares the laws that rule the sparrow's  
fall,  
The insensate forces at the heart of all  
Our human wills, which Destiny we call.

His eye is keen, his accents cold and  
stern;  
His calm clear truths our piteous yearning  
spurn.  
The lesson of his lips is hard to learn.

In his "Old Testament Criticism" Professor J. E. McFadyen objects to the complaints made of certain men as "advanced," "going too far," etc. He points out that in the sense in which the phrase is intended it is, strictly speaking, meaningless. "If the method be wrong, to go any way with it is a mistake; if it be right, we cannot go too far." That is the whole case for the inner criticism in a nutshell.

## To a Young Friend Going Away from Home to Get an Education.

My dear Friend:

A GOOD many years ago I did what you are doing now. Since then, things have changed a little in our American schools and colleges. The term opens later in the fall and closes earlier in the summer. Students' rooms are finer and warmer. "Entrance requirements" are larger and stiffer. Tallow candles have gone out, electric lights have come in, and even kerosene oil has been refined to astral brilliancy. You are going to have more teachers, more elective courses, more expenses, more athletic trainers, more "modern advantages," including probably more kinds of food, than I had. But, after all, these changes do not make any real difference in the meaning of the fact that you are going away from home to get an education. Your outfit may be better than mine, and the road may be a bit smoother; but you are starting on the same journey, and you have to face the same question: What goal are you going to make for, and how are you going to travel, straight or crooked?

To answer this question rightly you must, first of all, remember that you are now a member of a privileged class. You are old enough to earn your own living. Under ordinary conditions, you would have to do it. But you are going to be exempt from that necessity, in all probability, for four years, seven years, ten years—as long as it may need to complete your course. During all that time you will be let off from the common duty of taking part in the world's work. Even if you should do something to help pay the expenses of your education by laboring in vacation and between times, you would give far less than you would get; and the opportunity to do at least that much has been made possible only by the generous benefactions and endowments of unknown friends.

Yes, you owe it to yourself to look the fact in the eyes. You are a person set apart; a guest at the world's table; a consumer, not a producer. No one will ask you what your trade or your business is. All that will be asked of you is how you are getting on with your education. You will be permitted to devote all your time and energy to yourself, and somebody else will pay for your living.

Who is going to do this generous thing for you? Well, a good many people will have a share in it. First of all, your parents will do the greater part of it. You know something of the sacrifices and gifts that they will have to make in order that you may enjoy your years of privilege and opportunity. Then, the community to which they belong has a part, indirectly, in making it possible for them to give you an education. Then, the people who have given the money to found institutions of learning and keep them going for the sake of you and others like you, contribute directly to your benefit. Then, the great army of teachers who are spending their lives in hard work for small pay make lives in hard work for your behalf. Finally, the an offering on your behalf. Finally, the State, the Nation, by its appropriation of public money for educational purposes (which are all really bound together and interdependent), makes you its beneficiary.

Now, your own sense of honor must tell you, at once, that you cannot fairly accept such benefits as these without incurring great obligations. Why have these

people put you into a privileged class? Why does the world, in effect, agree to pay for your living while you go on with your education? The question comes up to you.

The answer is plain and straight. The world pays for your living in order that your life, through education, may become of more value to the world. That is the essential fact, the point of honor, which you must never forget. You are taken care of and provided for during a period of years when you are (or at least you ought to be) able to provide for yourself, with the definite design that your intelligence, your character, your purpose and power of doing good work may be so developed that you may be worth more to your fellow-men than you are now—and worth enough more to pay for what it is going to cost to educate you. If you accept your place in a privileged class on this condition, it is all right. You are not an idler, a burden, a pauper. You are an investment. But if you take the privilege and refuse or dishonor the obligation, you are an object of misplaced charity, a cheat, a fraud.

What you have to do, then, is to make up your mind that you will get out of your education the thing for which it is given to you—a richer, fuller, stronger life, of which the world shall receive the benefit.

I do not think that it is your business just now to invent a new plan and devise all the means for securing this result. On the contrary, I think that if you try to work out an original educational method and course for yourself you will probably waste a good deal of time—which, as I have just reminded you, is money, and other people's money, too. The general scheme and system of education, with the improvements suggested by experience, and the variations needed to adapt it to different individuals, is there waiting for you. If you are wise, you will put yourself into it, not with flabby indifference, nor with blind resignation, but with the clear and steady purpose of making it give you just as much as possible for the training of your mind and for the increase of your power as a person and of your worth as a member of societies.

Take your studies as they come, but make them count for something before they go. They will be of two kinds: those that you like, and those that you dislike. Use the former to develop your natural gifts, and the latter to correct your natural defects. There is a great difference in minds. Some are first-class, some are second-class, and so on. You can never tell what kind of mind you have got unless you test it thoroughly by hard work. Even if it should appear to be second-class, do not be discouraged. A second-class mind well cultivated will yield a great deal more than a first-class mind left fallow. All that you have to do is to make your own garden (not some other man's) give the best crop of which it is capable. Examinations and grades and class-room marks are "government crop estimates." As a rule, they are fairly accurate. But, after all, it is not the estimate, but the crop itself that comes to market and feeds the world. You know what you have learned. And you have learned just as much as you know.

Make your friends with a purpose of enlarging your life, your tastes, your sympathies, your hopes. Follow your inclinations in forming acquaintances, but keep your eyes open, and see where they are leading you. Unless you enjoy a friendship it is not likely to be of much good to you. But, on the other hand, unless it really does you good, your joy in it will soon grow barren, or turn to pain. Have

some friends to whom you look up, and some who look up to you. Be a grateful receiver as well as a generous giver. Let the secrets you share with your friends be such as will make you not ashamed but glad to look deeper into each other's eyes.

Play the out-of-door games that suit you and give you honest pleasure. They will suffice to give you all the physical training that you need. The object of athletic sports among amateurs is twofold: first, to relax and amuse the mind; second, to keep the body in good condition for the real work of life—which is not athletic sports. There is no advantage in cultivating more muscle than you are likely to have any use for unless you are going to be a professional athlete. On the contrary, it is a burden and a danger. What you want is a body that will be a ready, cheerful, and capable servant to your mind.

Do not starve or neglect the spiritual side of your nature. The best and wisest men of the world have all agreed that a full and noble life is not possible for man without religion. It would be a poor outcome for you and for the world if your education should end in that half-knowledge which, as Lord Bacon says, tends to atheism. But even atheism, it seems to me, is better than the dead and dry religion which exists without praise, without good works, without personal prayer. Give your best thought, your deepest feeling to the subject that means most—the true and immortal life that is brought to light in Jesus Christ.

A hundred questions, and some of them very perplexing, are sure to meet you as you go on with your education. Do not try to anticipate them. Do not try to answer them now. Let yourself go, with a good heart and a cheerful courage, into the course that opens before you. Take your privilege with its obligations. Let the world pay for your living now. But make sure that your education fits you to pay the world back for all you have received, in a life equipped and disciplined for fine service among men.

Faithfully yours,

HENRY VAN DYKE.

Consumption is, of all diseases, the most fatal for adults. Few medical issues are more important than whether tuberculosis can be transmitted to cattle from human beings. Professor Koch, in his London address, which was widely misunderstood, declared that no proof existed that this took place. He did not assert that it did not take place, but that no laboratory experiment had established the fact. Professor Kossel, of the German Imperial Health Office, has just made a report on the inoculation of calves with cultures made from human victims, which failed to propagate tuberculosis. In four inoculations direct from children infected, a disease was produced similar to a weak type of human consumption, from which two of the calves died. This last experiment confirms the more conclusive experiments conducted by Dr. Ravenel in the University of Pennsylvania, which showed that a transmission of tuberculosis could be caused by subcutaneous inoculation. There is no longer any doubt, owing to these experiments, and those conducted in Canada, that, while infection cannot always be transmitted, sufficient danger exists to render wise the most careful precaution in preventing the infection of human beings with bovine tuberculosis. Dr. Ravenel caused tubercle in the bowels of calves by feeding them with infected milk. The German experiments on this issue are not yet completed. They are being diligently prosecuted and the results awaited with universal interest.

## YOUNG PEOPLE'S DEPARTMENT

### Past and Present at Rugby.

BY ANNA GERTRUDE BREWSTER.

OUR visit to Rugby began where the story of Tom Brown ends—at Dr. Arnold's grave. For to see the place where a great man accomplished a great work is one strong attraction that draws visitors to Rugby, and a visit to his grave is a tribute that all visitors pay.

But the chapel where Tom mourned over his loved master and the one where we stand are the same only as the boy's knife was the same that his grandfather had used—with several new blades and a few new handles. What with new east ends and new west ends, very little that Tom saw remains.

And when we come to look for other things associated with Tom our experience is much the same as in the chapel. The school-house is here, to be sure, and we see the porch that Tom had pointed out to him on his first day as the place where the boys sang on evenings in the summer term, and from here look into the quadrangle where the smaller boys liked to rush out in the dark in the intervals of the singing. But these places, too, are altered by additions, rebuilding, and improvements. With the school-house however, we satisfy our wish for historic buildings, as it is the oldest building now standing and occupies the site of the manor house to which the school was removed in 1750 from its original location.

The buildings on the right, as we crossed the new quadrangle on our way to the chapel, are new and very brilliant in color. So we linger longest about the master's house at the end of the old buildings, where, opening directly into the close, is the entrance to the turret stairway which took Tom and East to their first interview with the Doctor.

From here we cross the close to the new museum, in front of which is a statue recently erected to the author of "Tom Brown." Carved upon the base is the motto: "Watch ye; Stand fast in the faith; Quit you like men; Be strong."

It is for this man's sake more than all that most of us come to Rugby. And if, coming with our memories and our hearts full of Tom Brown, we are disappointed at finding so little that accords with our imaginary pictures or that our memory can fit to new pictures, we gain something at Rugby to take the place of what we lose—a clear idea of this modern, progressive school, with its thorough course of study, its well-appointed buildings, and the love and loyalty which it has inspired in its sons. Old Rugbeians show an interest in their school by contributing to it money, gifts, and interest in a magnificent spirit.

There is still another claim that Rugby has upon our attention. A school in which foot-ball is compulsory for everyone outside the sixth form, unless excused by a doctor's certificate, maintains its title, "the home of foot-ball." The modern game is without doubt the outcome of the game as played first at Rugby. We have to search, perhaps, in the description of Tom's first game for the traces of our modern game, but they are there. Running with the ball was not allowed originally, and it is said that the innovation was made in 1823 by a boy named Ellis. An historian of foot-ball at Rugby gives this account:

"Ellis for the time disregarded the rule, and, on catching the ball, instead of retiring backwards" (in order to kick) "rushed forward with the ball in his hands towards the opposite goal, with what result as to the game, I know not, neither do I know how this infringement of a well-known rule was followed up, or

when it became, as it is, the standing rule."

Mr. Bloxam's is the only account of this event, and he did not witness it himself; but the society of Old Rugbeians has commemorated it by a tablet placed in the wall of the headmaster's garden. Since 1888, the rules of the Rugby Union have governed the games of the school. What are called "survival games" are played occasionally, however, where, though modern rules prevail as far as possible, fifty or more play on a side.

Cross-country running is another sport for which Rugby is especially noted, and its cricket is famous. And, in common with other English schools, all games and sports, as well as gymnasium work, are prominent.

But if one could see a foot-ball match at Rugby, there, I am sure, one would find Tom Brown. The old spirit must be particularly in evidence there, and by the aid of that combination of old spirit and modern play one could reconcile old fancies concerning Rugby and the new idea of it, blending with what are actual traditions and associations, for they are, after all, the foundation of most that is valuable and permanent in the modern spirit.

### Dicky-Bird and the Student.

BY WINIFRED M. KIRKLAND.

DICKY-BIRD is five. He is the youngest member of the faculty except one, but that one is only a three-months baby, and a girl beside. Dicky-bird's hair is so curly that it will not hang square about his face, fashionably, as his mother and his barber desire. Dicky-bird's eyes are those of a baby Napoleon, but his lips are rosebud-round and his dimples irresistible, so that perhaps if you are intrepid and stupid beside, you may try to turn up the chubby face for a kiss, but you never try twice.

Dicky-bird lives on Faculty Hill, which looks across the meadow-land of the athletic field and the bit of wood beyond, to the other hill where the college stands. From Dicky's house you can see the spires of Gray Chapel above the trees and hear the tinkle of its chimes every hour. Over there in those buildings, some gray, some dusky red, and all bright with Virginia creeper in these early November days, live the students.

Dicky-bird does not like students. He wishes there were no students, for then his father could play with him in the mornings instead of bolting his breakfast, and skipping down the stone steps, running across the athletic field and then up again on the other side, all to be in time to teach students at nine o'clock. In the mornings students go hurrying over the campus in silly black gowns that flap. In the afternoons they are a little more sensible, for then they wear short skirts and play tennis or basket-ball or hockey or golf. But morning, afternoon, or night, students are troublesome, always in the way. Dicky-bird could stand them if they would only let him alone, but they won't! They come trooping up the stone steps, and past his yard, on their way to the road and country walks beyond. And always they stop to talk to Dicky-bird, playing—as if he had time to talk to students! He does not even look up, but there they stand and call to him, or perhaps are quiet, watching—as if one could keep on playing even the Trojan war with people staring! Sometimes they suggest improvements in the game, or beg to join in—girls at that! Sometimes when Dicky-bird is long obdurate, they make remarks to each other about his hair and