At the Theaters

MASTER GABRIEL AT THE ORPHEUM

EVA CAREY WITH THE SHOW GIRL AT THE KRUG

EVA LANG AT THE BOYD

MARGRET SCHERER AT THE AMERICAN MUSIC HALL

THE OLD SOLDIER FIDDLERS — AT THE ORPHEUM

AVERIL HARRIS AT THE BOYD

PETER DONALD AND META CARSON AT THE ORPHEUM

FRANCIS LEON AT THE AMERICAN MUSIC HALL

LEW HALL IN THE SHOW GIRL AT THE KRUG

MISS WESS IN THE BEAUTY TRUST AT THE GAYETY

JUST now we are about to witness once more the manifestation of one of the peculiar attributes of modern social life, it might almost be said American social life—the beginning of another season of activity at the theater. The conditions that surround the theater in America are peculiar to the country itself, a national trait of its people. In the older countries, the stage is an institution more of the state prospering or otherwise under the favor of the ruler, to a degree that all but takes it from the realm of popular institutions. This, of course, is not to be construed literally, but it applies with sufficient directness to fairly illustrate the point. The theater has developed in both its dramatic and operatic aspects under the patronage of royalty or the nobility, until it may reasonably be said to owe its existence to that support. In America it has grown because of its peculiar adaptability to the wants of a people singular in the development of civilization. The first demand upon the stage in America was, perhaps, to amuse, but in this respect the secondary function, that of instruction, was not far behind. In tracing the development of the theater in America it is only necessary to follow the growth of the nation in the amenities of civilized life. Just as we have developed in material ways, so we have progressed in intellectual growth, and along with the building up of commerce and industry, political and financial systems, we have built up arts and letters of our own. It is admitted that the American school, if the expression is permissible, does not yet rank as authoritative in the field of letters, in music, or in painting, and yet we have a "school" that is vigorous and virile, and whose effect is felt and whose influence is steadily growing. And the theater has felt this influence, until our stage today is drawing more and more of its inspiration from purely American sources. We have now a drama that is peculiarly its own. Crude, perhaps, and dealing with the smaller items of life's sum, but nevertheless as individual and characteristic as any of the other traits by which a "Yankee" is known when mingling with other peoples.

Just as the "Yankee" is a composite of all the peoples of all the world, for into the "melting pot" of America has been poured a steady stream of the best that the older civilizations could offer; the alert and vigorous men and women of other climes seeking here the opportunity that was denied them under the restrictions of a social organization that recognizes not the individual below the throne, and these have mingled their blood into that master of destiny, the modern American. It is not in point just now whether we have missed much that is worth having in failing to grasp some of the features that have floated away on the top of the seething contents of the melting pot. It was but the dross, at the best, the veneer, and it may yet be acquired. We have retained the strength and purity of the virgin metal, and from it has been fashioned that which is worth having in mankind, a race of clear-eyed men and women, who are serenely facing the larger problems of life, feeling sure of having put behind them most if not all of the petty things people used to wrangle over. And the literature of this new race of men and women is of their sort. It lacks, perhaps, the polish and the glitter of the older literature, but it has something that is better; it has a directness and an accuracy that marks it as dealing definitely with questions of moment, and, while it may lack in its failure at furnishing a solution, it retains always an undeniable quality of merit, that of sincerity. And of this literature the American drama is a part.

So, it is natural at this time that we turn first of all to the promise of the new season, asking what it holds. One of the first and most noticeable features is that more attention than ever is being given to plays by American authors. The really big successes of last season and of the season before, and of the season before that, were plays by American authors, dealing with purely American topics. It has been a long time since a play has taken hold on the popular mind as did "The Lion and the Mouse." It is crude in its construction, but it is virile in its main thought, and it pulsates with a life that touches on the life of the nation. "The Man of the Hour" is a similar play, both in construction and in effect, and in result as well. "Salvation Nell," "The City," and some of the other plays that were stamped with public approval, dealt with topics broader in their application to the problems of mankind than did the two first mentioned, but they were by American authors and essentially American in their locale and treatment.

The list could be lengthened by the enumeration of many plays that were really liked by the public, and which brought to both author and producer a golden reward, but these will serve to support the assertion. It's comforting to know that for the coming season American plays are to predominate. It is also assuring to read the following from an editorial in the Dramatic Mirror, the sanest of present day papers devoted exclusively to matters pertaining to the theater:

The younger American dramatists who have won success, in other words, have sought to take from conditions about them—social or political—the themes which they have developed into plays, and they have only just begun to realize the possibilities of the material to be found on every hand. Today the drama in America is more vivid and veritable than the drama of England, where modern conceits still are frowned upon by a large class who would rather accept plays along the old lines than plays which mark innovation. And no foreign country today is richer in dramatic promise than is our country. The new generation of American playwrights still lack that finesse which distinguishes the schools of England and France. Technically they are inferior to the authors in countries where method has traditions. Yet while they lack in grace and surety of mere technique, they excel in selection of topics and in the human verity and vitality which they impart to their work. The drama in America today deals with today's social problems, and seeks to transfer life itself to the theater. And in that direction drama here undoubtedly will tend so long as there are problems to be discussed or solved.

The American dramatist is appreciated at home nowadays, no matter what foreign competition may offer. And eventually he will win appreciation abroad, asking but a free field and no favor.

Another point that presents itself at the opening of the season, yet which might well be left to its closing days for discussion, has to do with whether the theater is filling its mission. Is it living up to its opportunity? Have the managers, in their desire to make certain of public patronage by affording amusement, failed to give due consideration to the serious side of the case, and neglected to afford instruction as well? It is not at all likely that these questions will ever be answered, for the very good reason that individuals differ as much now as at any other time, and that the divergence in habits of thought and matters of taste will persist as long as the race endures and progress is possible. Yet it is only fair to the theater to suggest in an humble and unobstrusive way the opinion of one person that the stage has in a very large measure filled its highest and best mission. It has set before us much that is instructive as well as amusing; it has clothed for us morals and precepts, more or less unpalatable, but wholesome in their application, in garments that please and attract, and yet do not disguise completely the lesson to be conveyed. If we have failed to apply that lesson, it is not the fault of the stage nor of those who illuminate it by their talents. Frequently the instruction has been powerfully impressive in its deliverance, and yet we are stiff-necked and hard of heart and heed not. From the plain and unavoidable admonitions of the hortative drama we turn with delight to the frivolity of the comedy, musical or otherwise, just as we have the habit of turning away from the sober things of life as often as we can to indulge ourselves in the light and glow of what offers us pleasure barren of precept. So, if the stage has not as yet wrought the salvation of the race, neither has the church nor the schools, nor any other single agency for the betterment of man's condition; nor have all of these agencies combined, and it is only silly to chide either of them, because man's perversity has so far baffled the good efforts of all. It is for the stage and its people to go on, steadily striving for the right, just as do the other agencies for intellectual and moral advancement. The cause is what we fight for, after all.

Some note is made of the passing of the "smart" play, the drama of epigram and bon mots. People do not talk that way in ordinary life, it is argued, and why should we try to so delude ourselves? If we are to have realism in our scenery, the lights, the furnishings, the clothes of the actors, why not let them talk as men and women under such circumstances and conditions as are described in the progress of the play would naturally talk? The argument is good, and in some way the passing of the "smart" play will not be greatly regretted, for the reason that too many of them were written for no other purpose than merely to be smart. But in days gone by we have all derived pleasure that still lingers in memory from the "smartness" of Wilde and Pinero, and Jones, and others who could and did handle the English language with such exquisite dexterity as brought its beauties out in glistening clarity. The "modern" pursuit of realism is justifiable, for it is still the object of the stage to present life in its true colors, and without distortion; the theory that actors must exaggerate in carriage and conversation on the stage in order to appear real, went out when the electric light was substituted for the lesser illuminants. Many of our best actors walk on the stage now just as they walk into their own homes, dressed no differently, and with only the addition of a bit of rouge to overcome the deadly glare of the strong light under which they are shown. So, with the passing of the strut and the elaborate gesture, we may easily say goodbye to the strained and stilted conversation. But it still ought to be possible to preserve the purity of our language and make it plain that, even if people do not converse in exactly the same terms as do the characters in the drama, it is because they are doing violence to a language of most wonderful uses and inexhaustible possibilities, and not because they are altogether right.

WHITHER ARE WE DRIFTING?

Some Pertinent Remarks on Diminished Number of Trade Apprentices.

Nowadays it is almost impossible to find boys who will serve an apprenticeship in a printing shop, although it is a better business now than it ever was before, for the very reason that so few are learning it. A thoroughly competent printer in these stirring times can have his choice of a dozen good jobs any day. The boy who starts to learn the trade gets as much pay in a week as the old apprentice did in a month, and has various other advantages, but he seldom sticks to it long enough to learn the trade. In three or four months he thinks he should have charge of a linotype machine or be appointed foreman. Inside of six months he comes to the conclusion that printing is a poor business and he'll try something else.

Conditions are much the same in other lines of business that involve real work. Nobody seems to be learning the carpenter's honorable trade. The blacksmith has a hard time finding a youthful helper who will stay a week. The Macedonian cry of the farmers, who can't get help at any price, is heard all the year round.

It is no great mystery, however. The boys are being diligently taught that they are foolish to be satisfied with the kind of work they are doing. The printer's apprentice goes home in the evening and picks up a magazine to refresh his jaded intellect and finds the advertising section full of able articles explaining that a man is idiotic if he swings a hammer or pushes a proof roller, when he might just as well be sitting in a beautifully furnished office, drawing all varieties of money for writing advertisements or drawing pictures for the magazines. All he has to do is to write to the Whangdoodle institute and he will receive books and pamphlets telling how he may become a great writer or a great illustrator in three weeks. It doesn't make any difference whether he has any education, or any gifts, or any sense; all he needs to do is to write to the Whangdoodle institute, and the learned educators who compose the faculty of this great establishment will teach him by mail so successfully that in less than a month he may be art director of Harper's magazine or editor of Collier's.

Persistent Advertising Is the Road to Big Returns.

DIVINES EXCHANGE PULPITS

Famous Preachers of Two Continents Swap Work.

DISCUSSION OF WOMEN PASTORS

English Wesleyan Conference Goes on Record with the Opinion that Men Make Better Ministers.

BY D. V. FRANCIS.

NEW YORK, Aug. 28.—(Special to The Bee.)—The interchange of pulpits between famous preachers of England and America is not new, but this year there has been an unusual number of such exchanges. In London, for example, there are three famous American ministers now preaching. They are Rev. D. John Balcom Shaw of Chicago, Rev. Dr. Lew Broughton of Atlanta and Rev. Dr. Parkes Cadman of Brooklyn. We have here J. Stuart Holden, chaplain of the lord lieutenant of Ireland; Rev. John A. Hutton of Glasgow, Rev. Alvert Lewis, the famous Welsh preacher, and Rev. E. B. H. MacPherson, a leader of the English Presbyterians.

When Women May Preach.

The English Wesleyan conference at its recent meeting took up the question of women preachers.

The conference declared its opinion that cases in which it is desirable that women should preach were exceptional. Where, however, a woman possessed special gifts, and gave evidence of having received a divine call to the work of preaching, liberty should be given her for the exercise of her gifts, but in all such cases the preaching of women shall be subject to the following conditions:

First—That they shall not preach until they have obtained the approbation of the superintendent and quarterly meeting.

Second—Before they go into any other circuit and preach they shall have a written invitation from the superintendent of that circuit and a recommendatory note from the superintendent of their own circuit.

Outdoor Work in New York.

One of the most gratifying developments of the open-air work undertaken by the evangelistic committee of New York this summer is the growth in power and in number of the so-called "auxiliary meetings." In connection with twenty-six organizations, including various Epworth leagues, Christian Endeavor societies, hoods and other men's organizations, outdoor evening meetings are held Sundays and week days at strategic points on the west side from the northern end of Riverside drive as far south as old Greenwich village, and on the east side from the Bronx to the Bowery. The evangelistic committee furnishes music and speakers. Other speakers and singers are provided by the organizations. This co-operation is resulting in the definite training of young people for personal evangelistic work. The open-air service, under these conditions not only carried the gospel message to unexpected hearers, but is providing itself a practical training school for laymen. Young men who have never before spoken in any meeting are now successfully conducting services with the help of the evangelistic committee.

Sketch of Young Priest.

Rev. Irvine Goddard of Owensboro, Ky., who has accepted the rectorship of the Episcopal church at Gloversville, N. Y., is one of the most interesting young ministers in the Episcopal denomination. Mr. Goddard was born in 1878 in Liverpool and came to the United States when he was 15 years old and entered Phillips Academy at Andover, Mass., going from there to Yale University and then to the general theological training at the University of the South, Sewanee, Tenn., from which institution came also Dr. Manning, Trinity rector. Ordained deacon in 1902, Mr. Goddard was ordained priest by Bishop Gailor of Tennessee, and soon became rector of Holy Cross, Mt. Pleasant, Tenn. He went from this charge to become assistant at Christ Church Cathedral in Louisville, Ky., was also assistant secretary of the diocese of Kentucky. This young minister has been at Owensboro as rector of Trinity for three years, and enters on his new work in September. He is singularly gifted with a sympathetic interest in his fellow men, which readily wins confidence and friendship for him. During the summer Mr. Goddard assisted with the summer work at St. Agnes chapel.

Eucharistic Conference.

Catholics all over the United States and Canada are making extensive preparations for the eucharistic congress, which will open September 6 at Montreal. It is the intention of the clergy and laity of both countries to surround the occasion with the environment belonging to its high purpose, and to make this first eucharistic congress in America, unequaled in the ecclesiastical history of the new world.

The primary object of the congress is the public profession of Catholic belief in the real presence in the blessed sacrament. This will be the twenty-first international eucharistic congress, which was organized thirty years ago. One hundred and twenty-three archbishops and bishops and several hundred clergymen will be in attendance.

A committee of well known railroad men has already arranged a program whereby Cardinal Vannutelli, the papal delegates, and his travelling companions will be able in a brief time to visit a large part of the country following the congress. The trip will include Baltimore, where they will be the guests of Cardinal Gibbons, and Washington, where the cardinal legate will be entertained at the catholic university, and during his stay be received by President Taft.

Growth of a Church.

The first of the English nonconforming churches to issue its official handbook for the current year is that of the Presbyterians. Its synod was formed in 1876, and in the intervening thirty-four years the number of churches and mission in England has increased from 771 to 365, while the membership has grown from 51,013 to 66,805. There are 371 Sunday schools, with 60,264 scholars and 8,029 teachers. In addition to 116 mission schools with 25,809 scholars and 2,107 teachers. The total sum raised last year for all purposes was $1,350,-635.

Baptists Get Together.

Plans which for six years past have been under consideration looking to immediate co-operation and ultimate organic union between Baptists and Free Baptists, were finally approved and adopted at the recent general conference of the Free Baptists at Ocean Park, Me., says the Interior. "The committee on conference with other Christian people reported that 58 per cent of the conferences state organizations and 84 per cent of the denomination's individual membership had voted in favor of the union proposals—on hearing which the conference itself, by four-fifths majority, voted to indorse the plans, and so arrived at their final adoption. The terms of the proposition. The terms of the proposition thus adopted are very broad, authorizing even the transfer of all property and good will of the Free Baptist General Conference to the Northern Baptist Convention. But it is understood that so much merger will be attempted now. The whole subject was left for the present to the discretion of a committee of five conservative leaders whose business is to make haste slowly. The only immediate change contemplated is the consolidation of missionary work."

Teaching of Religion.

"Should or should not a state university attempt to teach religion?" asks the Christian Advocate. "To attempt to teach religion as such would require a professor of unusual poise and self-control and broad outlook. If this condition did not exist he could not teach religion without showing denominational bias. But it is a matter of fact that in some state universities religion is often taught with either a strong or insidious negative. If, for instance, the professor of economics or the professor of sociology should teach what is called economic determinism, the question would arise whether that kind of instruction is not opposing any religious faith whatever. There must be freedom in scholarship, but can anyone prove that it would be an infraction of freedom to insist that professors should have a faith in God as a supreme being? 'Is not a teacher with this faith better for a state than one of equal scholarship without it?'"

RECREATION AND EDUCATION

Novel and Beneficial Work Among New York Untrained Housekeepers.

Miss Winifred Gibbs and Miss Helen E. Smith are moving from recreation pier to pier, in New York City, instructing classes of mothers in domestic economy. Most of their students sit in open-mouthed wonder over small economies and home made makeshifts, of which they would never have dreamed if left to themselves. "To think of making ice cream with a tin pail and a wooden spoon!" admiringly remarked one of them.

Speaking of ice cream without a freezer and a fireless cooker, Miss Smith said:

"All you need to freeze your ice cream is an ordinary enamel pail with a cover. Put in the material to be frozen, set the pail in a pan of chopped ice and rock salt, and twist the pail around by the handle. The cream will begin to freeze around the edges, then you should take a spoon and stir the mass so that it will freeze evenly. This will require about twenty minutes and is cheaper as well as more wholesome than ice cream that you buy.

"You can make a fireless cooker at home at a very small cost. To start with take a big pail, a garbage can and a large box or an old trunk. Then make a long, narrow bag and fill it with sawdust until it is about four inches thick. This is to pad the inside of your pail or box. Inside this padded pail place the small pail in which the cooking is to be done. The pad should just fit in around the cooking pail so that no air spaces are left. Make a cushion for the bottom and another for the top.

"Start your food cooking, let it begin to boil, then put it in the cooker, put on the top pad, cover with lid of the cooker and leave it for hours. Such a cooker saves time, trouble and fuel. You can put your stew for dinner in the cooker in the morning and go away. When you get home in the afternoon it is all done and ready to serve hot."

These teachers, who are sent out by the Society for Improving Condition of the Poor, have entered upon their task with an enthusiasm that grows as the work develops. So many of these mothers are so helpless, so many of them ignorant of the simplest things. They waste, because they know no better. Their knowledge of cooking is of the most limited form; if children are in their care, it is even less.

What could be expected? Many of these young mothers went from a grammar school to the store or shop, from there to the kitchen of their own little home. Where have they had a chance for the acquirement of household knowledge?