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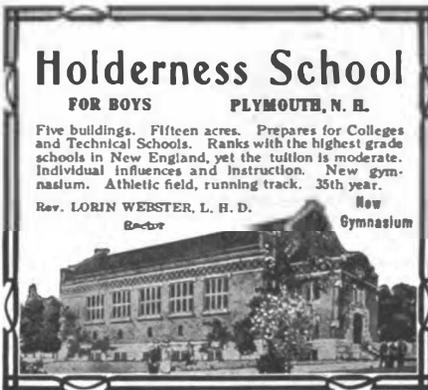
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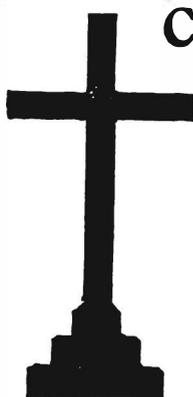
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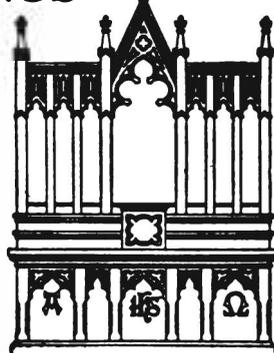


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IT SEEMS to me, that the shortest way to check the darker forms of deceit is to set watch more scrupulous against those which have mingled, unregarded and unchastised, with the current of our life. Do not let us lie at all. Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light and accidental; but they are an ugly soot from the smoke of the pit, for all that; and it is better that our hearts should be swept clean of them, without over care as to which is largest or blackest. Speaking truth is like writing fair, and comes only by practice; it is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such a habit.—John Ruskin.



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MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 15, 1914

NO. 16

Give Peace in Our Time, O Lord

By JOHN POWER

With sounding protestation
Proclaiming each his right,
Proud princes, frenzied nations
Are gathered for the fight;
Winged death soars high in heaven;
Earth hears with bated breath
Death's tramp; the seas are riven
By the sharp prows of death.

By men shall be down-trodden
The harvests men should reap;
On tilths and meads blood-sodden
The shattered slain shall sleep;
The wild and ruthless raider
Shall waste, till naught remain,
The treasure of the trader,
The substance of the swain.

The which with strong endeavor
Man wrought through toilsome years,
A moment shall forever
Blot out, mid blood and tears;
And, while red rage and ravage
Their grisly tribute take,
Man shall wax hard and savage,
And woman's heart shall break.

On Thee our souls are waiting
In this tremendous hour,
Speak, Lord, the word abating
The wrath of prideful power:
O gentle Christ, who gavest
Thyself, that hate might cease,
Who at man's last need savest,
E'en now proclaim Thy peace.

EDITORIALS AND COMMENTS

THE determination of the Austin (Texas) School Board to give credit for Bible study when formally given in the churches under supervision is one more step to the solution of the problem of giving balanced education to our children. In

doing this they have followed the advanced policy which has been working so admirably at the University of Texas by which courses given by the Association of Religious Teachers are credited toward the A.B. degree. The action of the school board was due to a petition from the Austin Church Council, in which the Sunday School Superintendents' Association also joined. Holding that "Religious instruction and training are indispensable for normal living and for the proper upbringing of the young in preparation for social and civic duty," the petition suggested the following line of action:

"(a) *Teachers* who give such a biblical course must hold a first grade state teacher's certificate, or, in the absence of a certificate, must, in the judgment of the city superintendent of schools and committee on Teachers, possess the training represented by such a certificate.

"(b) *At least forty consecutive minutes* of class instruction must be given each week for a term of nine months in length.

"(c) *A separate room*, to insure proper condition of attention and control, must be provided for the class.

"(d) *Maps* of Palestine and vicinity adequate for the presentation of the course must be provided.

"(e) *A blackboard*, adequate in size, must form part of the equipment.

"(f) *A reference library*, though not at this time required, is urged as essential to the best results.

"(g) *The course of study* is practically the same as that of the graded lessons for the intermediate department published by the International Sunday School Association."

"Questions for the examination may be suggested by all the teachers engaged in this work for credit, but the city superintendent of schools, or some other person, as the city school board may direct, shall make out all the final examination questions. The papers shall be graded by any one authorized by the superintendent of city schools. Not less than one-half of a unit of credit may be counted. All expenses of the operation of the system shall be borne by the Austin Church Council."

The teaching of the Bible for credit is to be done in the churches of the city. The plan absolutely avoids the union of State and Church. There is no effort whatever to give any religious instruction in the city school, and even the expense of the operation is borne by the churches. In turn they are free to give the instruction as they wish, making it devotional, dogmatic, doctrinal, or evangelical as they choose. The high school examines the students only on the historical, geographical, or biographical materials—that is to say, only on the intellectual work.

The friends of the movement are intensely enthusiastic, expecting that there will be vast benefits. The plan offers the finest solution to the vexatious problem of giving children a religious education along with their secular training. A full, sound Christian education may now be possible by the linking up of the Church in its teaching work with the public school.

At its meeting in March the State Sunday School Association authorized a commission of twenty of the chief educators and religious leaders of the state to promote this plan of correlation of religious and secular instruction.

It is obvious that the grave and varied difficulties in the way of such education can be overcome, for they are being overcome. But it must also be realized that the Church will be under considerable expense wherever a plan such as this is attempted. Will Christian people pay the bill for thus supplementing the curriculum of the public schools? If they will not, nobody will do it for them; nobody ought to do it for them.

A century and more of free public schools and free Sunday schools makes it difficult for a system of religious instruction by competent teachers—which in most cases will mean by paid teachers—to be instituted. This cannot be done from the ordinary income of most churches. Probably it will be necessary to charge tuition for such instruction where it can be paid, and to provide by subscriptions for free scholarships for

those who cannot pay. It is quite likely that the difficulty of this course will be largely offset by the greater appreciation of it from those who pay for what their children receive. It may be that to charge tuition will actually help to get the system introduced; for lax parents, asked simply to send their children to church for religious training during the week, and wholly apathetic to the importance of such training, would almost certainly fail to give their cooperation to free classes, and might actually be induced to appreciate the system if it were presented to them as something worth paying for.

None of us wishes to break down the national barrier between Church and State, nor do we wish the State to try to teach religion to our children. But neither are we satisfied to have our children receive the one-sided education, with its total lack of moral perspective, that is now given in the public schools. To teach morals without a religious basis is totally to ignore the Why that comes naturally to children's lips. If, then, the State cannot teach religion, somebody else must. That somebody is the Church; for the best meaning parent in the world realizes only too well how inadequately can this be done in the modern home with no outside cooperation.

The literature, the history, and the geography of the Bible alone are not enough, though these are rightly recognized in the Austin plan as parts of a liberal education, and thus eligible for school credits. In teaching these, the bases of our religion must also be taught, and the morality of Christianity must be directly inculcated as involved in our duty toward God and toward our neighbor.

We shall be greatly interested in watching the Austin experiment.

WHAT to the burdens of President Wilson at this most difficult of times must be added his present great personal sorrow, is a peculiar hardship. The nation sorrows with him; but in the truest sense, which all who have been bereaved realize, he can only bear his sorrow alone, except to the extent that he is able to share it with Him who is the Man of Sorrows.

Death of Mrs. Wilson

Mrs. Wilson entered the White House as much more than the social leader of the administration. She recognized that her position gave her the opportunity for service, and she entered ardently into the task of service. It was not easy, and the artificial requirements of her social position did not easily combine with the more pressing requirements which her active conscience laid upon her. That she broke down under the strain is not strange. That she was unable to recover, and has at last succumbed to the disease which grew upon her, are causes for sincere regret. As artist, as author, as philanthropist, as a woman of culture in a cultured society, as wife, her beautiful life had been an adornment to her husband and her family and to the circles that knew her, long before the burdens of public life had been laid upon her. She accepted those burdens simply and without affectation; and she has sunk under them.

God grant her rest and light, and comfort those bereaved ones who are left in sadness behind!

THE war news fills one with unutterable sadness. That Europe has, almost within a day, been converted into one vast battle field, would have seemed incredible a month ago.

No amount of labored explanations of hopes, fears, or ambitions of empire can change the one cardinal fact that stands out clearly beyond everything else in this chamber of horrors: that when Austria declared war and was backed up by Germany, the crime of the century—perhaps of many centuries—was committed.

The War a Crime

President Wilson had tendered the good offices of this nation to the warring Powers before the last issue of THE LIVING CHURCH, urging him to take that step, was off the press. The report earlier in the week had been that he had determined not to do so at this time. It was that report, coupled with a deep conviction of the unique opportunity and pressing duty of this

nation to seek to be peacemaker, that led us to place our Address to the President at the head of the editorial columns last week. His tender has thus far brought no response. It is possible that no favorable reply will be given. But never did the President more truly represent the American people than when, in their name and as their spokesman, he did the only thing that is open to him or to them to do, in connection with our ardent desire for peace.

HERE is reason to believe that the Church and the Christian world betook themselves to prayer for world peace immediately, without waiting for official summons, or for the formal authorization of particular prayers. In many churches such prayers were certainly offered on the last two Sundays. Were they answered? Certainly peace did not follow. No one can say what was their actual spiritual or energizing value. But we did right to offer them, and we do right to continue to offer them. God hears the cry of His people, and He blesses them in the midst of the tribulations which come upon them through the wrath of man, and which even the power of Omnipotence cannot avert without reducing man to the level of a machine. He succors in suffering and death; not from suffering or death. The sparrow falls not to the ground without His knowing, and every whit of human suffering which follows in the wake of war, is known to Him. His benediction and the peace that passeth understanding are given through it all. And the hand of God is also upon the nations, and there is a limit—though only He knows what it is—to their power to direct their own future.

The Church at Prayer

God reigns over all. Our present knowledge is not such that we can trace His movements nor tell where is the limit to the power of man, whether for good or for evil. Where knowledge ends, faith takes its place.

God reigns. His will will ultimately prevail.

ANSWERS TO CORRESPONDENTS

LAY READER.—(1) A lay reader should present the alms standing before the altar, but deposit them on the credence table.—(2) Unless there is express provision to the contrary in any place, the rector has the right to engage the organist and choir-master, but the vestry has the fixing of salaries and appropriation of funds.—(3) Fasting communion has, in past centuries, been enforced by canon law, in the Church of England and elsewhere, and the English canon never has been repealed; but it would be precarious to say that it rests in the American Church upon other grounds than the recognition of the value of the practice.

SUBSCRIBER.—The secretary of the Guild of All Souls is T. E. Smith, Akron, Ohio; the secretary-general of the C. B. S., Rev. C. P. A. Burnett, 570 West 189th street, New York.

TORCH AND BURDEN

Here, take my torch, young man so fleet!
I held it when you needed light;
I cheered you on from height to height;
Now comes your day—and comes my night.
Here, take my torch, young man so fleet!

Here, take my burden, youth so strong!
Once I could fly beneath its weight;
I was the eagle's tireless mate;
Now unto you I abdicate.

Here, take my burden, youth so strong!

Here, take my burden, maiden true!
My torch I lit by morning star;
My torch of love, that shines afar,
Like Arthur's gemmed Excalibar.
Here, take my burden, maiden true!

Here, take my burden, maiden fair!
And share it with you youth so fleet,
Who walks the earth on air-like feet;
Ye twain shall conquer frost and heat.
Here, take my burden, maiden fair!

Yea, take my torch, ye lovers twain!
But why should I obstruct your road,
And vex you with my weary load?
Nay, I will keep the pack and goad,
But, take my torch, ye lovers twain!

LE ROY TITUS WEEKS.

A MAN'S best desires are always the index and measure of his possibilities; and the most difficult duty that a man is capable of doing is the duty that above all he should do.—Charles H. Brent.

IN PART

FOR THE TENTH SUNDAY AFTER TRINITY

HERE is possibly no more fitting selection of Scripture than that of this Sunday's Epistle for stressing a personal wish of the writer of these devotions—the desire of making an explanation. It is this:

The meditations on this page are not intended as dogmatic utterances, or to close any argument. Occasionally a letter is written to the editor as a refutation of some thought advanced here. The writer is never surprised and never replies; because his part of the week's work is that of meditation and the setting down of such prayerful thought as arises from the contemplation of the Collect, Epistle, and Gospel. Many thousands of God's children are doing all but the writing. The Word is changeless; our thoughts about the Word are—ours, with all the imperfection that belongs to ourselves. "And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our . . . service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord."

"There are diversities of gifts, but the same Spirit"; wisdom, knowledge, faith, healing, prophecy—many gifts, indeed; and blessed are we if we have one to use to His glory and praise.

How clear would be the light of the day unto which we should awaken if we all realized the partial nature of the work and the truth that is committed to our trust, as *individuals*. It is not in preaching, or pastoral care, or theology, or science, or service that we find vindication for the peculiar devotion that we call ours, but in Him who is the Power behind all good effort, even the Spirit. Whatever is done without the Spirit is idolatry: "Ye know that ye were Gentiles, carried away unto those dumb idols, even as ye were led. . . . But all these worketh that one and the self-same Spirit, dividing to every man severally as He will."

We are altogether wrong only when we are self-led. When we are led of the Spirit we can be wrong only in the sense of incompleteness—as partial. There is no guilt in the latter kind of departure from the full truth. What is done sincerely, with the motive first of knowing and serving the only true God and His Son, Jesus Christ, results in good in spite of all its wrongness.

From the pages of history we should read at least this one lesson: that since man cannot hope to have in himself the whole truth, it is all the more his bounden duty to examine the motive and the source of such truth as he seeks to follow. It is not sufficient even that his truth really be truth; for even God's own good may be turned to evil, even as Satan may quote the Word of God to man's confusion. An unholy man may pervert the power of Christ's holy Church; and this has been done in both the old and the new Dispensation.

Perhaps we should all arrive nearer the fulness of truth if we made it a rule to see the *other man's right* and our *wrong*; for we are far too apt to think ourselves right and the other wrong—all of us. And how much we should learn!

Jerusalem was on the eve of her fall, not because there was no truth in her, for there towered the Temple erected to the glory of the living God; but because Jerusalem could not learn that she knew only in part, or perceive that all outside of Jewry was not altogether wrong. She rejected the Christ because He seemed to contradict all that she held as true, when He *complemented* and made complete the truth that was hers. She was not wrong—that was not the trouble—she believed that Jesus was wrong; and she failed to receive all that He had to offer. "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away."

R. DE O.

WHEREVER thou goest, whatever thou dost at home, or abroad, in the field, or at church, do all in a desire of union with Christ, in imitation of His tempers and inclinations and look upon all as nothing, but that which exercises, and increases the spirit and life of Christ in thy soul. From morning to night keep Jesus in thy heart, long for nothing, desire nothing, hope for nothing but to have all that is within thee changed into the spirit and temper of the holy Jesus. This new birth in Christ, thus firmly believed and continually desired, will do everything that thou wantest to have done in thee, it will dry up all the springs of vice, stop all the workings of evil in thy nature, it will bring all that is good into thee, it will open all the gospel within thee, and thou wilt know what it is to be taught of God.—William Law.

LAMBETH CONSULTATIVE BODY BEGINS SESSIONS

Kikuyu Issues Laid Before It

WELSH NONCONFORMISTS ARGUE AGAINST DISESTABLISHMENT

The Living Church News Bureau }
London, July 28, 1914 }

THE Central Consultative Body of Bishops, which owes its origin to the Lambeth Conference held in 1897 and was reconstructed at the Conference of 1908, met in private at Lambeth Palace yesterday morning to begin its consideration of the grave and momentous questions in dispute arising out of the Kikuyu Missionary Conference held in June, 1913, upon which the Archbishop of Canterbury requests its advice. This Consultative Body consists of the following Bishops:

Ex officio.—The Archbishop of Canterbury.

Elected by the Bishops of the Province of Canterbury.—The Bishop of Exeter, Bishop Ryle (Dean of Westminster).

Elected by the Bishops of the Province of York.—The Archbishop of York.

Elected by the Bishops of the Church of Ireland.—The Archbishop of Armagh.

Elected by the Bishops of the Episcopal Church in Scotland.—The Primus (the Bishop of Brechin).

Elected by the Bishops of the Church of England in Canada.—The Archbishop of Rupertsland.

Elected by the Bishops of the Church of England in the dioceses of Australia and Tasmania.—The Archbishop of Sydney.

Elected by the Bishops of the Church of the Province of New Zealand.—Bishop Wallis (formerly Bishop of Wellington, N. Z.).

Elected by the Provincial Synod of the Church of the Province of the West Indies.—The Archbishop of the West Indies.

Elected by the Provincial Synod of the Church of the Province of South Africa.—The Bishop of Winchester.

Elected by the Bishops of the Province of India and Ceylon.—Bishop Copleston (formerly Metropolitan of India).

Elected by the Bishops of the dioceses of China and Korea and the Church of Japan.—The Bishop of St. Albans.

Elected by the missionary and other extra-provincial Bishops under the jurisdiction of the Archbishop of Canterbury.—The Bishop of Gibraltar.

It is understood that the Archbishop of Sydney and the Bishop of St. Albans who is ill, will not be present. The Archbishop of Canterbury will, when the session of the Consultative Body is concluded, make some communication to the newspaper press. The Archbishop has submitted two questions to this advisory body in the following terms:

"1. Do the provisions of the proposed scheme [of federation] contravene any principles of Church order, the observance of which is obligatory upon the Bishops, the clergy, and the lay workers of the Church of England at home and abroad? If so, in what particulars?"

"2. Whether, due consideration being given to precedent and to all the circumstances of the case, the action of the Bishops who arranged and conducted the admittedly abnormal service [when unconfirmed persons attending the Conference were admitted to the Holy Communion] was, in the opinion of the Consultative Body, consistent or inconsistent with the principles accepted by the Church of England?"

In connection with the widespread controversy on the particular questions submitted yesterday to the Central Consultative Body, Canon Mason, of the Canterbury Cathedral Chapter and Examining Chaplain to the Archbishop of Canterbury, has prepared a book, *The Church of England and Episcopacy*, which was published yesterday by the Cambridge University Press. Canon Mason's book is dedicated to the Archbishop, who, the author declares, is "called by Divine providence to be Archbishop of Canterbury and Primate of All England at a time which peculiarly needs those gifts of courage and caution, of largeness of mind, and firmness of principle, with which it has pleased God to endow him." In his preface Canon Mason explains that as chaplain to the Archbishop it became his duty to investigate on the Primate's behalf certain points in the controversy arising out of the Kikuyu Conference. Encouraged by the Primate he went on to put together a *catena* of passages from Anglican writers "from the Reformation to the Catholic Revival of the nineteenth century," to show their views on the origin, the sanction, and the obligation of Episcopacy, and on the position members of the Church of England ought to hold in relation to non-Episcopal communities. These quotations to be found in the book now published. "I need

not say," adds Canon Mason, "his Grace is not committed to a single expression in it except those taken from formularies to which the whole Church of England is pledged."

The sittings of the Select Committee of the House of Lords on the constitutional relations between Convocation and Parliament, and which was also appointed to inquire as to "whether the memorials alleged to have been signed by Nonconformists in Wales represent a real and increasing objection on the part of Welsh Nonconformists to the Disendowment of the Church," are now being devoted to the taking of evidence on the latter subject.

Convocation vs. Parliament

The first witness examined was Mr. Owen Thomas Jones, who acted as honorary secretary in organizing a petition amongst Dissenters in the diocese of Bangor against the proposals of the government to rob the Church of £157,000 a year of her ancient endowments, and to deprive the Church of her unclosed ancient churchyards. Mr. Jones is the manager of a shipping company, a full member of the Welsh Calvinistic Methodist connection, and a regular attendant at one of its chapels in the Cathedral city of Bangor. He said it was agreed at an enthusiastic meeting of Dissenters held in Bangor that an opportunity should be given to every one connected with Dissent in the diocese, of the age of twenty-one years, to sign the protest; it being distinctly laid down that such signatures should be obtained without any pressure whatever being brought to bear. The total number of signatures was 18,543. The witness, cross examined by Lord Sheffield, who represents, on the committee, political Dissent, could not be shaken in his testimony that of the 9,000 male signatures most were those of voters and many signatures were Liberals. He thought there was an increasing objection to the bill amongst Welsh Dissenters; they were now beginning to think for themselves and to find out the "political wire pullers." Mr. Hugh Richards, of the Isle of Anglesey, a Calvinistic Methodist and a life-long Liberal, said he was one who had collected signatures for the petition. He regarded both Disestablishment and Disendowment as unjust, and the feeling against Disendowment at least was growing among Welsh Liberals. Mr. Hugh Pritchard, farmer of Tregeron, Anglesey, and Mr. T. R. Roberts, of Rhos Colyn, Anglesey, both Calvinistic Methodists, and the latter a Liberal voter at the last election, bore similar testimony to the growing dislike of spoliation. Mr. William Jones of Pensarn, Anglesey, said there was considerable change of opinion since people had found they would still have to pay tithe. Mr. T. J. Griffith, chairman of the Pullheli Sunday School Union and choirmaster in a Protestant chapel, testified that many Dissenters would have liked to sign the petition against Disendowment, but were afraid of the anger of hotheaded radicals connected with the chapels. Dr. J. C. Davis, member of the Denbighshire county council, spoke of himself as one of the chief subscribers to the Calvinistic Methodist body. He was a radical in politics, but he considered it unjust to take away the endowment of the Church. The witness and two other Dissenters obtained 753 signatures against Disendowment of the Church, and with a few exceptions all who signed were Liberals. The witness believed that most Welsh chapel people would accept endowment, "and they would be right," he added, "because under their present system they had a difficulty in doing all the religious work that faced them." Mr. John Williams, a Denbighshire Methodist, who was one of the leaders in organizing a protest in the diocese of St. Asaph last December, stated that 15,321 signatures were obtained. Mr. Richard Lloyd, chairman of Quarter Sessions, Montgomeryshire, said he was a pronounced Dissenter and a leading Liberal in his district. In his experience, he found, without exception, that Dissenters were against Disendowment, and there was not very much of a majority if any at all, in favor of Disestablishment. The Church was doing a good work and should not be interfered with. He stated he was in his eightieth year, and had been closely associated with Liberalism from an early age. "The Liberal party," declared this veteran Liberal, "would live to rue the day they interfered with the Church." No one, he added, had ever given him a sound, valuable reason for Disestablishment or Disendowment.

The witnesses at the next sitting of the Select Committee represented districts in South Wales and Monmouthshire. Mr. G. N. W. Thomas, M.B., Ch.B., barrister, and a member of the Cardiff city council, testified that he was a Dissenter and the trustee of a chapel which was endowed by his mother. He originated the protest amongst Dissenters in South Wales and

Monmouthshire by publishing a letter in which he pointed out the disastrous effects to the Church in the diocese of Llandaff should the bill become law. As reasons for the change of Welsh Protestant opinion regarding Disendowment, Mr. Thomas suggested that the younger generation had benefited by education, and that the people generally, except in outlying districts, were not so narrow-minded as they had been a few years ago. Another reason was that the proposal was now before the electors in a concrete form and was understood better than it was at the last general election. In reply to Lord Sheffield, this Cardiff lawyer expressed the opinion that the change of views which had taken place politically towards the Church in Wales would indicate a considerable change in the Parliamentary representation at the next general election, if the question were before the electorate then. Another witness, a Congregational minister at Newport, Monmouthshire, considered that Disendowment would be no blessing, but "a national blunder."

The Wesleyan Conference has been holding its annual session in Leeds, and the most notable passage in the proceedings,

Retirement of Wesleyan Minister according to the *Times'* correspondent, was the formal announcement of Dr. Arthur Guest of his resignation from the ministry of the Wesleyan denomination. Dr. Guest made a brief statement announcing his resignation and his reasons for taking that step. "I foresee," said Dr. Guest, "that Methodist union is impending, and I won't have it at any price. In handing in my resignation of this ministry, Mr. President, I trust I hand it back as unsullied as I received it thirty years ago." Dr. Guest writes to the *Times* in regard to his position. He says the Wesleyan Conference, which is the governing body of so-called Wesleyan Methodism, has appointed a committee to investigate the possibility of union with all the other Methodist communities. Of this suggestive union he is an uncompromising opponent.

"I solemnly declare," he writes, "that in the whole course of my ministry I have never known a single Wesleyan leave us in order to become a Minor Methodist. There is no stream of tendency in that direction. When Wesleyans change their religious home, 95 per cent. of them join the Church of England. Yet it is proposed that we have organic union with the Minor Methodists!" When Methodist union is accomplished, Dr. Guest adds, "hundreds, thousands, even, of our best laymen with their families will quietly betake themselves to another communion, and that other will be the Established Church—our mother Church; for you cannot wipe out history, and John Wesley was an Anglican clergyman to the end of his life."

It is understood that Dr. Guest is seeking admission to the unity of the Church and to holy orders.

It is now stated that the Bishop of Truro is leaving for Canada on August 7th, and does not expect to be back till early in November. He is to preach at the opening of the General Synod of the Canadian Church at Vancouver on September 9th, to take two ten days' missions in New Brunswick at Fredericton and Moncton, and also to conduct a retreat for the clergy of New Brunswick.

The Rev. M. N. Ray, assistant curate of St. Peter's, Canterbury, and formerly Archdeacon of Stevens Point, Wisconsin, U. S. A., has been appointed to the rectory of Osgathorpe, Southborough. Osgathorpe is a parish of 300 souls in the diocese of Peterborough. J. G. HALL.

AMERICAN CHURCH IN PARIS ASKS FOR AID

A CABLEGRAM to the Presiding Bishop from the Rev. Samuel N. Watson, D.D., rector of the American church, Holy Trinity, in Paris, states the urgent need for immediate financial aid in the work of caring for the sick and poor, first among American students stranded in Paris, and next, among women and children of thousands of families of destitute soldiers who have been ordered off to war and for whom the American church is trying to gain assistance. The church has opened a bureau of relief and placed a nursing staff on duty, and has offered to feed all American students in need, also to supply money for fuel when necessary. "We must take care of our own first," wires Dr. Watson, "and then must do our part in caring for our French citizens." Gifts for this work may be sent to George Gordon King, Treasurer, 281 Fourth avenue, New York, by whom they will be transmitted as early as possible.

PEACE INTERCESSIONS AND PRAYERS · IN NEW YORK

Christian People Horrified at the Outbreak of War

DEATH OF REV. W. G. W. LEWIS

New York Office of The Living Church }
37 East 28th St. }
New York, August 10, 1914 }

AS in other parts of the civilized world the European war was the uppermost thing in men's minds last Sunday. In the churches it was the subject of special intercessions and formed the leading topic of sermons. The Rev. John Stuart Holden, the London evangelist, preaching in Carnegie Hall, said:

"Think you, if Jesus Christ were really enthroned in the councils of the nations, we would now be trembling under the pall of this awful war? Think you, if these nations which profess Christianity really regarded Him they would now be embarking on this awful carnage?"

Following a fervent peace sermon by the Rev. Father Sergy Snegriff, at St. Nicholas' Cathedral of the Russian Orthodox Church, the great Slavic congregation joined in the prayer for world peace, taken from the service book of the Church. An English version of the prayer reads:

"For the peace that is above; for the salvation of our souls, let us pray to the Lord. For the peace of the whole world and the salvation of our souls, let us pray to the Lord."

The Rev. Dr. Manning, preaching in Trinity Church, said:

"The rapid development of the nations in mutual communication, in social intercourse, in commerce, and in increased knowledge of each other we thought had united us into a great brotherhood. Our first feeling, therefore, is one of shame and humiliation to think that so great a part of the world, and that part which calls itself civilized and Christian, should become involved in deadly strife.

"I trust that the situation in Europe at the present time will bring home to us forcibly the fact that the progress of civilization, of which we are inclined to boast, depends upon the Almighty God and not upon our own weak efforts."

The Rev. Dr. Manning, rector of Trinity Parish, announced on Wednesday that there would be daily services of special intercession for peace to the nations at war, and for divine guidance for all in the present crisis, to be held at 12 o'clock noon in the chapel of All Saints', adjoining Trinity Church, and in St. Paul's chapel.

The Rev. William G. W. Lewis, a retired priest of the diocese of New York, died on Sunday, August 2nd, at the home of his daughter, Mrs. J. W. Goodwin, in this city. Mr. Lewis was born in Cincinnati

Death of Rev. W. G. W. Lewis nearly ninety years ago, and was well known as a college professor and as the author of several books on the Latin language. He was a Methodist preacher from 1853 until April 1870, when he was confirmed and became a candidate for holy orders. He was made a deacon the same year, and was ordained priest in 1871 by Bishop Horatio Potter. Portions of his ministry were spent in Meadville, Pa.; Corry, Pa.; Middletown, Del.; Mechanicsville, N. Y.; Otego, N. Y.; Highland, N. Y. In 1898 he removed to this city and was made chaplain of the Home for Old Men and Aged Couples and retained this position until 1906. Since that time he wrote extensively for scientific and religious periodicals and published several works, among them a text book of geographical terms and abbreviations which was adopted by the National Geographic Society, of which he was a life member. Funeral services were held at his late residence on Tuesday afternoon, August 4th. Interment was made at Malone, N. Y.

RESOLVE to keep thy heart with all diligence. From it circulates the humors which determine the life. It must be guarded lest bitterness be planted there by the evil deeds of others. Their neglect, their selfishness, their irritability may lead us to hate and scorn, but hate is of the heart and will discolor the life. Let no man sow the seeds of bitterness in thy heart. Keep sweet at the center of all motive and activity. Let not the very deeds and words you condemn in others determine your action. Let love reign supreme in your heart no matter what men may do. They will neglect you and depreciate you and displace you, but screen thine heart against their selfishness, draw the light and sweetness of love. Let no man embitter thine heart.—*Western Christian Advocate.*

SPECIAL INTERCESSIONS OFFERED IN CHICAGO CHURCHES

Prayers for Peace and for Missionary Conference at Lake Geneva

OTHER NEWS OF THE CITY

The Living Church News Bureau }
Chicago, August 10, 1914 }

CHICAGO, with all the rest of the world, stood in breathless suspense on Sunday, August 2nd, awaiting further news about the terrible possibility of a European war. Never were the prayers for "all Christian Rulers," and for "peace in our time," and all the other intercessions of the Church's worship which speak of public and national needs, more solemnly offered than on this tensioned Sunday, some of the clergy adding special petitions, praying that the indescribable calamity of such a war might be averted. Many Church people from Chicago are abroad and, at this writing, much uncertainty naturally exists concerning the dates of their return. Mr. M. T. Slade, organist and choirmaster of Christ Church, Woodlawn, had planned to spend June, July, and August, in England and on the continent, visiting famous choirs and studying under leading organists. Mr. Z. E. Martin, one of the vestrymen of the Church of the Redeemer, is summering in England, with his wife and children. Some of the clergy of the diocese are also abroad. It is earnestly hoped that all of these and all the others may be saved from danger and delay.

The special intercessions of the clergy and laity on this Sunday were also bespoken by the Laymen's Missionary Movement, on behalf of the Lake Geneva missionary conference, which closed on this day, having been in session from July 29th.

Prayers for Conference

Mr. E. P. Bailey, senior warden of Grace Church, Chicago, is the chairman of the central division of the L. M. M., and he had mailed letters with suggested themes for daily intercession throughout the conference to numbers of Chicago Church people, before the opening day. A greater effort than has been made hitherto was put forth this year towards enlisting Chicago Church people in this valuable missionary conference.

Elmhurst is one of the older suburbs, to the West of Chicago. Church services have been held, with more or less regularity, for nearly half-a-century in this suburb, but until recently there have been no settled clergyman and no parish organization. On January 11, 1914, a mission was organized and named the Church of Our Saviour, and the Rev. E. A. Bazett-Jones was placed temporarily in charge. He officiated until May 1st, when Bishop Anderson appointed the Rev. Dr. Arthur priest in charge. The mission is now well organized, with about seventy communicants. Mr. John L. Greaves, one of the members, has given a fine corner lot for the erection of a church, and several additional gifts have been received towards the building fund. Over \$6,000 is now in hand for the erection of the parish house, which building will be of stone, and will be used for services as well as for parish house purposes until the church itself shall be built. Plans have been prepared, and the work will be pushed at once.

New Mission Organized

Announcement is made of the marriage of the Rev. Herbert Britton Gwyn and Miss Virginia Ethel Percival at the chapel of All Saints', Trinity Church, New York City, on Thursday morning, August 6th, by the Rev. John Mockridge, D.D., vicar of Trinity Church, assisted by the Rev. Roy I. Murray of Trinity chapel. The best man was Dr. L. V. B. Gwyn of Philadelphia, brother of the groom. The bride was given away by George Hammond Sullivan, Esq., of New York City. The matron of honor was Mrs. Algernon S. Sullivan. Mr. Gwyn is the rector of St. Edmund's Church, Chicago, and holds both degrees in arts from Trinity College, Toronto, Ont., where also he took his theological course. He is the son of Col. H. C. Gwyn of Dundas, Ont., and on his mother's side is a nephew of Sir William Osler, Regius Professor of Medicine, Oxford, England.

The bride, who for the past two years has been professor of English at Lake Erie College, Painesville, Ohio, is a native of New York City. She holds both her degrees in arts from Radcliffe College (class of 1902). She is the daughter of the late Owen McCall Percival of England. Her name will be recognized as that of a well-known writer for THE LIVING CHURCH and other periodicals and a student in medieval literature and ecclesiastical subjects.

The city mission staff now includes three deaconesses, Deaconess Gillespie having recently joined Deaconesses Clare and Elizabeth, who have served so faithfully for several years past.

One of the most promising projects undertaken by Church people in the Fox River Valley for some time past is the recent organiza-

A Churchmen's Club

tion of a Churchmen's club by laymen from Aurora, Batavia, St. Charles, Geneva, Dundee, and Elgin. A preliminary dinner at Elgin, held a few weeks ago, was attended by nearly sixty men, clerical and lay. The addresses of the meeting were by the Rev. Dr. James S. Stone, rector at St. James' Church, Chicago, and by Mr. F. G. Adamson of Aurora, and a committee was appointed to perfect plans for a permanent organization to be reported at the next dinner, in Aurora, early in the fall.

The roof garden on the top of the parish house of Grace Church, the Rev. Dr. W. O. Waters, rector, has been talked of for several years, and has recently been completed. It is a great addition to the parish equipment, and has been much enjoyed by large numbers from the surrounding neighborhood, among whom Grace Church is carrying on a constantly increasing work. The parish library is being kept open during the summer, and the children who frequent the parish house are eager patrons of its privileges.

Grace Church Roof Garden

The July edition of *St. Martin's Kalendar*, the monthly paper of St. Martin's, Austin, was a memorial number entirely filled with tributes from the various organizations of the parish to the memory of the late Mary Laura Gairdner, wife of the rector. Mrs. Gairdner passed away on June 20th of the present year. These tributes expressed in very beautiful language the deep affection with which she was regarded by everyone in the parish.

In Memory of Mrs. Gairdner

The Rev. Walter S. Pond, priest in charge of Holy Trinity and St. Phillip's missions, is in Providence, R. I., supplying at St. Stephen's Church during the summer. The Rev. A. H. W. Anderson, rector of All Saints' parish, is also in Providence, supplying at All Saints' Church during July and August.

Summer Appointments

TERTIUS.

WAR PRAYERS

SET FORTH BY AMERICAN BISHOPS

BY THE BISHOP OF WESTERN MASSACHUSETTS

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, who hast commanded us in Thy Holy Word to seek peace and ensue it: Grant, that the course of this world may be so peaceably ordered by Thy governance, that all Thy people may joyfully serve Thee in all godly quietness. Deliver Thy world, we beseech Thee, from the great and terrible evils of war. Appease the tumults of the Nations. Restore and establish Thy peace on earth. Take away all hatred, prejudice, and greed, and whatsoever else may disturb the concord of Christian peoples. Bless all who hold authority, and grant unto them by Thy inspiration to rule in righteousness, to rejoice in peace, to shine in piety, and to labor for the well-being of the people committed unto them, so that by the rectitude of their government all faithful people may live without disturbance in the knowledge of Thee, and labor without hindrance for Thy glory. Comfort the wounded, suffering, and dying, and grant that justice, peace, and truth may be established among all nations, through Jesus Christ Our Lord. *Amen.*

BY THE BISHOP SUFFRAGAN OF PENNSYLVANIA

O God, the Father of Our Lord Jesus Christ, our only Saviour, the Prince of Peace, give to those charged with the government of nations the grace seriously to lay to heart the dangers of their unhappy divisions, and a realization of the dreadful sacrifice of human life in time of war. Look down with infinite mercy upon all engaged in battle: bless those who minister to the wounded and the dying: have compassion upon the widows and the orphans: and hasten the day when all war shall cease and universal peace shall reign: through Jesus Christ our Lord. *Amen.*

BY THE BISHOP OF OHIO

O Lord, our Governor, the Prince of Peace, we pray Thee to hear the prayers of those who plead for the quieting of wars, and for the restoration of good-will and harmony among the nations of the earth. Bring to nought the machinations of evil-minded men. Overthrow the counsels of the wicked. Send the Holy Ghost to endow with wisdom from on high, those who rule and govern the kingdoms of this world. Out of confusion we pray Thee bring order: out of violence bring right reason: and out of trouble bring comfort. Direct the consultations of those who bear authority, so that peace and happiness, truth and justice, and the averting of bloodshed may be the results of Thy Divine over-ruling. Make Thy way known upon earth. Thy saving health among all nations, through Jesus Christ our Lord. *Amen.*

BY THE BISHOP OF WESTERN MICHIGAN

Almighty and Eternal God, King of kings and Father of all men: We humbly beseech Thee at this time to give peace among the restless and disturbed peoples of the earth. Avert, we pray Thee, the horrors of war, and so move upon the hearts of Thy servants, in whose hands lies the destiny of the nations, that they may put away enmity and anger and incline themselves towards forbearance,

patience, and good-will. Give them a right judgment in Thy sight, O God, and grant a speedy return of peace and quietness: through the merits and mercies of Him who is the Saviour of the world and the Prince of Peace, Thy Son, our Lord Jesus Christ. *Amen.*

BY THE BISHOP OF MASSACHUSETTS

O Almighty God, Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named, look down with pity, we beseech Thee, upon those members of Thy family who are now at war.

Restrain them from hatred, pride, and hardness of heart. Sustain in them the love of justice and mercy.

Keep, O Lord, under Thy protection those who are in peril by land or sea. Remember the prisoners, relieve the sick and wounded, support the dying.

Give strength to those who minister in hospital and camp, and hope to those who are in anxiety or sorrow.

Hasten the day when all nations shall dwell together in peace: through Jesus Christ our Saviour. *Amen.*

Continue, we pray Thee, O God, to this our beloved country the blessings of peace and so lead us in the path of righteousness and truth that we may keep our place among the nations of the earth and do our part towards preparing the way for Thy Kingdom.

All this we ask in the name of Him who is the King of Peace, Thy Son Jesus Christ, our Lord. *Amen.*

BY THE BISHOP OF PITTSBURGH

O Almighty God, who art the Author of Peace and Lover of Concord, and who alone canst order the unruly wills and affections of sinful men, we fly to Thee for succor in this time of war and tumult among the nations. Thou art the Supreme Governor of all things. Therefore we pray Thee, O Lord, to overrule the waywardness and folly, the evil temper and covetousness which have caused the present distress. We humbly beseech Thee to bring to a better mind those who are at enmity; to make wars to cease in all the world, and to give to all nations unity, peace, and concord.

Bring consolation to all who mourn; comfort the wounded and the captive; guide by Thy good Spirit all who are in authority; that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness to the glory of Thy name; Through Jesus Christ our Lord, whom, with the Father and the Holy Spirit we worship and adore as one God, world without end. *Amen.*

NEW INDIAN LEGISLATION

CATO SELLS, Commissioner of Indian Affairs, has made the following statement concerning the Indian Appropriation Bill just passed by Congress, which carries appropriations amounting to about \$11,800,000, \$1,500,000 of this amount being appropriated from Indian funds:

Commissioner Sells says the bill is the result of very careful consideration by the Senate and House Indian Affairs Committees. Altogether, it is considered one of the best, if not the best, Indian Appropriation Bills enacted for a number of years.

The Indian Committees of Congress with the coöperation of the Indian Bureau have in this bill worked out constructive legislation for the Indians of the country along progressive lines. For example, for the first time in the history of the government there has been appropriated a large amount of money for improvement in the health conditions of the Indians and providing hospital facilities for them. Three hundred thousand dollars is appropriated for this purpose, \$100,000 of which will be used for constructing hospitals at a cost not to exceed \$15,000 each. In addition to this the Indian Bureau is now constructing three hospitals for the Sioux Indians to cost approximately \$25,000 each on the Rosebud, Pine Ridge, and Cheyenne Reservations. An appropriation is also made in the Indian Bill for a hospital in the Chippewa country in Minnesota and \$50,000 appropriated therefor out of Chippewa Indian funds. The health conditions of the Indians have been found to be deplorable and little attention has heretofore been given to correcting this condition. The appropriation in the current Indian Bill will be a long step forward in solving this important problem.

The appropriation for educational purposes for the Indians is considerably increased and special provision made for the education of deaf, dumb, and blind children, who have heretofore been unprovided for. There is also a specific appropriation for educational purposes among the Papago and Navajo Indians. These Indians heretofore have been neglected and several thousand Indian children among these Indians are without school facilities.

On the recommendation of the Indian Bureau large reimbursable appropriations have been provided in this bill for

industrial work among Indians. These reimbursable appropriations will amount to more than \$700,000. The Indians have heretofore been allotted land but they have not been provided with tools and general farm equipment. This appropriation will enable the Commissioner of Indian Affairs to improve stock conditions and place herds of cattle on a number of Indian reservations. It is expected that this appropriation will aid very materially the industrial activities among the Indians of the country and go far towards developing their self-support.

This bill carries a somewhat reduced amount for irrigation work on Indian reservations and contains a clause which will require detailed information regarding each of these projects to be furnished Congress at its next session. The Indian irrigation projects have heretofore been appropriated for and constructed largely without adequate detailed information and it is expected at the next session of Congress that the Indian Office will furnish a complete statement regarding each of these projects so that Congress may have a thorough understanding of conditions on each of the reservations where irrigation projects are being constructed. It is also expected that the information obtained from these reports will result in procuring administrative and legislative action which will protect more securely the water rights of the Indians of the country.

There is included in the bill an appropriation of \$85,000 to cover salaries and expenses of probate attorneys under the direction of the Commissioner in the working out of probate reforms for the protection of the property of Indian children in Oklahoma, which will be done in harmony with rules of probate procedure adopted at a conference of the County Judges with the Commissioner of Indian Affairs held in January and recently adopted and promulgated by the Justices of the Supreme Court.

The bill also carries \$100,000 to support a widespread and aggressive campaign for the suppression of the liquor traffic among Indians.

The bill gives the Commissioner six confidential inspectors with special Civil Service qualifications. It is expected that this appropriation will result in thorough investigations being made on Indian reservations and throughout the Indian country generally, that he may be advised of the actual conditions as a basis for their effective reform.

The bill provides for the consolidation of the offices of the Five Civilized Tribes and the Union Agency and with it a reduction of \$50,000 over previous years in the expense of conducting these two branches of the Indian Service.

The controversy regarding the enrollment of the Mississippi Choctaws is compromised by omitting the Choctaws of Oklahoma from the per capita payment made to Chickasaw and Cherokee Indians of \$100 and \$15, respectively.

Another question which has been in dispute for a number of years is settled by providing for allotting the remaining unallotted Indians on the Bad River Reservation and the distribution per capita of the remaining tribal timber to the unallotted Indians.

Out of the funds of the Confederated Bands of Utes in Utah and Colorado this bill appropriates about \$800,000, \$100,000 for the purchase of stock for the Navajo Springs Band of said Indians in Colorado, \$200,000 for the Uintah, White River, and Uncompagne Bands in Utah, and the balance to be expended among all of said Indians for the promotion of civilization and self-support among them, one of the chief purposes of which is to protect the water rights of the Ute Indians from being forfeited within the period fixed by law, and all of which is to give them much needed help in industrial progress.

One hundred thousand dollars is appropriated for determining the heirs of deceased Indian allottees so that title to these lands may be certain. There are now 40,000 of these cases pending in the Indian Office, in which land valued at \$60,000,000 is involved. The \$15 charged to each estate for the payment of this expense has during the past year recovered into the treasury \$80,000, which is \$30,000 more than the appropriation on which this work was accomplished by the Commissioner of Indian Affairs.

DIVINE TRANQUILLITY grows from the life of God in the soul, which is the same as the life of pure love. Why should a soul be otherwise than tranquil, which seeks for nothing but what comes in the providence of God; and which, forgetful of self, has nothing to do but to love? It has an innate conviction, strong as the everlasting foundations, that, if there is a God above us, all is well, all must be well.—Thomas C. Upham.

Public Prayer in this World Crisis

By the Rev. CHARLES FISKE, D.D.

THE awful tragedy of the European war emphasizes the need either of greater adaptability in the use of the Prayer Book or of a wider and more frequent exercise of their liturgical function by the Bishops.

With all Europe plunged into a war at whose possible horrors the civilized world stands aghast, it seems the height of absurdity that in thousands of our churches not one word of prayer should be uttered for the speedy return of peace or the triumph of righteousness and justice; not one word of petition for the thousands of Americans abroad or for the millions of combatants and the many millions more of non-combatants in peril.

On Sunday last the congregations gathered in our churches—unless they left behind them as they entered the church door every consideration that up to that moment had occupied their minds—had but one thought as they came together. There was but one subject not merely in their minds but in their hearts and striving for utterance on their lips: the dreadful war cloud that threatened the peace of all Europe and possibly the whole world and had already affected the prosperity of the nations and plunged many of them into unwilling conflict. How was it possible that any clergyman could conclude the service that day with no reference in the sermon and no petition in the prayers concerning the one matter which gave all the impulse to fall on their knees before God?

It will be said, of course, that in the service itself there were many words of prayer which applied to the present situation. On the feast of the Transfiguration one could not but give a special meaning to the prayer for deliverance from the disquietude of this present world. Of those who attended the Eucharistic celebration it is possible that many offered the oblation with special intention. Some doubtless gave special import to the customary petitions of the litany, or read the Psalms with a new coloring given the words by the circumstances of the day. But the mass of worshippers do not possess the devotional instinct to such a degree as to find in this use of the ordinary methods of worship a sufficient expression of a great and pressing desire. Moreover, in many of our churches (and more particularly, just now, in the summer parishes) there are large numbers present not of our own communion. To them—and in a time like this in no less degree to our own people—the impression the service left last Sunday was that the Church's worship was an inflexible, formal, ceremonial function, out of touch with the thought of men and insensitive to the world's need.

In non-liturgical congregations *some* prayer was offered for the world's peace and safety. However crudely expressed, such prayers thrilled with a fulness of meaning which came from the mere attempt of the minister to voice the silent petition of the congregation. Only in the liturgical churches did one have the feeling that Sunday worship was a thing apart, a sacred performance of an unchanging rite, not the living expression of the prayer of intense desire. Even here our own Church's poverty of petition was especially apparent—for with the Romanists the practice of offering the Mass with intention is so generally taught that the skeleton of the service was filled out to an extent by the devotional aspirations of priest and people. Such unvoiced intentions, however, made the worship rather a union of private prayers than a great offering of public worship, as it would be if the special intentions could find voice in general prayer. One who loves a liturgical service and is keenly alive to the crudities of any other worship, indeed one who feels the absolute need of a liturgy to guard the due administration and celebration of the Church's great act of communion and worship, may nevertheless feel with deep dissatisfaction the poverty of devotion which arises from a slavish adherence to accustomed prayers.

Is it not surprising, then, that our Bishops do not feel more keenly the barrenness of an inflexible liturgical service? One cannot conceive how any diocesan could refrain from setting forth special prayers for these present times of distress. It was discouraging enough to find only three or four of our Bishops exercising their liturgical privilege a few months ago when we ourselves were on the verge of a war with Mexico. It was almost as strange that at a time of such unusual calamity as

the *Titanic* disaster or the sinking of the *Empress of Ireland* the clergy should have been left to use only the customary prayer for those in affliction, with its archaic attributing of *all* sorrow and suffering to the hand of God and its acceptance of *every* trial as a fatherly affliction with which He sees fit to visit His children. But surprising as was the failure to license special prayers at such times, it is positively amazing that there should be so few authorized now.

Of course the clergy are not without a remedy for episcopal negligence. I do not think it can be disputed that we have the right of free prayer before and after sermons. Who shall forbid one, in preaching, to pass from instruction or exhortation to ejaculation? And, if to ejaculatory prayer, who shall forbid my *continuing* in prayer for a part of the sermon? And why may I not open or close it with prayer? It has been my own custom, for years, thus to include special prayers as a part of the pulpit ministration rather than the chancel devotions. If in the sermon itself there be at least a reference and application to what is uppermost in the minds of the congregation, the prayer usually proves most impressive and effective in lifting the devotions of the people.

As to that, is there not a crying need of more "timely" sermons? What preacher, with any spark of the prophetic fire, could speak on the first or second Sunday of this present month without thought of the world crisis? How could one fail to find in the common thought of the congregation a soil prepared for seed? Truths pertinent to the hour's need would be sure to meet with a readier reception and a fuller acceptance and in all likelihood would make such an impression as to give them place and power in the religious thought of many in the congregation and make them fruitful in life and service. It is true that care is needed lest "timely" preaching degenerate into merely sensational preaching. Equal care is needed lest the use of free prayer become so frequent as to lose its freshness, its impressiveness, and its value. For ordinary occasions the liturgical prayers fill every need and meet every aspiration; only unusual and extraordinary occasions call for a departure from custom.

Why, then, should not the right of free or extempore prayer, under limitations, be recognized in our next Prayer Book revision? If it be wiser to take for granted the privilege in connection with sermons, then why not the enrichment of the Prayer Book by the addition of prayers for particular occasions, with flexibility in their use? If our extreme conservatism with regard to changes in the Prayer Book makes this impossible, then why not extra prayers (selected, written, or revised by those who have the liturgical and devotional instinct) authorized by a number of Bishops in their several dioceses till their worth can be tested? If not any of these things, why not at least a more frequent exercise of the liturgical power of the episcopate in setting forth prayers for special occasions?

Why not make public worship touch human needs as closely as possible, lest its separation from daily thought assist in the separation of religion from daily life and banish prayer into one compartment, making it a mere formal acknowledgment of the Divine, instead of fellowship with God, adoration of Him, and out of fellowship and adoration a larger and deeper consecration to daily tasks? How else shall we make our religion a vital religion for this present day, full of strength to meet our present tasks and trials and labors?

THOU WILT in time experience that thou dost belong not only to this life, but also are capable of enjoying and beholding God and eternal things, to thy perfect contentment and rest. Thou wilt then fix thine eyes, like a little innocent child, upon the face of God, steadfastly and joyfully; and He in return, like a faithful and loving mother, will keep His eyes upon thee, by which thou wilt be made holy through and through, and transformed into the same image from glory to glory. All thy delight, joy, and bliss will be in God, and God, in return, will have His joy and good pleasure in thee. He will rest and dwell in thee, as in His serene throne of peace; and thy spirit, that had so long gone astray, like a friendless child in a foreign land, will again sweetly repose in its true rest and home, in undisturbed peace. And thus thou wilt become a clear heaven of the ever-blessed God, in which He will dwell, and which He will fill with His divine light and love, and in which He will be glorified in time and in eternity.—*Gerhard Tersteegen.*

Sex Education

By CLINTON ROGERS WOODRUFF

SEX education" has become almost a trite expression in recent literature. The sentiment that the school is no place for sex education found vigorous expression at the St. Paul meeting of the National Education Association, and met with very hearty support. The association, reaffirming its belief in the constructive value of education in sex hygiene, directs attention to the grave dangers, ethical and social, arising out of sex consciousness, stimulated by undue emphasis upon sex problems and relations. The situation is so serious as to render neglect hazardous. The association urged upon all parents the obvious duty of parental care and instruction in such matters and directs attention to the mistake of leaving such problems exclusively to the school. The association believes that sex hygiene should be approached in the public schools conservatively under the direction of persons qualified by scientific training and teaching experience in order to assure a safe moral point of view. It, therefore, recommends that institutions preparing teachers give attention to such subjects as would qualify for instruction in the general field of morals as in the particular field of sex hygiene.

The arguments for and against such a policy have recently been summarized by two writers approaching the subject from different view-points.

Professor Lucy Sprague Mitchell, formerly dean of women at the University of California, showed in *The Survey*, that a considerable group oppose sex education on the widest of all grounds—that the subject itself is unsuited to a child's comprehension. These feel and maintain that any reference to the subject tends to arouse undesirable curiosity, and, moreover, that only objective knowledge can be taught and that sex knowledge does not necessarily induce the proper attitude of mind, nor strengthen the moral fibre, as is evidenced by the fact that medical students, though better informed, are not more moral than others. The conscientious parents (and while there are no statistics available, I believe they constitute a majority) who take this view really believe that their reticence on the subject means corresponding ignorance and lack of interest on the part of their children. "Playing with fire" is the catchword of this group, according to Professor Mitchell.

Another large group of sincere and earnest thinkers are less sweeping in their condemnation. While they believe that some sex instruction should be given children to safeguard their health and to help them achieve certain ideals, they feel that such instruction is the exclusive prerogative of parents. This group, which is composed both of parents afraid for their children and teachers afraid for themselves, pass by as hopeless the children who have no parents or inadequate ones. Even if, Professor Mitchell says, the school *could* give sex education successfully, they would consider such teaching inappropriate and an "invasion of the home." This group is the next largest.

The smallest group I believe is the third mentioned by Professor Mitchell. She feels the same way about it; but regards it as the most liberal. It is composed of those who wish the school "to do something," but cannot agree among themselves as to just what that "something" should be. What instruction should be given? How? When and by whom?

Around these questions the storm centres. The value of "objective information"—which may mean anything, from symbolic analogy drawn from flowers, to a complete course in sex anatomy, physiology, and even embryology—is balanced by this group against subjective instruction—which may include anything from personal hygiene to a presentation of the social results of sexual immorality or an attempt to arouse an ethical response in the child. The naturalness of a "biological approach" is discussed as opposed to an ethical or social approach. The difficulties of class-room work, with the varying standards of sophistication due to conditions of the home, the street, the nationality or the temperament of each child, are weighed against the impracticability and expense of individual work. The desirability of making sure that a child's first information be clean is balanced against the danger of arousing premature interests and excitements. The limitations of the ordinary grade teacher, because of lack of training, personality, and time are set over against the temporary, superficial influence of a

"special teacher" and the limelight which her presence must throw on the subject.

In discussing the problem of sex hygiene in a series of lessons prepared for the Philadelphia *Ledger* by the Philadelphia Medical Society, it was pointed out that it was not only fair but imperative to give both sides. The most plausible arguments in the society's judgment are those based on physical hygiene. There is at present, it was pointed out, a widespread tendency to promote public health. Efforts are being made in all civilized countries to interest and instruct the public in the most approved methods of sanitation and the prevention of disease. The progress that has been made in the various fields is so great, and the plans mapped out are so comprehensive, that it is not too much to say that they are among the best products of modern civilization. On all hands measures are being adopted under the guidance of the best scientific experts, by state and municipal governments, to combat such diseases as small-pox, typhoid fever, diphtheria, tuberculosis, plague, malaria, yellow fever, and the intestinal disorders of young children. The progress made, in the judgment of this scientific body, has been enormous. The causes of many of these diseases have been discovered, their methods of propagation revealed, and efficient means adopted to control their ravages. The Panama Canal, it declares, is the greatest monument not only of scientific engineering, but also of preventive medicine. Without the labors of Reed, Gorgas, and their colleagues, that great international highway would have been impossible. Certainly there is no class of men more in sympathy with such preventive medicine than physicians; no class who would be less likely to raise a voice against such measures of public welfare. There is, however, a class of infectious diseases of a secret and personal nature, the ravages of which are known especially to physicians to be appalling, but which present such complex problems in our social life that they constitute, in the judgment of the society, a class apart. The problem of combating these diseases by concerted public action is fraught with so many difficulties that it is safe to say that no method has yet been proposed that meets with the unanimous approval of the judicious.

This problem is very properly declared to be the most delicate and difficult problem in public hygiene; and it is the most important, it might with propriety be added.

There are those who believe that knowledge of evil promotes avoidance of evil, and these are the chief proponents of education concerning didactic instructions, which involves teaching in classes of considerable size. The society points out that the kind of instruction depends largely on the judgment of the instructor. But to be at all thorough it would have to enter into many details that are generally excluded from ordinary conversation. Aside from the objectionable nature of the "talks," the instruction would be so superficial that it would cater rather to a morbid curiosity than to a genuine desire for useful knowledge. This conclusion has been corroborated time and again by successful teachers of boys. It is doubtful how much of such pseudo-scientific matter could be digested by children of 14. We should not close our eyes to the fact that if the subject of sex is to be taught, the very doing of it involves the revelation of things which are usually kept in reserve. One cannot teach a thing unless one reveal the thing taught. To teach by hints, innuendoes, obscene suggestions, and moral platitudes is no teaching at all. It is simply playing with fire—thus restating Professor Mitchell's first point.

The second method described by the committee responsible for the article is more personal and direct. Under it the instruction would be, as it were, conventional. The instructor would discuss these subjects privately in interviews with individual scholars. This plan, although less objectionable, presupposes both opportunity and time, which could scarcely be available in a large school.

Dr. Martin G. Brumbaugh, Superintendent of Education in Philadelphia, advised the committee that formal instruction in sex hygiene is not given in the public schools of his city, and he does not believe that the Board of Education would approve of it. He says, however, that physicians at the schools who act

as medical advisors in gymnastics, etc., have the privilege incidentally of giving advice on such subjects to such scholars and on such occasions as they deem fit. After thus discussing the two methods most generally advocated the committee said:

"These are the principal methods advised. It is for the discreet authorities to take their choice of either one or other of these plans, or of none of them. This committee does not see its way clear to approve of any of them. It is proper to say, however, that an opinion has been voiced in the committee, although not unanimously adopted, which is about as follows. It is given as a minority statement:

"The teaching of sex hygiene is important, but the ordinary school teacher, any more than the ordinary parent, is not fitted to give such instruction. The persons best qualified to teach such subjects are physicians, therefore there should be a corps of both men and women physicians attached to our schools for this purpose. False modesty, to which some people think Americans are too prone, should not be permitted to interfere."

Concerning this suggestion the majority of the committee made this pertinent remark:

"The details of such a scheme of teaching would have to be left to the proper authorities. Some of the objections to it have already been stated. The prevalence of too much modesty in America is not apparent to some keen observers."

The consensus of opinion in the committee, as stated in the *Ledger*, was about as follows:

All teaching pertaining to the structure and function of the sexual organs should be excluded from the public schools. Such teaching gives in the eyes of children an undue importance to sexual matters, and suggests to their minds the very evils which such teaching is designed to prevent. Sexual hygiene simply means sexual morality, and such teaching should come from parents. Least of all should the baneful and demoralizing influence of publicity be attached to such teaching.

"We have the authority of a prominent official of the Board of Education that no course of instruction for pupils below the higher schools has yet been devised that can be regarded as safe and sane; and that even for pupils of the higher schools no plan of instruction that can be regarded as satisfactory has yet been worked out.

"We are opposed to the methods of prolonged psycho-analysis (so-called), with the view of calling forth the experience of the young, unless in carefully chosen cases in which the physician has good reason for believing that such investigation is necessary. Such examinations are likely to do as much harm by suggestion as good through real or apparent experience revealed.

"The committee is not in sympathy with those who hold the theory that a knowledge of evil is a sure cure for evil. If it is not true, as has been claimed, that ignorance is essential to innocence, neither is it true that knowledge is a safeguard against vice.

"The world, unfortunately, contains many examples which disprove the theory. Drunkenness prevails widely in all countries, in spite of the fact that its evil effects are well known to all persons. Sexual immorality is rampant among men who know well enough the risks involved and the frightful effects of it on both the social and individual life. The drug habit finds victims even among physicians whose professional knowledge of the effects of narcotics is complete.

"It is doubtless true that physicians as a class are not addicted to intemperance of any kind; but the same is true of lawyers, clergymen, and merchants, showing that *it is something else than mere scientific knowledge that keeps men self-respecting and moral.* (The italics are mine.)

"Until human nature is entirely made over, we do not believe that there will be any substitute found for the old-fashioned rules of morality, and the attempt to substitute for them a little smattering of scientific knowledge among school children on such a tabooed subject as the sexual life is bound to meet with disappointment if not disaster. If sex hygiene means, as we have said, merely morality it should be taught as morality, not as science."

The committee might have added that it was the duty of the Church and the parents to teach morality, and that generally speaking they were fulfilling their duty now more fully and completely than at any previous time. Indeed a physician (Dr. B. E. Miller of Iowa) at one of the great medical meetings held in Atlantic City did declare that "the greatest prophylaxis against the increase and spread of the social evil is a deep religious conviction that will keep the youth of our land from temptation. This is the most important of all remedies. There is a tremendous religious awakening throughout the world at the present time and I do not think it out of place to call attention to it here. This is a day of preventive medicine. It behooves us as medical men to contribute our part in awakening the public conscience to the value of a clean life as related to our future well-being as a nation. The essen-

tial thing for a strong nation is to have a generation of men with clean bodies."

It might be said in passing that the Church through its various social commissions is contributing to this work of arousing Christian people to their duties and responsibilities, although many of them are still pursuing spectacular means which experience has shown are palliative rather than preventive.

It is significant and important that our educators and physicians are alert to these questions, even though there may not be unanimity as to the methods. For instance, Professor Mitchell, who has already been quoted, recommends in *The Survey* that the school curriculum should be surveyed from beginning to end with a view to seeing, not where information about sex could be inserted but where it has been cut out to the detriment of the subject taught. Sex should not be hunted for, but it should not be avoided when it occurs. As much instruction should be given as each subject, by its nature, demands, in order to be intelligible to the child. If this were done, "I think," Professor Mitchell declares, "it would be evident that almost everything we give to children has had sex cut out of it, no matter how greatly this surgery may have injured the subject. History has become motiveless, poetry passionless, art prudish, anatomy fragmentary, civics and ethics pedantic, and psychology and sociology and economics have been avoided or so transformed that their anaemic figures are hardly recognized as human."

Now the inevitable tendency of this, in her judgment, is to make all book-learning meaningless to the child. "He learns neither to enjoy nor interpret the life around him. But the evil results do not stop here. They might if the child were what the school seems to assume him to be—a mere receptacle for facts. Even if he were it would be a tragedy to give him only facts with the breath of human passion squeezed out of them. But as he is a sensitive, living creature, full of intricate impulses and desires of his own and played upon by his surroundings to a high degree, something more than boredom happens. He sees around him 'grown-ups' who have inexplicable standards founded upon apparently arbitrary principles. He senses hidden emotion lying behind these standards. Dimly he feels they are hidden because of some surreptitious shame. He scorns both the emotions and the cowards who will not look them in the face."

There is general agreement, perhaps, that this is so, but how shall he be led out of the difficulties? At home, if he has parents, or a parent; with the aid at a later period of life of the priest and minister, especially of those communions administering the sacraments, and of the family physician; and of instructors in the schools, only when there are no parents or no fit parents to undertake the work, and then only in private and personally. This seems to be the consensus of opinion of those who have most carefully studied the question free from prejudice or faddishness.

A PLEA FOR THE ART OF READING

WHEN BACON WROTE, "Reade not to contradict and confute, nor to believe and to take for granted, nor to finde talke and discourse, but to weigh and consider," he uttered sage counsel which most of us might well take to heart. In this twentieth century of ours, when speed is such an important element in the daily round, this statement, with all its force and philosophy, is likely to fall on deaf ears; for the reading public of the present day, while having a taste in general for learning, is not prone to regard it as an art or a matter for serious contemplation. Yet this state of things is to be deplored; for what greater pleasure is there in the whole field of education than to read a book critically, with the object not only of getting out of it all that its author would convey, but to ponder his reasoning? The advantages of a course of reading such as this may not at the moment be apparent, but it will surely lead the reader into realms of which hitherto he has been oblivious.

Thoreau wrote: "To read well—that is, to read true books in a true spirit—is a noble exercise and one that will task the reader more than any exercise which the customs of the day esteem. It requires a training such as the athletes underwent, the steady intention almost of the whole life to this object. Books must be read as deliberately and reservedly as they were written."—*Exchange*.

HE THAT hath not tempted you hitherto above your strength will continue so to the end. If, for a time, He hide His face from you, yet He doth it but for a moment, to make you the more heartily to cry to Him; and surely He will hear you, not only when you are in crying, but also whilst you are in thinking how to cry. He is with you in trouble, and will indeed deliver you.—*John Bradford*.

WHAT TO DO WITH DULL CHILDREN

BY PROFESSOR M. V. O'SHEA,

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IT has been found that a considerable proportion of pupils are dull because they have defective hearing. This may be due to accumulations in the external ear, or it may be due to congestion in the nostrils. It is practically certain that any child whose head is "stuffed up" cannot hear with distinctness, and it would be a safe bet that ninety-five out of a hundred such children will be more or less dull, unresponsive, and stupid. Such children will be handicapped in this competition with other children who are normal in this respect. Any parents or teachers who have a dull child on their hands ought certainly to make a test of the acuity of his hearing. Sometimes peculiar facial and bodily habits are due to inability to hear clearly in one ear, while the other may be normal. In such a case the child may unconsciously cock his head in such way as to bring his good ear into line with the voice or the sound he wishes to hear. When any such idiosyncrasy is observed, the parents or the teacher ought not to delay a moment in making a test. It would be the best, of course, if such a child could be taken to a competent physician who would examine his ears thoroughly, and also his nasal condition, and who would test keenness of hearing. But a test can easily be made in the home or in the school by putting the child in a quiet room, blindfolding him, and noting at what distance he can hear the ticking of a watch, first with one ear and then with the other. The position of the watch must be varied without the experimenter walking back and forth so that the child can hear him, or else the latter will be influenced by suggestion.

One of the important causes of dullness is the growth of superfluous tissue in the lower part of the breathing passages, a sort of third tonsil, known as adenoid tissue. A child who is afflicted with adenoids always shows it in his features. The mouth usually hangs open. There is an absence of expression in the face. At night the child struggles for breath, and never has a quiet rest. Not once in a hundred cases will such a child be thoroughly bright and capable mentally. The only remedy is to have the adenoids removed by a competent physician. In some cities to-day, every child is examined for adenoids, and for enlarged tonsils, both of which interfere with perfect respiration, and so produce a low tone in mind and body. This trouble is very common among American children. In some families every child is afflicted with both adenoids and enlarged tonsils; and unless these be removed, there will be dullness and even stupidity in every member of such a family.

Again, extensive investigations have shown that cigarette smoking among boys is a very frequent cause of dullness. In a number of places, it has been shown that something like 90 per cent. of the boys who cannot do school work are addicted to cigarette smoking. It is really a deadly thing for a boy anywhere from twelve to twenty years of age to get into the habit of using tobacco in any form. It acts as a narcotic which depresses mind and body. A wise parent will do everything he can to keep his boy away from the temptation to use tobacco. It won't do much good simply to command him not to use it, if he associates with those who do use it. Mere commands are for the most part useless. But if the parents in any neighborhood would get together and devise practical ways of keeping their boys occupied and away from temptation, they would accomplish vastly more than to threaten boys if they smoke, or to give them formal instruction in regard to the evil effects of smoking. Properly supervised public playgrounds in cities are accomplishing a good deal in this direction. The danger is often greatest in small towns, where there is nothing for boys to do but to loaf around the saloon, the railroad station, the livery stable, and the barber shop.

There is another very prominent cause of dullness in boys and girls—tea and coffee drinking. Investigations have been made in some of our cities, and it has been found that when children below the age of seventeen or eighteen drink tea and coffee their effects are more or less disastrous upon the action of the minds. Nature never intended that a child should use any kind of artificial stimulant; and tea and coffee are very active stimulants for most persons, and for practically all children. Keep tea and coffee away from your children, if you want them to develop mentally in the proper way. There is no excuse whatever for children indulging in stimulants.

THE OBSEQUIES OF HENRY VIII

BY THE REV. H. B. ST. GEORGE, D.D.

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IN a recent issue of THE LIVING CHURCH a correspondent asked for information as to the burial of King Henry VIII., and the officiants at the funeral solemnities. It may be of interest to present in some detail the ceremonies, state and ecclesiastical, incident to the interment of this monarch. These are set out at length in the official records of the College of Heralds, and the document is printed in Strype's *Ecclesiastical Memorials*, vol. ii, part ii, pp. 189-311 (Clarendon Press edition, 1822).

The king died January 28, 1547, at Whitehall, and after the body was embalmed it was placed in a sheet "covered with blew velvet and a cross set upon." It was then carried to the "privy chamber" and remained there five days covered with a rich pall of cloth of gold, with all manner of lights. An altar was set up at his feet, "having divine service about him with masses, obsequies, and prayers," continually night and day, conducted by his chaplains.

In the meanwhile the chapel was being prepared for the more solemn services, everything being draped with black, and "garnished" with armorial bearings. A herse was erected with 80 tapers each two feet in length, before the high altar, and a second altar was placed at the foot of the catafalque "covered with black velvet, and all manner of plate and jewels" at which "was said mas continually during the time the corps was there remaining."

Next is set down a list of thirteen noblemen to act as mourners, with directions as to their "mourning habits," and this is followed by the names of nine Bishops appointed to officiate in the chapel, of whom Steven Gardiner, Bishop of Winchester, is named chief prelate and is appointed to preach the sermon. The well-known names of Tunstall, Bishop of Durham, Bonner of London, and Barlow of St. David's, appear in the list.

On Candlemas Day, between 8 and 9 P. M., the body of the king was brought into the chapel and placed within the herse, the tapers being lighted, preceded by the State officials, noblemen spiritual and temporal, carrying lights. A watch was kept all night and the Dean and chaplains "fill to their orasons and suffrages with all divine service meet and convenient for the same."

The next day, after the official "mourners" had taken their places kneeling on either side of the herse, "the Norroy King of Arms, standing at the quire door, said with a loud voice: 'Of your charity pray for the soul of the high and most mighty Prince, our late Sovereign Lord and King Henry VIII.'" Then from the vestry came out three Bishops *in pontificalibus* and began the requiem mass at the high altar, "the chapell singing and saying the ceremonies . . . to the offertory." The "mas ended, the prelate came down from the altar" and "censed the corps with all manner of ceremonies." In the afternoon all repaired again to the chapel where *placebo* and *dirige* (the office of the dead) was sung. And "the prelates with the dean and chapter continued these services with masses, censings, etc.," without intermission for twelve days.

In the meanwhile preparations were proceeding for the final rites and interment at Windsor. Lion House was to be the resting place in the progress of the funeral procession, and in the choir of the collegiate church there, as also at St. George's, Windsor, a magnificent herse had been erected. On Sunday, February 13th, there were sung in the chapel at Whitehall "three solemn masses by Bishops *in pontificalibus* in sundry suits. The first of our Lady in white: the second of the Trinity in blew: the third of requiem by the Rt. Rev. the Bp. of Winchester, in black; and at every mas two bishops mitred to minister thereto, as epistoler and gospeller." Early on the morning of the next day, the procession started, composed of an immense array of ecclesiastics and officials, noblemen, knights, heralds, standard bearers, too numerous and intricate to set down in detail.

The coffin borne on a chariot of state was covered with a pall of cloth of gold, and on this was laid "a goodly image" of the king, crowned and vested in the robes of state and holding the sceptre and orb. Along the route the "curates and clerks of all the parishes through which the procession passed were drawn up holding torches," and when the corps was com-

ing they honourably received it in their best ornaments, praying and censing as it proceeded. Lion was reached in the afternoon, the coffin borne into the church and placed within the herse, and the office for the dead chanted by the Bishop of London and other prelates.

Beginning at 3 o'clock the next morning, there were "many masses both sung and said at many altars" and the procession to Windsor was resumed. At Eton College the cortege was received "by the Bishop of Carlisle (the Provost), in pontificalibus, and all the fellows and masters in their best ornaments and copes, and all the young children scholars of the college in their white surplices bare headed holding in one hand tapers and singing the seven psalms." At Windsor Dr. Gardiner, Bishop of Winchester, was the principal officiant, and as Prelate of the Order of the Garter, with the Dean and chapter of St. George's received the king's body and conveyed it into the chapel. It is at this point that the Archbishop of Canterbury (Cranmer) appears on the scene, not in an ecclesiastical capacity, but as one of the king's executors taking his place on a bench in the choir.

On Wednesday, February 16th, the ceremonies recommenced after Lauds, the Bishop of Ely with two vested Bishops as deacon and sub-deacon, singing the Mass of the Trinity. This was immediately followed by another celebrated by the Bishop of London. It was now 6 A. M. and a recess was taken for breakfast. A great crowd had now assembled in the chapel, the nobility and council in the choir, the ambassadors of foreign nations "to behold the execution of this noble interment." The Mass of requiem was sung "by the Bishop of Winchester, chief prelate, with the Bishops of London and Ely as deacon and subdeacon." At the offertory "the chief mourner offered a piece of gold of ten shillings for the mas-peny," and in succession were offered the "king's coat of armes," his "target," sword, helm, and crest. A number of other oblations, from different persons of various kinds, followed, the Archbishop of Canterbury offering among the king's executors. Then came the sermon by the Bishop of Winchester on the text, "Blessed are the dead who die in the Lord." When the Mass was finished the three Bishops officiating "came down to the foot of the herse, followed by the Archbishop of Canterbury who stood a little behind the Bishops with his crosses. Then the quire with one voice did sing *Circumdederunt me*, with the rest of the funeral canticle, the bishops censing the corps with other ceremonies thereunto appertaining." The body was then lowered into the vault, the Bishop of Winchester continuing the service of burial, and when he cast the mold in the grave at the words *pulverem pulveri et cinerem cineri* the officers of state "brake their staves in shivers on their heads and cast them after the corps within the pit." The saying of *De profundis* finished the service, after which proclamation was made of the style and title of King Edward VI.

"And thus were the funeral duties of interment of this most mighty and redoubted Prince fully accomplished and ended. On whose soul Jesu have mercy. Amen."

FROM A HOME MISSIONARY

MISSIONS mean to most people far-away points. Equally they ought to mean work for the promotion of the Church at home; and in some respects the life of the home missionary at an isolated place in our own country is more lonesome and difficult than life in many parts of the foreign field.

The following paragraphs consist of extracts from a letter sent by one missionary to another, and printed here without the knowledge of the author because they throw a light such as will be new to many, upon the real life of the home missionary:

But why should I complain—especially in these days? True, I have worked like a beaver for four years, only to end the fourth year with a Sunday morning congregation of six to listen to an address which, as one hearer (a stranger) said, was "good enough to have been given anywhere." But I ask, why complain? No doubt there are many others worse off than I am. Yet it does seem hard to have those on whom I have worked so hard for so long know so little of self-effacement or self-sacrifice. Think of it. Four of my people promised two weeks ago to have automobiles around on a certain day to take my Sunday school children on a picnic; and on the day, how many do you think showed up? Three of the four? No. Two of the four? No. Not one of them. At the last hour I had to delay proceedings for three quarters of an hour while

a man not a member of the Church got a four-horse team ready, for which he refused any compensation. Such are the heathen for among whom I am working and for whom I am eating out my heart. Again, at the last guild meeting the women kicked on a financial proposition submitted by the Archdeacon, and when my wife asked them if they knew that I had given up, for three years, \$15 out of the \$100 promised me, and for the past three months another \$5, one of the women asked, "Well, who asked him to do it?"

Talk about the Catholic Faith! What do these people know or care about the Faith? But again, "Father, forgive them, for they know not what they do." Now is not this quite true? And whose fault is it? Have they ever had any opportunity to learn any better? What has the Church taught them? I am not persecuted for my faith, but I am let severely alone, which sometimes I think far worse.

And then sometimes one trots along with Father X, this; and, Father X, that and the other thing; and "the Catholic Church," etc., etc. I have one such; thank God no more. He came nearly three years ago; saw the Church "needed his help"—and now—drops in on Easter to criticize the music. But, does that prove the Catholic Faith in error? No; it simply shows that another man is numbered among the weak ones of earth.

I recall that one day a thought came to me which has been of great comfort ever since. It was, Why not take my load to Him and ask Him either to remove it or to help me use it for Him? In other words, to use my grief, my heartaches, my burden, to His greater glory. True, I had heard the words often enough—"Come unto Me," "Take My yoke upon you," and "Father, if it be possible let this cup pass from My lips, but nevertheless if it be Thy will I will drink it." But not until that moment did this thought ever occur to me, namely, of actually dropping on my knees and offering to carry the load for His greater glory; and then, lo, a miracle! Try it.

Is not this after all what it means to be a Catholic, i. e., one who takes His Blessed Lord at His word? The Catholic Faith means to know or believe as fully as possible in Him. It is only secondarily what is taught about Him. Catholic ritual does not mean colored vestments, incense, etc. It means ways in which one shows his faith in Him; only incidentally is this shown by means of colored vestments, etc. To propagate the Catholic Faith does not mean to tell men what I think, or what the fathers thought and taught, about Him; but it means to tell to others what I know about Him. True, what I know will be found to agree with what the fathers taught, etc.; and that is one way, probably the best way, by which I prove both, i. e., by their agreement. Christ has not left Himself without a witness, even for you and for me, and that witness is our inner lives, and at the altar.

No, I don't limit the Catholic Faith to what little I know. What a poor, miserable thing it would then be! What I am trying to get at is this: that all of the Catholic Faith which I personally know is that taught me by experience. Therefore, if I am to accomplish anything in preaching that Faith to others, I must get all the experience of which I am capable. Now, among the things that go to make up that experience are trials of one's faith; to be misunderstood; to be reviled; to be disappointed; sore temptations; one's heartaches; in fact all that goes to make up life. Some such thoughts as these were, I think, in our Lord's mind when He said, "For their sakes I sanctify Myself." He could not make Himself to be holy. What then could He do? Why, the same as you and I; He could take the trials of His life (misunderstanding of friends and loved ones included) to His Father (your Father and mine), and laying them at His feet, offer them a free will offering "for their sakes." That is what I meant by saying to take our burdens and lay them at His feet. This is the Catholic way of treating burdens. But lest you think of me too highly, I hasten to add that I cannot do this of myself. I must ask of Him the strength; and in the meantime I must wait, as patiently as I can. Patience is a great virtue. We know this to be so when we consider how very patient He is with us His wayward children. What a miserable end for us all, but for His patience!

HONOR

IN CERTAIN QUARTERS we hear more of honors than of honor, of the external marks of approval and esteem than of the inner nobility of which they are merely the symbol. From time immemorial the man whose life has shown the fruits of honor has himself become the recipient of tangible honors, which his tribe or clan, or the community in which he lives, possibly the whole nation at large, may have been pleased to confer upon him.

And from the relation that honor bears to honors, are found to emerge the most subtle temptations of life. Here it is that we may readily wander from the trail and hopelessly lose our way. There are many who will sacrifice honor for the sake of honors, who are satisfied with the outer symbol, the ribbon, the decoration, the position of prominence, or even the applause that dies away as it falls upon the ear, who crave the reputation of honor, but who have no concern for its substance and reality. Honor, however, not honors, marks the way and holds us to the trail. Pursue that which calls you; follow the lead of your heart; let no obstacle, no danger deter you.—President Hibben of Princeton, in *The Youth's Companion*.

SOCIAL SERVICE

✱ Clinton Rogers Woodruff, Editor ✱

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

WORK IN UTAH

HERE is often more social service work done in a diocese than is reported in the Social Service Commission's review. That is a pity and steps should be taken to remedy the situation. The district of Utah has taken steps to do so. In the *Utah Survey* the Rev. Paul Jones says: "If services rendered in the interest of the community or of groups of people in a community is social service, then social service occupied a large place in the reports and discussion of the annual convocation of the Church in Utah, at Ogden. Every year finds more community work being carried on by the Church in addition to the efforts being made by the Social Service Commission itself." He then proceeds to describe in intelligent outline the work at St. Elisabeth's; at Emery House, maintained in connection with the University of Utah; St. Mark's Hospital; Rowland Hall in Salt Lake City; St. John's House for students at Logan; St. Paul's Lodge at Vernal.

The formal report of the Social Service Commission was rather a brief one which did not go into all the questions which the commission has been investigating and trying to secure action upon during the past year. It referred to the investigation of the character of rooming houses, cafés, and hotels in Salt Lake, and the charges which the commission brought against certain members of the police force, noting the fact that while the accused officers were completely exonerated at the hearing, they were later discharged "for the good of the service."

Reference was made to *The Utah Survey* which has been published by the commission during the year, and the favorable comments which it has received from social workers and organizations from all parts of the country. What was regarded as the most important action taken by the convocation was the adoption of a special report of the Social Service Commission relating to the matter of full-weight butter packages, as follows:

"The state dairy and food commissioner of Utah has been for a number of years endeavoring to compel manufacturers of butter to give full weight, and has met with their continued opposition. We wish to give him this expression of our hearty approval of his good work for a righteous standard in the business that comes under his department.

"Two years ago the Social Service Commission repeatedly appealed to the Commercial Club of Salt Lake City to interest themselves in this matter. We now again appeal to the governing board of that organization to take up this matter, that justice may be rendered to the producers and the farmers of the state who are selling their product upon one standard of sixteen ounces to the pound and to the public who are buying upon another and lower standard. Good morals will be furthered as well as business by bringing about the one standard for buying and selling which is maintained in all other states."

LECTURES ARRANGED BY CALIFORNIA COMMISSION

The Social Service Commission of the diocese of California has arranged for a series of lectures on modern social topics and problems, to be given by experts in the different subjects treated. These lectures may be arranged for by any clergyman for his parish or for an association of parishes formed for the purpose. The *Pacific Churchman* advises that a good plan would be to arrange that all the parishes in a given district or city unite for a series of Social Service lectures "and wherever practicable, to invite the clergy and congregations of other churches to join the association. By this means the work of the commission will reach a larger number, and the lecturers who are all busy men, will have a good audience." The services of the lecturers are given free of any charge except for traveling expenses. All particulars may be had of Rev. C. H. Carroll, Ross, California, the secretary of the commission. The following is the schedule of lectures:

Immigration—Dr. Carleton Parker, secretary California Commission, Immigration and Housing.

Housing—Miss Alice Griffith, secretary San Francisco Housing Association; Rev. H. C. Carroll.

Abatement Act—Franklin Hichborn, Rev. Charles N. Lathrop.
City Institutions—C. M. Wollenberg, superintendent San Francisco Relief Home.

Public Recreation—J. E. Rogers, secretary Recreation League.

Amusements—Miss Mary Ashe Miller, member of Board of Censors.

Juvenile Dependents—Hon. F. J. Murasky, judge of San Francisco Juvenile Court.

Juvenile Delinquents—T. C. Astredo, probation officer.

State Reform Schools—Calvin Derrick, Superintendent, Preston Republic; R. A. Lang, parole officer, Preston Republic.

Penal Institutions—Rev. Arch Perrin.

Plan and Work of the Associated Charities—Miss Katharine Felton, secretary, Charities Association.

The State of California in Its Relation to Charity—Dr. Jessica B. Piexotto, assistant professor of Social Economics, U. C.

OBSERVANCE OF TUBERCULOSIS DAY

In 1913, nearly 75,000 churches, schools, and other bodies took part in the Tuberculosis Day observance. The movement had the endorsement of leading officials of every communion. More than 1,200 anti-tuberculosis societies scattered all over the country will work to make this year's Tuberculosis Day a success. A tuberculosis census by churches will be taken in September under the direction of the National Association for the Study and Prevention of Tuberculosis. The census will be part of the preparation for the fifth annual Tuberculosis Day, to be observed during the week of November 29th. Ministers and priests will be asked to report on the number of deaths from tuberculosis during the year, the number of living cases in their parishes on September 1st, the number of deaths from all causes, and the number of members or communicants. These figures will be made the basis of an educational campaign, which will culminate in the Tuberculosis Day movement, for which occasion sermon and lecture outlines and other forms of tuberculosis literature will be distributed free.

MAYOR HARRISON ON THE VICE PROBLEM

Mayor Harrison of Chicago has come out in a statement which is by all odds one of the most direct and unequivocal of any so far issued by an American mayor on the social evil. It is unfortunate that he does not accompany it by one indicating how he proposes to solve the problem. In other words, he fails to answer the difficult question, "After the elimination of segregation—what then?" Nevertheless what the mayor has to say on the question of the evil influences of the segregation policy on the police is right to the point and needs to be pondered by the mayors and administrators generally of our cities.

"I have reached the conclusion finally," he said to a Chicago *Tribune* reporter, "that my ideas of the vice question have been wrong. For many years I did not view segregation as an alarming development in the treatment of the problem.

"The investigation conducted by the Rockefeller Foundation in Europe has converted me. I have no hesitancy in subscribing now to the general indictment of the segregation plan. Its worst feature to me is the corrupting influence it exercises over the entire law-enforcing arm of the government.

"Segregation means protected vice, and you can't have protected vice without running the big risk of seeing your law-enforcing officials corrupted. The temptation seems to be great. The policeman on the beat goes to pieces very quickly after he once takes graft from the vice districts. Grafting off of these pitiable creatures is unspeakable, and at that it is but the first step in a career that sinks deeper in infamy very rapidly. The policeman who takes this kind of graft will take graft from pickpockets, thugs, gunmen, and burglars.

"Chicago is through with the segregated vice idea. Chicago, as I understand the situation, is ready to fight every kind of crime and make no exceptions. There is but one way to fight crime and that is to fight it honestly and unflinchingly and eternally."

It is sincerely to be hoped that Mayor Harrison, who has spoken so clearly and definitely on the one phase, will be able to produce a policy that will lead this fight to a successful conclusion.

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 WAR

To the Editor of *The Living Church*:

PERHAPS the most unfortunate of our ordinary human reactions is our stagnation in the moment of danger; our petrification in the hour of need. So universally do we realize this tendency in ourselves that to the man who in peril acts bravely despite all natural inhibitions, we give the name of hero.

To-day, face to face with the multifold murder that will make of Europe a charnel-house, and of this nation the silent witness of devastation so appalling and so universal as to be nameless and unexpressible, shall the stricken Church remain dumb? Shall the wrath and horror aroused among hosts of her communicants remain hidden in our own hearts, failing to find corporate and vigorous expression in the Church herself? Shall the indignation we feel, and of which may be made efficient combative weapons, be allowed to atrophy through sheer disuse? Or shall the Church, mystic Bride of that Prince of Peace to-day betrayed again by nations boasting His Name, slough off her inhibitions, and rise in her might?

To those not sharing the Socialist hope, and who see in the encroachment of the third party but one sinister factor the more in our corrupting materialism, the sight of the Socialists rapidly organizing in every city of the land vast propaganda meetings in the service, if not in the name, of the Prince of Peace, must be an experience only less amazing than it is challenging.

Shall casual prayers and allusive sermons be the measure of the Church's passion when they are not the measure of the individuals? Or shall such a storm of intercessory prayer and exhortation descend upon this nation and hence upon all nations, as shall stop the war before it is too late, and restore to the bartered Church her ancient power over the children of men? TRACY DICKINSON MYGATT.

To the Editor of *The Living Church*:

FOR a Pope with the courage of Gregory VII! If there was ever any justification for an interdict, the unchristian war in Europe gives it. How can any Christian man feel anything else but horror towards a strife in which God's poor are hurled in cruel warfare against their brothers, without their consent and in their blindness? Is Germany or Austria Christian? "It is medieval, it is barbarous, it is horrible, that men should turn out at the behest of sovereigns and war councils to be shot to death for purposes wholly unrelated to their own welfare. In Russia, the absolutist principle of government survives; it is still in a large measure vital in Germany and Austria. If war must come, the only compensating benefit it could bring to Europe would be the crushing out of the imperial idea, the end, once for all time, in these three empires of the absolute rule and the substitution for the all-powerful sovereigns and their titled advisors of an executive with power to carry out only the will of the people." This from the *New York Times* of Sunday, August 2nd. Thank God for the utterance!

Can the great Roman Church speak now with no uncertain voice? How long, O Lord, how long? H. P. SCRATCHLEY.
Poultney, Vt.

To the Editor of *The Living Church*:

IN these days of wars and rumors of wars it behooves us all to pray for Peace. I am inclined to believe that the practice is not as common as it ought to be. May I suggest to my brethren a short service of intercession which I have found helpful? It may be used before the *Pax* in the Holy Communion Office or before the Blessing at sung Matins or Evensong and at such other times as the clergyman may deem proper.

Its suitability for private use is evident, with the advantage that, being taken from the Prayer Book and therefore familiar, a simple request to do so will ensure its general use by a congregation.

"V. Give peace in our time, O Lord.

"R. For it is Thou, Lord, only, that makest us dwell in safety.

"Let us pray.

"Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen."

For most of us the prayers put forth from time to time are impossible as being clumsy, undignified, unliturgical, and often irreverent.

CHARLES LEV. BRINE.

Portsmouth, N. H.

REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

THE Bishop of Atlanta in a recent issue of *THE LIVING CHURCH* asked for suggestions pertaining to the Revision of the office of the Holy Communion. May I venture to offer the following as, in my opinion, enriching and improving the office?

The Prayer of Consecration should have "by whom, and with whom, and in whom, in the unity of the Holy Ghost."

This would bring the clause into more perfect harmony with the expressions in the Epistle to the Hebrews, declaring the leadership of the Incarnate God in the great work of bringing all creation into such intimate union with God through Christ, that no portion of it can ever fall again. The "in whom" is no more implied in the phrase "in the unity of the Holy Ghost" than are the "by whom" and the "with whom." "In whom" occurs in the Sarum as in the Roman use.

There ought to be a Collect, Epistle, and Gospel for the Requiem Eucharist. Prayers for the Dead are now recognized almost universally in our Church. The collect should be something very different from that colorless one in the First Prayer Book of Edward VI.

Proper Prefaces should be provided from ancient sources for Advent, Lent, the Transfiguration, and the Festivals of the Apostles and Evangelists.

Mystical Eucharists are becoming so common that they ought to receive official sanction by providing for them in the revised book. A Eucharist for Rogation-tide might also well find a place.

In conclusion, may I suggest that *direct* words be put into the canon, declaring that the Sacrifice is offered for all the faithful departed? We can never hope for union with the Poles and other Old Catholics, until directly and not by *cautious* implication, we in our Office Books teach the whole Faith.

(Rev.) D. E. JOHNSTONE, LL.D., D.C.L.

Menasha, Wis., July 3rd.

THE CASE OF MIDDLETOWN, OHIO

To the Editor of *The Living Church*:

IHAVE just finished reading the article signed and sent in by the former vestry of the parish of Middletown, Ohio, as published in *THE LIVING CHURCH* of August 8th.

The other four members of the former vestry delegated me, the fifth member, to compile the article in question and we all appreciate your having publish it *verbatim*.

Personally, however, I wish to apologize for one statement made, namely: "It is a deliberate mis-statement of facts." In the ardor of my composition I wrote those words. I do not think, however, and I am sure that none of the rest of the former vestry do, that anything in your editorial or article of July 4th was a deliberate mis-statement of facts. I regret that I did not catch that sentence before sending in the article to you. Very truly yours,

Middletown, Ohio, August 7th.

H. CAMERON FORSTER.

[We thank our correspondent for this very kind note.—EDITOR L. C.]

IT IS VERY HELPFUL to make a habit of offering, morning by morning, the troubles of the day just beginning to our dear Lord, accepting His will in all things, especially in all little personal trials and vexations. Some persons have found great benefit from making, when first they wake, the act taught to Madame de Chantal by St. Francis de Sales, accepting "all things tolerable and intolerable" for love of Christ; then at midday, a moment's inward search to see whether there has been any voluntary slackening of submission, any deliberate opposition to God's will, any hesitation in resisting the distaste or fretfulness, the impatience or discouragement we are tempted to feel when things go contrary to our own will and likings, making a fresh resolution to go on heartily; and, at night, a quick review of the day's failures for which to ask pardon, and strength to go on better anew. Some such habit as this is a great check to that terrible hindrance of the spiritual life which, terrible though it be, is so apt to steal upon many good and earnest souls—a complaining, grumbling, self-pitying spirit.—H. L. Sidney Lear.

HOW ARE WE to fulfil our Lord's injunction, "that men ought always to pray, and not to faint"? By the heart's prayer, which consists in a constant habitual love of God, trusting Him, submitting in all things to His will; and by giving a never failing heed to His voice, as heard within the conscience.—Jean Nicolas Grou.

LITERARY

MODERN CHURCH HISTORY

English Church Life, from the Restoration to the Tractarian Movement, Considered in Some of Its Neglected or Forgotten Features. By J. Wickham Legg. [Longmans, 1914. Price, \$3.75 net.]

Dr. Wickham Legg is one of the most learned liturgical scholars in England. Any work of his is bound to be thorough and scholarly. His recent publication makes a valuable contribution toward exact knowledge of manners and customs in the English Church. It is "not intended to present a complete history of the Church of England from 1660 to 1833. The aim in view is rather to draw attention to points that have been hitherto but little dealt with by writers, and thus remain unnoticed and out of mind; and especially to emphasize the existence in the period of practices and ideas in which it has often been assumed that the time was most wanting, but of which a great part of the period shows marked persistence. The school of Hammond and Thorndike, Pearson and Wheatley was influential over a far greater extent of time than is commonly thought."

The book represents the scientific research of a specialist whose aim is to provide materials for history, intended primarily for historical students, and having the appearance—to quote the preface—of "disjointed and clumsy work." It has nevertheless much interest for the general reader who cares for details of the Church's life. The collection of evidence of the maintenance of Catholic doctrines and practices in England during the time when they are popularly supposed to have been almost completely in abeyance, is surprisingly large and convincing. Dr. Legg has established his contention in a way which future writers will not be able to ignore. F. J. K.

The Church Revival. Thoughts Thereon and Reminiscences. By S. Baring Gould, M.A. [E. P. Dutton & Co., New York, 1914. Price, \$4.50 net.]

It goes without saying that Mr. Baring Gould's Reminiscences make a valuable contribution toward the detailed history of the Oxford Movement. The book is readable from cover to cover, contains much interesting information and just criticism. Though it gives no comprehensive view of the recent history of the Church of England, it has value as indicating a particular point of view. The author indulges in many amusing stories not wholly to the credit of people whom he does not like; and he seems to have a capacity for disapproval which may well be termed catholic. So much of criticism is unfavorable, that he makes it just a bit difficult to see how the Church of England can be regarded as the strong representative of Catholic Christianity which he implies that essentially it is, if its leaders, with so few exceptions, were, as would appear from this book, such villains! Mr. Baring Gould is a veritable *Malleus Episcoporum*, who does not hesitate to employ a Protestant tone and method to effect a Catholic Purpose. It must be admitted, however, that his impertinences are for the most part pertinent, and that the tone of partisan petulance calls for no apology, since it constitutes one of the chief charms of the book. F. J. K.

RELIGIOUS

The Country Church. The Decline of Its Influence and the Remedy. By Charles Otis Gill and Gifford Pinchot. Published under the authority of the Federal Council of the Churches of Christ in America. [Macmillan Co., New York. Price \$1.25 net.]

The survey instituted by the joint authors of this work in regard to the position of the country church was carried out chiefly in Windsor county, Vermont, and Tompkins county, New York, which were taken as typical of country localities, at least in New England and New York state, and which therefore were thoroughly investigated as giving better grounds for discussion than would a larger but more superficial inquiry into many fields. To some extent therefore the arguments are based upon considerations that apply only to a limited section of the country, and the extent to which they are general is not largely discussed. There is therefore the danger that the authors have drawn general conclusions from quite local data. Apart from that, however, it is beyond question that the two counties chosen are sufficiently representative of considerable areas in the United States to make the survey and the deductions brought out by these authors a large factor in determining the actual condition of the country church, and the steps that may be taken for its improvement. The authors found some measure of decadence, yet on the whole a less amount than many of us had been led to believe, and not so great an amount but that there is hope for the country church. Its importance, indeed, has been underestimated, and the whole trend in the ministry and in the Church at large has been toward development of city work to the neglect of those localities that build up the cities. It is to be said of the country at large

that the religious bodies that are growing to best advantage in the cities, are those that have developed the country work as the feeders for the work throughout the entire land.

Why You Really Want to Become a Churchman of the American Church of the Future, the Protestant Episcopal, or Protestant Catholic Church. By Rev. Kenneth Sylvan Guthrie, A.M., Harvard; Ph.D., Tulane; M.D., Medico-Chirurgical, Philadelphia; M.A., G.D., Professor in Extension, University of the South, Sewanee. [The Comparative Literature Press, Brooklyn, N. Y. Price \$1.10 net.]

In several chapters the author presents to Swedenborgians, Christian Scientists, Theosophists, Spiritualists, and Socialists, considerations which are intended to show them that the Church, rather than the bodies they have formed to promote their own views, is the hope for carrying their ideals into effect. There is then a second part of the work in which the Church is presented as the spiritual community of the whole people, sectarians being extremists in one or another direction. The author's work is generally well done, though better in some sections than in others. He shows himself in real sympathy with the ideals of a part of these cults, but hardly sufficiently in sympathy with others of them to be able to enter into their points of view, and therefore to influence them toward the Church in the way he has hoped. Still his work covers a field that is not largely developed, and his chapters are very suggestive to those who are brought into touch with the different classes that are the subjects of the several chapters.

The Meaning of Baptism. By Charles Clayton Morrison, editor *The Christian Century*. [Disciples Publication Society, Chicago, Ill. Price \$1.25; by mail \$1.35.]

A notable factor in this book is that the author, a leading minister of the Disciples of Christ and editor of their leading paper, essays to show his fellow-members of that religious body the unwisdom at least of insisting absolutely upon the "immersion dogma," as he calls it, and his successful showing that immersion has been pressed out of all perspective in the system which the Disciples, with other Baptists, have established. Beyond that, it cannot be said that his treatment of the subject is such as to afford hope that it will lead materially toward unity with the historic Church. He does not see in Baptism the instrument of regeneration. He rejects Infant Baptism, though he believes that it would be well to establish some ceremony in connection with infants and the Church. In short, rejecting one of the extremes in Protestant sectarianism relating to the subject of Baptism, he has not gone on to recognize the Churchly position with respect to the sacrament, which is thoroughly embedded in Catholic theology, and the acceptance of which must probably be a *sine qua non* in Christian reunion.

A Short Account of Great Malvern Priory Church. A history of the monastery, and description of the fabric, with a chapter on the ancient glass and tiles. By the Rev. Anthony Charles Deane, M.A., vicar of Hampstead and honorary canon of Worcester Cathedral; sometime vicar of Malvern. With eight illustrations. [Macmillan Co., New York. Price 50 cents net.]

This is a handbook, well illustrated, telling in detail of the edifice and appointments of one of the most notable and attractive churches of England.

AN ATTRACTIVELY made book is *Our Opportunity in the West Indies*, by Benjamin G. O'Rorke, M.A., Chaplain to the British Forces. The "opportunity" referred to is that of the English Church, and especially the S. P. G., but American Churchmen will be glad to have the information in regard to the West Indian work, parts of which must undoubtedly sometimes come within the purview of our own missions. The English Church maintains four dioceses in the West Indies, being those of Nassau, Jamaica, Antigua, and Barbados. Each of these embraces a large number of islands, great and small. This book tells of the work of all of them, and is well illustrated. [Society for the Propagation of the Gospel in Foreign Parts, Westminster, England.]

A VOLUME of simple sermons as originally preached to miners in Colorado by a veteran missionary now gone to his rest, is *Mining Town Sermons*, short sermons preached in the mining towns of Colorado, by the Rev. O. E. Ostenson, sometime Archdeacon of Western Colorado. The sermons pretend to no literary style, and are simply plain preachments on practical subjects to those men to whom the author was a successful and untiring missionary. [The Young Churchman Co., Milwaukee. Price \$1.00 net; by mail \$1.10.]

Woman's Work in the Church

* Sarah S. Pratt, Editor *

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

CHIS Department has been graciously remembered this summer by friends both abroad and at home, who know its wide scope and its interest in all forms of Church work, although technically confined to that part of it done by women.

From this varied and tempting budget we select as of first interest, because pertaining to our beloved American Church, a splendid letter describing carefully and even minutely the work among the Virginia mountaineers. We noted lately in brief the destruction by storm of St. Peter's-in-the-Mountain, having spoken of the large families benefited by its work and of its heroic efforts to do much with a small working force. It is hoped that the many Churchwomen who are now at leisure may read this letter with more than temporary interest and will resolve to help, in some way, this mission. Were the writer of the letter a person identified with the work, we would naturally expect something enthusiastic; but this one is penned by an outsider—if there can be any such thing in the Church. She writes:

"As a Churchwoman who has longed to see something of the Church work being done in the Virginia mountains, as a teacher whose training and experience make a study of the work of other teachers of the greatest interest, I have just returned from a brief between-terms holiday spent in the mountains of the diocese of Southern Virginia, south of Roanoke; and I am too full of what I have seen to give an adequate account of it, yet cannot keep still when I can find someone who is interested.

"Perhaps your readers know the work that is being done at St. Peter's-on-the-Mountain and Ascension so well that I need only mention the names of the Rev. W. T. Roberts of Rocky Mount, Va., and those of Misses Davis, Saunders, and Montgomery who teach in the mission school, to recall to mind more than I have ever before known. For I am only a recent resident of this diocese, an instructor in one of the State Normal schools, having no previous opportunity to study the work that the Church is doing for the neglected children here.

"Early in my visit, I had the experience of helping in one of the clothing sales where the contents of the boxes of used clothing sent by several Auxiliaries are sold at a nominal price; one cent to thirty cents a garment is the range of prices, with an occasional suit or coat selling for one dollar.

"When you have seen the half-fearful anxiety lest the pile of little dresses and trousers and blouses, with underwear of appropriate and inappropriate sizes to complete the outfit, may not come within the purchasing power of the forty-seven cents tied in the corner of the apron (the price of a half day's work cleaning the school house of the mission), you do not blame Miss Montgomery for not counting too closely or for throwing in some slightly worn garments that are marked 'not for sale,' in place of ones more valuable that have been regretfully laid aside as costing too much. A few years ago, children's underwear, even the barest essentials, was not in demand, nor were nightgowns. Now they are learning a higher step in the decency of clothes. Senders of boxes are now encouraged to make a specialty of underwear as the demand is steadily growing.

"The Sunday school, preceded by short instruction in singing on the chants and hymns of the day, was well attended. The singing of the children, who have a half hour each day at sight and rote-singing, helps greatly in the Church services; these are held at Ascension twice each month, alternating morning and evening with St. Peter's, which is about five miles distant. I have seldom heard a *Te Deum* more satisfactorily sung by a congregation led by a volunteer choir, than this one led by the school children. Of course many of the people do not join because of inability to read the words. In the service, also, the children join heartily; most of the grown-ups too are on more familiar ground here than in the musical parts. Mr. Roberts' directions and reverent simplicity in conducting the service help wonderfully in keeping order in the very unusual congregation of men, women, babies, boys, and girls. The babies frequently leave the church when restless, in the arms of a "little mother," who goes from her seat among the singers back to where the mother is holding the fretting child, and quietly takes it out under the trees for awhile. One young widow with four babies—so they seem—came to church hatless because she owned no hat. One woman arrived on horseback with one child behind her and one on her knee; her costume, which included a hat, was somewhat more elaborate than we would think of for a mountain-ride. These things

give one a glimpse of the hunger these women feel for something better than their every-day life affords.

"I met girls on the way to a Saturday evening singing-school farther up in the mountains, with all of girls' longing for pretty things showing itself in vivid neck-ribbon or sash or long silk gloves with ragged fingers dangling. Gloves are considered very essential to proper dress, though not always to be had."

Miss Fooman tells of the mountain school connected with the mission:

"The very best one-room country school that I have visited in years, even before I came to Virginia, is this clean, well-lighted, well-furnished one; with desks of up-to-date pattern, blackboards, drinking cups, and a covered cooler where the water carried from the spring by the boys, keeps cool. But the best of all good things about the school is the teacher, a woman of experience and training who can manage a school of six grades effectively, teaching the usual public school branches and finding time for music and drawing as well. I learned more about this phase of education in one June week here than I did in a half year previously given to it. Miss Montgomery has this work in charge. St. Peter's has a mission home where Miss Davis and the Misses Saunders live and train the two or three mountain girls who are taken for varying lengths of time and for reasons as various. Just now one is there because she needs to be 'fed up.' The missionary in charge shares this home for two weeks of the month. It is a place where the mountain woman who can leave her work in the garden for a half day, loves to come that she may find sympathy—not pity; they don't want that—someone to talk to, pieces for her quilt, and perhaps, if one of the older children who once went to the mission comes with her, she may take home some books to read to the family. It is a gracious place for many visitors."

Space does not permit further quotation from this excellent letter which touches on some things which may be discussed later, but we commend to the Auxiliary its careful perusal and subsequent thought and practical interest.

MANY SHORT LETTERS come to this page, expressing intense interest in the current topic of vestrywomen. One woman believes that vestrymen as a rule do not come to the early celebrations of the Holy Communion and thinks that they lack Divine guidance in parish affairs. She thinks the bogie of men not taking an interest, in case of women serving on vestries, is absurd and unbelievable, and that a wholesome renewal of all Church interests would be resultant from this innovation. But while American women are earnestly seeking to serve their parishes, for reasons of expediency, English women are being given higher responsibility. We remember that at a meeting in New York one delegate did offer a resolution that women be elected to General Convention, at which we all laughed; but no less a person than the Archbishop of Canterbury has said recently that he thinks it detrimental to the work of the English Board of Missions that women are not among its members. Twenty women have been chosen as members of this Board, as a result of this feeling. The Bishop of Oxford thinks that when women are admitted it should be by election, not by choice. Another Bishop said that "few had done more in the cause of missions than the women of the Church and that the course now proposed was only one of justice to them." The Bishop of London in pleading for women said that they were not here dealing with "threatening people," such as those who are struggling for the political franchise, but with a body of women who were only too anxious to serve God and the Church. Mr. Oscaft said that when he saw the work that "working women" were doing in his parish, he could not refuse them the same privileges which they granted to men. The Archbishop of York asked why the mind of women should be excluded from the mind of the Church? Were not Churchwomen more educated in regard to the great mission of the Church, its life, history, and services, than the majority of men in the Church? When he advocated the granting of the franchise to women, he was not thinking of young ladies of 21 who went in for playing lawn-tennis, but of the factory and

mill-girls in the East End of London and in the great industries of the North Country who were examples of what women as well as Churchwomen ought to be.

Auxiliary women will recall that all visiting English prelates have spoken enthusiastically of the work of American Churchwomen; and the English women who were present at the meeting in New York also had much to say of the organization and resultant work of the American Churchwomen. Therefore it seems that what is just in England surely must be just in America, and that in the very nature of events, the Churchwoman will take her quiet but effective place as a sharer in Church responsibilities.

A YOUNG WOMAN about to be married was remonstrated with by her pastor, a Presbyterian, because she wished to be married by our service for the Solemnization of Matrimony. "Our own ceremony is very beautiful," he said, "and somewhat"—here he hesitated—"slightly resembles the Episcopal, and I think it should be used by our people." The young woman looked it over critically. "I don't think it compares with it. There's no kneeling in it, and beside, when I marry I want to promise to 'obey.' I wouldn't marry a man that I was not willing to obey."

So there it is! At the time certain Churchwomen are trying to get out of obeying, the Presbyterians are wanting to. We cannot attempt any psychological explanation of this. But we would be sorry to see the word "obey" removed from our marriage ceremony. Several priests of the Church have written very sanely in this paper of their interpretation of this word; that they do not construe it as a promise of implicit, blind obedience. This promise seems to speak of a time when woman had not been forced by circumstances to become the independent, self-sufficient creature she now is. There would be times in her long wedded life when she would be glad to have the guidance, the advice, of man. There are thousands of women to-day "obeying" their husbands in just the way this promise meant they should. They are glad to do it. In every partnership there is one determining voice. The Church meant the man to be worthy of being that voice. Woman would be glad to have him have that voice when he has the ability to be. That he often lacks it is a lamentable fact, but the marriage ceremony was written for the anticipation of marriage and not for its retrospection. The promise to obey shows at least that the woman respects the man she is marrying; and, like our Presbyterian friend, no woman should marry a man by whom she is unwilling to be guided.

NEW WAY OF ELECTING RHODES SCHOLARS

Important changes in the methods of selecting Rhodes scholars from the United States to Oxford are announced in a letter from George E. Parkin of the Rhodes Scholarship Trust to President Charles R. Van Hise of the University of Wisconsin.

Hitherto scholars have been elected in all the states of the Union in two successive years, while in each recurring year none were chosen. This method of election has complicated the problem of allowing scholars to work in the colleges of their selection. The trustees have accordingly decided to spread the election of scholars over three years. To effect this change scholars will hereafter be elected from thirty-two states each year. The forty-eight states have for this purpose been divided into three groups of sixteen each, and a system of combining the groups each year has been worked out.

In order that all candidates may be able to take the qualifying examination at the time that best suits their preparation or purposes, this examination will be held each year in the month of October in all states in the Union. Candidates may take the examination in any year and, if they pass, offer themselves for election in any subsequent year without further examination, provided they satisfy the other conditions of eligibility.

The next examination will be held in all states of the Union October 5 and 6, 1915.

Another important change will allow a candidate to compete in alternate years in the state in which he has his domicile and the one wherein he was educated.

IF YOU HAVE a murmuring spirit, you cannot have true cheerfulness; it will generally show in your countenance and your voice. Some little fretfulness or restlessness of tone will betray it. Your cheerfulness is forced, it does not spring up freely and healthily out of your heart, which it can only do when that is truly at rest in God; when you are satisfied with His ways, and wishing no change in them. When this is truly your case, then your heart and mind are free, and you can rejoice in spirit.—*Priscilla Maurice.*

COMPLINE HYMN

Before the sun sinks to his quiet rest,
We kneel to Thee, Creator of the Light,
Beseeching of Thy mercy wonderful,
Thou would'st abide with us throughout the night.

Our souls asleep within our bodies fair,
Still keep within Thy hand, we pray Thee, Lord!
Our Guardian Angel, may he watch for Thee,
With flame of purity upon his sword.

Thou who dost lead us with a light of fire,
Our Father, hear Thy children as we pray!
Through Jesus Christ, the Captain of our souls,
And Spirit mighty, one with Thee alway.

SUSAN BARD JOHNSON.

POPULAR SINGULARITY

SHORTLY before every 22nd of February those who keep picture cards for sale may count on a large demand for the kind ornamented with representations of preternaturally red cherries. Deep down in the hearts of all civilized humans, those who tell occasional falsehoods as well as those who do not, exists an unkillable respect for the virtue of truthfulness. Some students of human nature would ascribe this to the admiration of mankind for anything rare. Be this as it may, it is an undoubted fact that certain persons are immensely popular, who, on first acquaintance, do not seem to be attractive in either manners or appearance, but of whom later on it is affirmed, "You can believe what they say." "Oh, she is different!" was the explanation given by a young teacher for her partiality for the society of the plainest and least pretentious inmate of the boarding house where she was staying. "I know she is a factory worker, and that her syntax is enough to bring Lindley Murray up out of his grave, but then she is genuine. Why the very fact of her owning up to running a sewing machine for a livelihood is a proof of her superiority to most of the women around her. Now, I have more than once encountered one of those women at my dressmaker's, but although she knew I had seen her with her white apron on and armed with scissors and pin cushion, when I happened the other day to allude to the fact of her being a dressmaker's assistant, she was quite horrified. 'I am *not* a dressmaker's assistant,' she exclaimed. 'I do writing.' The landlady, who overheard her, said to me afterwards, 'That means that when she is laid off from Madame X—'s during the dull season, she does an occasional job of addressing for a patent medicine man.' I heard another boarder in the house speak of herself as having been a companion for a wealthy lady uptown. She quite ignored the fact that I had seen her in this lady's dressing room, arranging her employer's hair and buttoning her boots while the lady was finding fault with me for the way I managed her little daughter, who was one of my pupils. Of course one might say that a companion might arrange hair, or, if her employer were an invalid, might even button her boots for her, but a companion does not wear a maid's cap. Now, my factory friend here, when some one asked her why she came in so late for dinner, replied, 'The factory is quite a way down town, and when the weather is good I save a nickel by walking home.' 'I thought you were one of Madame X—'s girls,' someone at the table remarked. 'No,' replied she; 'I work at St. Paul's craft, tent making.' Why, I have even heard that woman say, when asked if she were of English descent, 'No, my father came from County Clare, Ireland.' An ambitious Irishwoman, you know, is always English, however constantly her speech may betray her. Some poet tells us that 'Ambition ruins half mankind.' However this may be, it certainly causes a good many women to become very tiresome companions. And it becomes positively sinful when it makes them ashamed of their near relatives who don't make such a genteel appearance as they themselves do. Now, that was a delightful old laundress who came here to see her niece who had been speaking of herself as a nursery governess (she was really a nursery maid), and I could have boxed the younger woman's ears for saying afterwards that she was really not her aunt, but only an old servant in her family. How differently my factory friend speaks of the butchers, and bakers, and candlestick-makers among her uncles and cousins! I began by saying she was *different*, and now I think I have made it plain to you wherein that delightful difference lies." C. M.

Church Kalendar



- Aug. 1—Saturday.
 " 2—Eighth Sunday after Trinity.
 " 6—Thursday. Transfiguration.
 " 9—Ninth Sunday after Trinity.
 " 16—Tenth Sunday after Trinity.
 " 23—Eleventh Sunday after Trinity.
 " 24—Monday. St. Bartholomew.
 " 30—Twelfth Sunday after Trinity.
 " 31—Monday.

Personal Mention

THE address of the Rev. C. P. A. BURNETT is 570 West 189th street, New York City.

THE Rev. WILLIAM H. DARBIE, rector of the Church of the Good Shepherd, Milford, Pa., has accepted the rectorship of Christ Church, Stevensville, Md., diocese of Easton. He will enter upon his new duties early in September.

BISHOP HARDING, who was operated upon at Garfield Hospital, Washington, D. C., several weeks ago, is improving, but is not expected to leave the hospital before September 1st.

THE address of the Rev. CHARLES H. HOLMEAD has been changed to 501 W. Twenty-second street, Wilmington, Del.

THE Rev. J. COLEMAN HORTON has removed from East New Market, Md., and is now located at Marlinton, W. Va. He should be addressed accordingly.

THE Rev. J. HENRY KING has been appointed priest in charge of St. Paul's Church, Mason, Tenn.

THE Rev. J. W. LIVINGSTON, rector of St. Philip's Church, Buffalo, N. Y., has accepted the curacy at Emmanuel Church, Memphis, Tenn. He begins his new duties on the Seventeenth Sunday after Trinity.

THE Rev. JOHN H. NOLAN has resigned the rectorship of Trinity Church, Lewiston, Maine, and has accepted the rectorship of St. Peter's Church, Springfield, Mass.

THE address of the Rev. H. FIELDS SAUMENIG, rector of the Church of the Holy Comforter, Atlanta, Ga., is changed from 264 S. Pryor street, to 446 Pulliam street.

THE Rev. S. G. VAIL has accepted the rectorship of Mt. Olivet Church, New Orleans, La., and assumed his new duties on August 1st. He should be addressed at 235 Olivier street, New Orleans, La.

BISHOP BEECHER has appointed the Rev. GEO. G. WARE to the position of Archdeacon for Western Nebraska and rector *pro tem* of the Kearney Military Academy, with residence at Kearney, Neb.

THE Rev. W. W. WILSON of Mason, Tenn., has retired from the active ministry on account of age. He is now spending some time visiting his friends in Ohio. Mr. Wilson is among the oldest of the colored priests in the Church.

Summer Appointments

THE Rev. J. D. HERRON of Cincinnati, Ohio, and Mrs. Herron, are spending the month of August at their summer camp on Pewabbe Island, Muskoka Lake, Ontario. Postoffice address, Torrance, Ont.

THE address of the Rev. J. THOMAS MERRISH, D.D., Ph.D., rector of St. James' Church, Cedar-town, Ga., for the month of August, is St. Philip's Cathedral, Atlanta, Ga., where he is serving as *locum tenens* for that month.

THE Rev. PHILIP C. PEARSON, rector of Christ Church, Ridgewood, N. J., is in charge of St. Paul's parish, Newburyport, Mass., during the month of August, and may be addressed at 13 Pond street.

BISHOP and Mrs. VAN BUREN are in temporary residence in Cleveland, Ohio, the Bishop being in charge of the services at Trinity Cathedral during August.

MARRIED

HOLLEY-SHERMAN.—At St. Matthew's Church, Unadilla, N. Y., July 23, 1914, by the rector, the Rev. Yale Lyon, SUSAN WATSON, eldest daughter of the late Susan Hayes Watson and Frederick Taylor Sherman of Brooklyn, to the Rev. ALLAN JOHN HOLLEY of Hoosac School, Hoosick, N. Y.

DIED

LAWVER.—Entered into life eternal early Sunday morning, August 2, 1914, at St. Luke's Hospital, Chicago, Ill., SUSAN SMOOT STAHL, widow of the late A. M. LAWVER of San Francisco, Cal., and daughter of the late Frederick Stahl of Galena, Ill.
 Triumphant over pain.

OLSEN.—At St. Mark's rectory, Waupaca, Wis., on August 2, 1914, Mrs. NELLIE M. OLSEN. Interment at Nashotah.

RETREATS

MASSACHUSETTS.—A Retreat for the clergy at the Episcopal Theological School, Cambridge, Mass., will begin Monday evening, September 14th, and close Thursday morning. Conductor, the Bishop of Massachusetts. Those purposing to attend will please send word to Rev. A. E. JOHNSON, 155 Princeton avenue, Providence, R. I. Charges \$1.00 per day.

NEW YORK.—Week-end Retreat, Christ Church, Mount Overlook, near Woodstock. Ulster Co., N. Y., September 18th to 21st, conducted by Father Duffy, S.D.C. Special reduced rates at Mountain Hostel adjoining. Address for particulars, Miss SLATTERY, 132 East Nineteenth street, New York City.

NEW YORK.—A Retreat for priests at Holy Cross, West Park, N. Y., Conductor Father Harrison, O.H.C., will begin Monday evening, September 14th, and close Friday morning, September 18th. Notify Guestmaster, Holy Cross, West Park, if you purpose to attend.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

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.

WANTED

POSITIONS OFFERED—CLERICAL

WANTED.—An unmarried priest as curate in St. Stephen's parish, Providence, R. I. Must be an efficient worker, and acceptable in the public services. Address Rev. G. McC. FISKE, 166 George street, Providence, R. I.

WANTED.—Priest to supply for three months in a parish in Maryland. Stipend, \$75. per month. Address "A. II.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

ANY rector or vestry by addressing "EFFICIENCY," care LIVING CHURCH, Milwaukee, Wis., can get into communication with an experienced priest, who will be free to take supply or other work September 1st. Highest references given and required.

PRIEST, married, with experience in parish work, good preacher, loyal and sound Churchman, desires a parish. Can furnish very best references. Address "PRESBYTER," care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, experienced, successful, University and Seminary graduate, desires rectorship or a curacy in large Eastern parish. Address SUCCESSFUL, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, married, experienced, loyal, sound, desires either charge, or curacy, chaplaincy, or educational work. Address "SOCIAL SERVICE," care LIVING CHURCH, Milwaukee, Wis.

YOUNG married Catholic Priest desires live parish. GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

TWO thorough Churchwomen as teachers desired to serve in a Church Institution on Long Island, 19 miles from New York. Mixed sexes, ages ranging from 5 to 16 years; one as Kindergarten and primary combined; second for grammar grades. Good disciplinarians are very essential. Those preferred who can play simple church music on organ or piano, at Morning Prayer and Evensong. Room, board, and laundry, with salary \$20 a month. Address "X. Y. Z." care LIVING CHURCH, Milwaukee, Wis.

WANTED—Woman of experience and training to take charge of, and to direct, club work of various kinds among girls and women in church settlement among Southern whites. Gives names of references, training, and experience. Address L. G. S., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

A CLERGYMAN'S daughter of middle age desires position after October 15th, as companion to invalid or elderly lady, or to take charge of a motherless household. Five years present position. Address FILIA, care LIVING CHURCH, Milwaukee, Wis.

WANTED.—By a Churchwoman a position as "hostess," "house-mother," or chaperone in a boys or girls school. Highest references as to social standing and ability. Address "G. B.," 1223 Davis street, Evanston, Ill.

CHURCHMAN desires a position in small school as teacher or work director. English branches, manual training, gardening, etc. Successful experience. Address "A4," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Position by experienced organist and choirmaster. Communicant. Successful vocal teacher and choral conductor. Best of references. Address "DOMINANT," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—By Churchwoman, position as house-mother or assistant house-mother in boys' or girls' school—or companion. Best of references. Address "W.," care LIVING CHURCH, Milwaukee, Wis.

THOROUGHLY experienced French teacher is at the disposal of a first-class School or College in need of her services. Highest references. Address "MADEMOISELLE," Absecon, N. J.

A REFINED and capable Churchwoman desires position as chaperone, or other position of trust. South preferred. Address "T. P. B.," care LIVING CHURCH, Milwaukee, Wis.

A DEACONNESS desires work that requires experience, efficiency and entire consecration. Address, giving particulars, "FIDELIS," care LIVING CHURCH, Milwaukee, Wis.

A CATHOLIC rector needing assistance in parochial work can obtain a deaconess, qualified and experienced. Address "C," care LIVING CHURCH, Milwaukee, Wis.

MATRON in charge of girls' home wishes position September. Highest references. Address MATRON, Summer Shelter, Whippany, N. J.

PARISH AND CHURCH

AUSTIN ORGANS.—In the published list of forty-one four-manual organs erected in fifteen years by the Austin Co., nine are in Episcopal churches and Cathedrals. Many more three-manuals and a large number of two-manuals. Full list on application. AUSTIN ORGAN CO., Hartford, Conn.

ALTAR and processional Crosses, Alms Basins. Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—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.

PIPE CHURCH ORGANS at a bargain, one modern Hook-Hastings, two manuals and pedals, also a two manual and pedal Hutchings modern pipe organ, alterations in churches. A. B. DECOURCY & Co., Boston, Mass.

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

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.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL trained Organists available for Fall openings will arrive from England this month. Churches making changes, address 147 East Fifteenth street, New York. No charges.

EPISCOPAL CLERICAL REGISTRY

CLERGYMEN seeking parishes write 147 East Fifteenth street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Loubourg Square, Boston, Mass. Price list on application. Address **SISTER IN CHARGE ALTAR BREAD.**

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. Peoples: Stamped, 20c per 100; Plain, 15c per 100.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a speciality. Vestments, etc., solely for Church use are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. **MOWBRAYS**, Margaret street, London, W. (and at Oxford), England.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: **PENNOYER SANITARIUM**, Kenosha, Wis. Reference: The Young Churchman Co.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working Girls, under care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium. Roof Garden. Terms \$3.00 per week, including meals. Apply to the **SISTER IN CHARGE.**

NEW HOME FOR GIRLS

S. T. ANNA'S, Ralston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of Sisters of St. John Baptist. Address the **SISTER IN CHARGE.** Telephone 31 Mendham.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., President.
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"*The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.*"

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The Church is aided in 38 home Dioceses, in 23 domestic Missionary Districts, and in 19 foreign Missionary Districts.

\$1,600,000 is needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

THE SECRETARY,

281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

The National, official, incorporated society of the Church sorely needs offerings, gifts, bequests, legacies.

669 names on the lists, the last three years. \$30,000 required each quarter. Cost of administration five and five eighths per cent., provided by Royalties on Hymnals.

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Treasurer and Financial Agent,
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THE IN-HIS-NAME SOCIETY

Object—To advance the cause of Christ among men by ministering to the needs of fatherless children and widows: the desolate and oppressed.

Membership involves no fees or dues. A willingness to respond to appeals so far as one is able and at such times as one is disposed, is all that is expected of a member.

Appeals, offerings, and letters generally should be addressed to the President, P. G. Melbourne, Hyattsville, Md. (diocese of Washington).

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EUCHARISTIC LEAGUE

To pray for the restoration of our Lord's own Service to its Scriptural and traditional place as the chief service of every Lord's Day.

Honorary President: THE BISHOP OF TENNESSEE.

Secretary-Treasurer: MR. F. G. WHITEFIELD, 19 Liberty street, Bloomfield, N. J. Booklet free.

APPEALS

THE ALL-NIGHT MISSION

Many kept from saloons by cold drinking water, fed, and sheltered at All-Night Mission. Always open. Funds are needed. Send contributions to **DUDLEY TYNG UPJOHN**, 8 Bowery, Box 81, New York City.

EPPHATHA REMINDER AND APPEAL

The General Missionary to the Deaf-Mutes of the Church in the Southern Dioceses has issued a Circular Letter to all friends of the Mission, many of whom have been contributing to the work annually for twelve years, lovingly reminding them that Ephphatha Sunday falls on August 30, 1914. Through the philanthropy of these friends the Church's needful work for the silent children of God is made possible. Address **REV. OLIVER J. WHILDIN**, General Missionary, 1436 W. Lanvale street, Baltimore, Md.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The information Bureau is 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 obtained and given from trustworthy sources.

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Church Literature Press, 71 Bible House.

BROOKLYN:

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BOSTON:

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LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

W. HEFFER & SONS, LTD. Cambridge, England.

An Introduction to the Study of Efforts at Christian Reunion. By A. C. Bouquet, M.A., formerly Scholar of Trinity College, and Lady Kay Scholar of Jesus College, Cambridge.

FLEMING H. REVELL CO. New York.

The Little Angel of Canyon Creek. By Cyrus Townsend Brady, author of *The Fetters of Freedom*, *The Island of the Stairs*, etc. Illustrated. Price \$1.25 net.

GOODHUE CO. New York.

The Question of Alcohol. By Edward Huntington Williams, M.D., formerly Associate Professor of Pathology, State University of Iowa, and Assistant Physician in the New York State Hospital Service; author of *The Walled City*, *Increasing Your Mental Efficiency*, etc., and joint author of *The Wonders of Science in Modern Life*.

BOOKLETS

LONGMANS, GREEN & CO. New York.

A Prayer Book for G. F. S. Members. With an Introduction by the Rt. Rev. the Lord Bishop of London. Price 10 cents net.

A NEW "COLD" LIGHT

The rare atmospheric gas known as neon, which was first isolated in 1898 by fractional distillation of liquid air, is now used successfully in electric lighting. If a mild electric current passes through a tube that contains a minute quantity of neon, it produces a golden light that is soft and agreeable to the eyes, and makes the object it illumines stand out with remarkable sharpness. The neon tubes require less current than the mercury-vapor lamp, and give out less heat than any other form of electric light. Moreover, the electric current disintegrates the new gas very slowly; the tubes will produce light for from eight hundred to one thousand light hours without being renewed. Recently, four neon tubes, nearly one hundred and twenty feet long, were successfully used to light an exhibit at the Grand Palais in Paris.—*The Youth's Companion.*

THE CHURCH AT WORK

THE WOLFE MEMORIAL CHURCH, QUEBEC

THIS PROJECT, launched a year ago, but interrupted owing to controversy over the question of the site, has now made considerable headway. A new site, lying within a few hundred feet of the spot where Wolfe received his death-wound, has been chosen, and the approval of all classes in the community will thereby undoubtedly be secured. The original site was objected to on account of its proximity to the scene of the French victory of 1760. The new site has a frontage on the new Avenue of the Battlefields Commission which is now being built across the very fields where the battles of Wolfe and Montcalm were fought.

The Governor General of the Dominion, His Excellency the Duke of Connaught, has promised the scheme "his every support." The Archbishop of Canterbury and English Churchmen are also interested in the project.

NEW CHURCH AT BIDDEFORD POOL, MAINE

ON JULY 19th the Rev. Philip Schuyler, canon missionary of the Cathedral, Portland, Maine, laid the cornerstone of a church at Biddeford Pool, Maine, which is to be known as "St. Martin's-in-the-Field." The work thus represented was started about a year ago among the summer visitors and permanent residents.

DEATH OF REV. W. N. TILLINGHAST

THE BODY of the Rev. W. N. Tillinghast, who was killed while attempting to board a moving train at Morganton, N. C., Friday night, July 31st, was interred in the churchyard of Zion Church, Eastover, S. C., of which his father is rector, Sunday afternoon, August 2nd. The burial service was read by the Rev. Freeland Peters, associate rector of Epiphany Church, Washington, D. C., the Rev. W. H. Barnwell, and the Rev. Sanders R. Guignard, of the diocese of South Carolina. The honorary pall-bearers were the vestry of Zion Church, and the active pall-bearers, the cousins and intimate friends of the deceased.

William Norwood Tillinghast graduated from the Theological Seminary of Virginia in 1897, entered the ministry from the diocese of South Carolina, was ordained to the diaconate in 1897 by Bishop Whittle, and advanced to the priesthood in 1898 by Bishop Capers. For some time he did mission work, and acted as secretary to the late Bishop Ellison Capers; then, after serving the Church at Ridgeway, S. C., for several years, he removed to the diocese of Virginia, becoming rector of Rappahannock parish for nine years, where he did faithful and acceptable work. In 1911 he accepted the call to St. Andrew's Church and St. James' Church, Greenville, S. C., where, for three years, he rendered the same faithful and conscientious service. Having received the call to become assistant rector of Epiphany Church, Washington, D. C., he accepted, and began his new duties October 1, 1913. Though filling this position for only ten months, there is abundant testimony to his efficiency and earnest application to duties well done. It was when returning to Washington after a month's vacation, the accident occurred. In the activity of life and the prime of manhood, his work here in the Church Militant is ended. "O my God, take me not away in the midst of my days." But is length of days always necessary to a fin-

ished life? May not a life be a finished life where there has been something done for the glory of God and the uplift of man, and where there has been a reaching up to the fullness of the stature of manhood in Christ Jesus? His work is ended, but a work done, and a Christian gentleman and a faithful servant in the ministry of the Church of God has gone to his reward.

The bereaved father, mother, and sisters have the loving thought and sympathy of many friends, especially in the dioceses of South Carolina, Virginia, and Washington.

NEW CHAPEL OPENED AT MAINE RESORT

THROUGH the efforts of the Rev. Joseph B. Shepherd, rector of St. Paul's Church, Portland, Maine, and others, a summer chapel has been erected on Bailey's Island, Casco Bay, Maine, which was opened for the first time for worship on the Fifth Sunday after Trinity. Mr. Shepherd officiated, and nearly every seat in the little edifice was occupied.

DEAF-MUTE WORK IN THE SOUTH

DURING THE month of July the Rev. O. J. Whildin, general missionary to the deaf-mutes in the South, baptized seven, presented three for Confirmation, married two, and buried one. He also attended the annual gathering of the deaf of the Ohio valley at Huntington, W. Va., the fiftieth reunion of Gallaudet College at Washington, D. C., the annual meeting of the superintendents and teachers' association of the deaf at Staunton, Va. During the month of August he expects to hold services, and perform several ministerial functions, and to attend the annual reunion of the deaf of Maryland at Baltimore, the excursion of the Baltimore local chapter of fraternal society of the deaf on the Chesapeake Bay, the triennial convention of the deaf of North Carolina at Charlotte, N. C., and the biennial convention of the Pennsylvania association of the deaf at Pittsburgh, Pa. At the close of the last named convention he will celebrate the Holy Communion in Trinity Church, Pittsburgh, by special request of the local missionary.

AN APPEAL FOR OLD TRINITY CHURCH, CHURCH CREEK, MD.

A MOVEMENT is on foot to restore Trinity Church, near Church Creek, Md., which is rapidly falling into decay.

This church, familiarly known as the Old Church, is one of the landmarks of the state. It would be a reflection upon Churchmen to allow it to go to ruin, which it will do in the near future unless repairs are made at once. The Rev. S. Borden-Smith of Trappe has agreed to hold occasional services there, providing it is put in proper condition.

The late Bishop Lay, of the diocese of Easton, being deeply interested in its antiquity, made an exhaustive search of the records in England, and found that Dorchester parish was in existence prior to 1690. As there can be no doubt that this is the original church building, it proves conclusively that it antedates that year.

Tradition, which often makes the most reliable history, says that the bricks of which the church is built were brought over from England for that purpose. The building was, at first, cruciform in shape, but in the middle of the nineteenth century one wing was re-

moved, giving it a curious architectural appearance.

In the two centuries that have elapsed since its doors were opened for divine service it has often been numbered among the "silent churches," and has, at times, fallen into a sad state of decay, but each time has been rescued from its impending fate by those who felt the silent and pathetic appeal of its crumbling walls.

In 1850 the church was restored and remodeled, but in the effort to improve it many of its most attractive features were destroyed. The high-back pews, the high pulpit, with its sounding board, and the choir gallery, with steps leading up from the outside, were all sacrificed to modern ideas. At the same time the tiled floor was covered with boards.

Visitors to the church are always interested in a handsome red velvet cushion, sent by Queen Anne, and upon which she is said to have knelt to receive her crown. It is in a perfect state of preservation. The old Bible, another present from the queen, disappeared some years ago.

BERKELEY DIVINITY SCHOOL

THE REV. JOSEPH GAYLE HUED BARRY, D.D., of the class of 1886, rector of the Church of St. Mary the Virgin, New York City, has accepted an election as Mary Fitch Page Lecturer for 1915 at the Berkeley Divinity School, Middletown, Conn., the lectures to be given in Sexagesima week; and the Rev. Walter Coe Roberts, of the class of 1879, rector of St. Mark's Church, Mauch Chunk, Pa., has accepted an appointment as Alumni Lecturer on Pastoral Theology, the lectures to be given at Easter-tide.

THE SCHOOL has received, through the kindness of the Rev. and Mrs. Foster Ely, a collection of autograph letters from all the Bishops (with one exception, that of Bishop Schereschewsky) of the American Church, from Samuel Seabury to Theodore I. Reese. In many instances three or four signed autograph letters represent the authors. Among the especially rare letters are those of Bishops Claggett, Benjamin Moore, Madison, Parker, Bass, Dehon, T. F. Davies, Newton, W. J. Boone, and Ingle. There are auto-manuscript sermons of Bishops Provoost, Bass, Croes, and Ravenscroft, and letters of the three Bishops consecrated by our Church for foreign churches. The collection is given to the school on condition that it shall be at all times kept in a fire-proof vault or safe, and that no letter or document shall at any time be taken from it. The collectors gave much thought and care, not to mention expense, to this work, with the idea that it would afford pleasure and instruction to succeeding generations of Churchmen. Mrs. Ely died May 28th, only a few days after the papers conveying and accepting the gift had been signed. The arranging and mounting of the letters was done by her.

MINISTERIAL CONFERENCE ON THE RURAL CHURCH

THE AUTHORITIES of the Maryland agricultural college, College Park, Md., recently invited the ministers of all Christian bodies in Maryland and the District of Columbia, including the priests of the Roman Catholic Church and the clergy of the Church, to a three-days conference on the problems of the rural church. Several hundred ministers were royally entertained as the guests of the col-

lege. This is a splendid institution, beautifully situated between Washington and Baltimore. Between fifteen and twenty of our priests were present. The addresses were by experts in their line, and the discussions will long be remembered. The keynote of all the addresses and discussions was the dissatisfaction with the present divided state of Christianity, and the hope for more unity. The best of feeling prevailed, and there was not a single note of discord to mar the three days of conference. The speakers urged that the ideal and nobility of life in the country should be emphasized, in order that the young men and women would prefer to remain in the country. The farmer should make every effort to reduce to a minimum the drudgery in the home of his wife and daughters, and install as far as possible the latest labor-saving improvements. The corporate life of the Church and community should be emphasized, and not merely a Sunday affair. Among the clergy present were the Rev. Henry Hale Gifford, Ph.D., of New Jersey, and the Rev. W. Weir Gilliss of New Hampshire.

REORGANIZATION OF ST. ALBAN'S SCHOOL, KNOXVILLE, ILL.

THE FOLLOWING clergy and laymen have agreed to serve as trustees of the reorganized St. Alban's Boys' School, at Knoxville, Ill.: Bishops Fawcett of Quincy; McCormick of Western Michigan; Reese, Coadjutor of Southern Ohio; Webb of Milwaukee; Longley, Suffragan of Iowa; the Rev. C. W. Leffingwell, D.D., founder of St. Alban's School; the Very Rev. W. C. De Witt, D.D., Dean, Western Theological Seminary, Chicago; the Very Rev. Selden P. Delany, D.D., Dean of All Saints' Cathedral, Milwaukee; the Very Rev. Francis S. White, Dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich.; the Rev. Herman Page, D.D., rector of St. Paul's, Chicago; the Rev. Norman O. Hutton, rector of St. Chrysostom's Church, Chicago; the Rev. Arthur Rogers, D.D., rector of St. Mark's, Evanston, Ill.; the Rev. G. H. Sherwood, rector of Trinity Church, Rock Island, Ill.; the Rev. L. B. Hastings, rector of St. Alban's School; Captain H. S. Norton, Gary, Ind.; and Messrs. H. J. Uhlman, Oak Park, Ill.; D. B. Lyman, Chicago; Paul Rattle, Denver; J. Brian McCormick, Grand Rapids, Mich.; Robert Corley, St. Louis; Richard Hosford, Moline, Ill.; Gene Hebard, Knoxville, Ill.

The faculty of the school is announced as follows: The Rev. L. B. Hastings, rector, sacred studies; the Rev. Edmund Jillson, M.A., assistant to rector; the Rev. Carl Gustavus Hagberg, M.A., history; Theo. T. Chave, Latin and Greek; Paul Speicher, A.B., English and German; Frank W. Weida, B.S., mathematics and science; Walter W. David, B.S., mathematics; John Brian McCormick, instructor commercial courses; Edward Holloway, A.B., in charge of lower school; Wm. R. Johnson, assistant in lower school; the Rev. Stephen Gardner, M.A., instructor in music; John F. Somes, registrar; Mrs. Julia Davis, matron; R. L. Schroeder, instructor in athletics; Professor A. G. Farrell, instructor in dancing.

COLORED CONVOCATION OF SOUTHERN VIRGINIA

ON AUGUST 6th, at Grace Church, Norfolk, Va., the colored convocation of the diocese of Southern Virginia, the Ven. James S. Russell, Archdeacon, presiding, closed one of the most interesting and helpful sessions ever held in its entire history.

It was a striking coincidence that the twenty-second session of the convocation should terminate on the Feast of the Transfiguration, the 119th anniversary of the first ordination to the diaconate of a colored per-

son in this country, Absalom Jones, born a slave in the state of Delaware, November 6, 1746, and ordained a deacon by Bishop White of Pennsylvania on August 6, 1794.

Bishop Tucker not only celebrated the Holy Communion at the opening of the convocation, but his helpful and practical talks each day were genuinely beneficial.

The parochial reports indicated about two thousand communicants, 150 confirmations, and total receipts for all purposes of about \$7,000 or \$8,000.

By far the most important action taken was the completion of the temporary organization of the Layman's League. The idea for this organization originated with a layman. There is a group of more than ordinary colored men, influential and representative, in Virginia, who are thoroughly imbued with the conviction that the colored churches ought and must be brought to complete self-support. Mr. W. H. Jennings, a clerk in the United States Navy Yard at Portsmouth, and a vestryman of St. James' Church, that city, is the father of this movement. An organization was effected in connection with the convocation, with Mr. Jennings, president; Professor Shields, principal of the colored public schools of Petersburg, Va., vice-president; Dr. F. R. Trigg, a physician of Norfolk, secretary, and Mr. Dennis S. Alston of the same city, manager of one of the most influential colored insurance companies of Virginia, treasurer. Briefly, the object of the league is to raise, as quickly as possible, a central fund (a) from colored laymen of the diocese, (b) from white laymen of the diocese, (c) and from laymen elsewhere, with which to cancel the present indebtedness resting upon three city congregations. All three of these churches are practically pledged to relinquish all monies coming from the Board of Missions towards their support, and to become entirely self-supporting upon the removal of their present indebtedness. This being accomplished, the league is to continue its good work in leading others to the same goal. Two papers along this line were read and discussed: "How to Develop a Mission into a Self-Supporting Parish," by Professor Shields, and "How Can We Best Increase the Finances of the Parish," by Mr. Plummer B. Young, editor of one of the leading colored newspapers of the state, and a communicant of Grace Church, Norfolk.

A goodly number of the women from the various parishes and missions, with Mrs. Smith of Lunenburg county, president of the Woman's Auxiliary, held a helpful meeting. During a portion of the exercises Bishop Tucker presided, and introduced the Rev. J. M. B. Gill of the China mission, who instructed the congregation regarding the work of the Church in that distant field.

Centering around a paper by Mrs. P. B. Young on "The Relation of the Sunday School to the Church," a discussion took place which proved very inspiring. In fact, all of the discussions of the convocation were informing. Reports from various standing committees on the state of the Church, temperance, Sunday schools, etc., were strong and edifying.

The convocation was brought to a close with a procession of the clergy, the singing of a Solemn *Te Deum*, and closing prayers and benediction by Archdeacon Russell.

VETERAN SOUTH DAKOTA MISSIONARY RETIRES

THE REV. JOHN ROBINSON, for about forty years a missionary among the Sioux in South Dakota, has retired. He was ordained deacon in 1876 by Bishop Stevens, and was advanced to the priesthood in 1889 by Bishop Hare. He ministered at Crow Creek Agency, Dakota, 1876-77; Red Cloud mission, South Dakota, 1877-81; Pine Ridge, South Dakota,

1881-89. Of late years he has been priest in charge of Sisseton mission, comprising one church and three chapels. He will be succeeded by the Rev. Paul H. Barbour.

CALL FOR HOUSE OF BISHOPS

THE PRESIDING BISHOP has sent to all the members of the House of Bishops a call for a special meeting of that House to be held in St. Mark's Church, Minneapolis, on Wednesday, October 7th, for the purpose of electing Bishops for the vacant missionary districts of Cuba, Nevada, and Spokane, and for the transaction of such other business as may properly come before the meeting.

MEMORIALS AND GIFTS

ON SUNDAY, August 2nd, the Rev. Frank J. Mallett, rector of St. Luke's Church, Salisbury, N. C., blessed a new brass pulpit at Calvary Church, Fletcher, N. C. The pulpit was made by C. F. Hogeman of New York, and is a memorial to Daniel and Helen Blake, who were for many years devout members of this mountain parish. It was given by their children.

AT THE Church of the Holy Comforter, Poughkeepsie, N. Y., a handsome Litany desk of black walnut and a fald-stool book were dedicated on the Eighth Sunday after Trinity. These were given in memory of the late Bishop Scarborough, who was the first rector of the parish. The Litany desk has a brass plate on which is inscribed, "To the Glory of God and in Memory of John Scarborough, Bishop of New Jersey, and the first Rector of this Parish."

A HANDSOME tablet, suitably inscribed, and in memory of the late Bishop Doane of Albany, has been placed in the chancel of the Church of St. Mary's-by-the-Sea, Northeast Harbor, Maine (Rev. Charles F. Lee, rector). The church, which is one of the most beautiful in the diocese, was, as is so well known, erected through the efforts of Bishop Doane, who for a generation had made Northeast Harbor his summer home. The tablet was designed and executed by Messrs. J. & R. Lamb of New York.

THERE HAS recently been erected in Grace Church, Syracuse, N. Y. (Rev. Herbert G. Coddington, D.D., rector), a memorial tablet to a former beloved rector of the parish. It is the gift of parishioners, and was executed in the Lamb studios, New York. The material is metal with an antique finish, on a beveled background of oak, in harmony with the other furnishings in the church. The inscription, in Gothic lettering, runs thus: "In Memoriam, Rev. Thomas Edward Pattison. Born, 1834. Died, 1909. The Devoted Rector of Grace Church from Its Organization in 1870 to 1887. May he rest in peace and may light perpetual shine upon him."

CHICAGO

CHAS. P. ANDERSON, D.D., LL.D., Bishop
WILLIAM E. TOLL, D.D., Bp. Suff.

Death of Henry Chapin Granger

HENRY CHAPIN GRANGER, who was a priest of the Church and at one time rector of St. Matthew's, Evanston, but who followed Fr. McGarvey into the Roman communion after the General Convention of 1907, died in Evanston in July. A requiem Mass was offered at the burial in St. Mary's Roman Catholic church in that city, but the service at the grave was conducted by the Rev. A. L. Murray, rector of St. Matthew's Episcopal Church. Mr. Granger was a man of unusual gentleness and humility, and many of his former parishioners attended the funeral services.

CONNECTICUT

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

Sketch of "Father Fred"—Middletown Rector in Europe

PABISHIONERS of Christ Church, New Haven, were gratified to read the extremely sympathetic article by Zephine Humphrey in the August *Atlantic Monthly* entitled "Father Fred." So vivid and lifelike is the character there set forth that the portrait of their former rector, the Rev. Frederic M. Burgess, seems to spring forth from the un-illustrated pages and the saintly champion of the Catholic Faith and Life, spoke once again, exhorting them to continue steadfast.

THE REV. E. CAMPION ACHESON, rector of Holy Trinity Church, Middletown, who left this country in July in company with F. W. Nicholson, secretary of the Wesleyan faculty, to make a tour of the Balkan states, has cabled from Rome that he has abandoned the intended trip because of the European war. Mr. Nicholson presided at a massmeeting of Americans in Rome, who met to seek means of getting safely home.

MAINE

ROBT. CODMAN, D.D., Bishop

Churchmen Spend Summer at Various Points

WHILE THERE may not be as many summer visitors in Maine this year as usual, still there is a goodly number, and Mt. Desert has welcomed its proportion of them, among whom are many hundred Church folk. While "Bishops and other clergy," are not quite so numerous as in some years, they are fairly plentiful. Bishop Lawrence of Massachusetts is at Bar Harbor; Bishop Greer of New York is at Northeast Harbor; Bishop Brewster of Connecticut spent the month of July at the last named place, and Bishop Hall of Vermont is spending August at Asticou, a delightful little nook near Northeast Harbor. Among the visiting clergy at Bar Harbor are Dean Beckman of the Pro-Cathedral, South Bethlehem, Pa., and the Rev. W. O. Baker of New Haven, Conn. At Northeast Harbor are the Rev. Dr. Reese F. Alsop of Brooklyn, N. Y., and the Rev. Dr. E. M. Jeffreys of Philadelphia; while at Seal Harbor, is the Rev. Henry E. Kelly of Bridgeport, Conn.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Death of Charles P. Jones

CHARLES P. JONES, who has been treasurer of the diocese since 1879, passed to his rest in the early morning of Tuesday, August 11th, at the age of 79 years. Mr. Jones had been in increasingly feeble health for some time, and a stroke of paralysis, followed by pneumonia, made the end inevitable. His connection with the diocese as treasurer, not only of the diocese but of many subsidiary funds, had brought him intimately into touch with all its missionary and other work, in all of which he was greatly interested. He had been a member of the Cathedral congregation since its foundation in the early seventies, and was for a number of years choirmaster at a time when the choir service was entirely voluntary. The burial service was held on Wednesday. Mrs. Jones, his widow, is also in a very critical condition of health. He is survived also by a son and a daughter.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

New Colored Mission Organized at Memphis—Work at St. Mary's Industrial Institute

THE ARCHDEACON of the colored work organized a mission in Klondyke, a Negro subdivision of Northeast Memphis. The average

attendance has been thirty-five, and there is a great future for the work. The services are held in a small rented house—the people are trying to raise money to purchase a lot—and a chapel can be built for about \$2,700. It would not only be a lasting memorial but an object lesson if some large-hearted Churchman who is interested in the Christian uplift of the Negroes in these parts would build the chapel if the people purchased the lot.

THE ARCHDEACON is spending much of his time at Hoffman, at St. Mary's Industrial Institute, Keeling. This is the diocesan school for the colored children of the state. The school opened last year. It is in need of many things for its continued success. The Bishop has authorized an appeal at large for substantial assistance. The Archdeacon now needs \$400 to pay a man to teach agriculture to the boys. Who will help in this work? The white Baptists of the country are spending this year \$15,000 for the Christian education of the Negroes in Memphis. Do not the white Churchmen think as much of the Negroes as the Baptists? The summer school at St. Mary's Industrial Institute was a success.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Death of Henry Hughes

HENRY HUGHES, a graduate of Nashotah, and a priest of the Church for a number of years, rector for many years of St. Mark's Church, Coldwater, Mich., but who retired from the ministry and was deposed in 1903, died at his birthplace, York, England, in July. Mr. Hughes retired from active work in the ministry some twenty-two years ago, though his deposition, at his own request, was delayed until the year mentioned. Last winter he went abroad, visiting England and the continent. A few days before the cablegram arrived in Coldwater announcing his death from heart failure, a letter was received from Mr. Hughes stating that his visit to England had so appealed to him that on his return to America he would seek restoration to the ministry.

WESTERN NEW YORK

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

Rector Completes Quarter Century of Service

ON THE Eighth Sunday after Trinity the Rev. Curtis Carlos Gove completed his twenty-fifth year as rector of St. Michael's Church, Oakfield, and is spending the rest of August on the Jersey coast, in the family of his son-in-law, the Rev. Professor Francis Branch Blodgett, who is in charge of All Saints' parish, Navesink. Only five rectors are now in the same parishes in Western New York which they were serving when Mr. Gove entered the diocese.

CANADA

News of the Dioceses

Diocese of Montreal

IN ALL the city churches in Montreal on Sunday, August 2nd, special prayers for the Empire and for peace were said, with supplications for the averting of the war. Bishop Farthing, preaching in Christ Church Cathedral, from the text, "The Lord is our refuge and strength, a very present help in trouble," urged the abstinence from aggression. He said in part, "Whatever we may have done in the past, to-day, in this war, we are not the aggressors. . . . We have had a government in Britain that has hated war, that has stood for peace. To have a nation of effeminate men who would see oppression and not relieve it, who would not defend the sacredness of the home, would be the measure of our

BE YOUR OWN "REPAIR MAN"

In Summer the digestive machinery easily gets out of order. The tendency is to attempt to repair the damages that result from food follies by piling heavier burdens upon the stomach in the shape of ready-made tablets and all sorts of drug combinations. The average person does not stop to consider the fact that drugs must be handled by the stomach before they can effect any change in the tissues or functions of the body. The wise person who knows the limitations of his digestive powers does not pile additional burdens upon a weak stomach. Instead of dopping himself with tablets and pills he adopts the more rational course and coddles Nature with simple foods that are easily digested without imposing too heavy a tax upon the stomach or intestines. He helps Nature do the repair work by eating a simple, elemental food such as shredded wheat biscuit, a food that supplies all the body-building material in the whole wheat grain in a digestible form.

Safety in Summer comes from a wise selection of easily digested foods. The ideal diet for the sultry days is shredded wheat with fresh fruit and green vegetables, a combination that is cooling and satisfying, supplying all the strength needed for work or play.

The effort to digest high proteid foods in Summer uses up vitality and lays the foundation for disease. Shredded wheat will keep the body at top-notch efficiency for work or play. Every particle of the shredded wheat is digested and converted into sound muscle, bone, and brain.

It is what you digest, not what you eat, that supplies strength for body and mind. In shredded wheat biscuit you have all the strengthening, body-building elements of the whole wheat grain made digestible by steam-cooking, shredding, and baking, a process which is probably the most perfect ever devised for making the whole wheat grain digestible in the human stomach. Being ready-cooked and ready-to-serve, it is so easy to prepare a meal with shredded wheat in combination with fresh or preserved fruits without any kitchen worry or drudgery.

Shredded wheat is the one breakfast cereal that has survived all the moods of public fancy and shows a steady increase in sales from year to year. It is largely through the loving favor of healthy boys and girls that shredded wheat is kept at the top of all breakfast foods. It contains all the body-building elements in the whole wheat grain and hence is an ideal food for building sturdy, robust youngsters.

A very prominent American, formerly Secretary to President Taft, who has devoted much time to the reformation of children, recently ventured the opinion in the public press that "much of the badness in boys is due to decayed teeth and inability to properly masticate food." No person can eat shredded wheat biscuit without chewing it, and the chewing of it develops sound teeth and healthy gums. It is better for youngsters and grown-ups than mushy porridges that are bolted down without chewing.

The most hopeful tendency of our times in the realm of dietetics is the gradual cutting down of meat and heavy foods in the daily dietary. Every person should realize the necessity of doing this in order to conserve strength and promote health—but we are all slaves of habit and we find ourselves eating more meat than we should even in Summer. It is easy to cut down the supply of meat where the housewife knows the uses and culinary value of shredded wheat biscuit, the food that contains more real digestible nutriment than meat or eggs, is much more easily digested and costs much less. Two shredded wheat biscuits cost only two cents and with a little fruit and cream will supply all the nourishment needed for a half day's work or play.

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degradation. This war, and this time of trouble, will surely have its effects upon us in many other ways. It will recall us from our money grabbing, and our money-loving life. It will teach us that money is not everything in life. It will recall us from the greedy life that is sapping our manhood and the purity of our womanhood." When, at the end of the sermon, the Cathedral congregation rose to sing the national anthem, the crowds in the street outside, who gathered all the evening to hear the latest war news, reverently joined in the singing.

Diocese of Algoma

BISHOP SWEENEY of Toronto, who was visiting in this diocese, preached to the children in the Shingwauk Indian Home, taking for his subject the Thirty-fourth Psalm. It is thirty-two years since the Bishop was present at the opening of the chapel for the school.

Diocese of Toronto

A NUMBER of the clergy of the neighborhood were present at the funeral of the Rev. C. H. Brooks, rector of St. George's Church, Grafton. He had held the position for twelve years.—A HANDSOME brass communion rail was dedicated in St. Stephen's Church, Toronto, July 26th. It was given in memory of the late W. A. Brown, for many years a regular attendant at St. Stephen's, by some of his friends.

Diocese of Quebec

THE PLAN of erecting a memorial church in honor of Wolfe, begun by Canon Scott of St. Matthew's, Quebec, seems to be receiving encouragement. An organization committee is to be formed in Canada. The Duke of Connaught has given the scheme his approval.

Diocese of Calgary

THE DEDICATION of the new church at South Camp, on the Blackfoot Reserve, marks an epoch in the history of the mission. Bishop Pinkham was celebrant at the Communion service, assisted by Archdeacon Mackay and Canon Stocken. The latter has been thirty years at work among the Indians, and has now native catechists working under him. There were four Indian delegates present at the recent session of the diocesan Synod.

Diocese of Columbia

DURING HIS recent visitation, Bishop Roper decided to hold an ordination in St. Alban's Church, Port Alberni, thus giving the congregation an opportunity of witnessing a ceremony seldom held in the country churches. The candidate was Mr. H. Comby, who was admitted to deacon's orders. He has been doing excellent work as lay reader for the last two years, and his wife, who is a trained nurse, is in charge of the hospital at Van Anda, where Mr. Comby will now make his headquarters. The work is under the management of the Columbia coast mission.

The Magazines

RECENT events give a tragic timeliness to an article in the July *Nineteenth Century* on "The Menace of the Torpedo." The writer says that terrible as will be the ruin wrought in the next great naval battle by the projectiles from the heavy gun of the battleship, a far greater injury will be delivered on the submerged section of the hull. The new torpedo is "a machine of uncanny accuracy, which is held down to its course by the giant controlling power of the gyroscope and which derives the 30-knot speed, at which it will progress for four miles, from the fact of the compressed air with which the gun is driven being heated in its passage from the air reservoir to the engine by a 'heater' which is automatically lighted as the torpedo is dis-

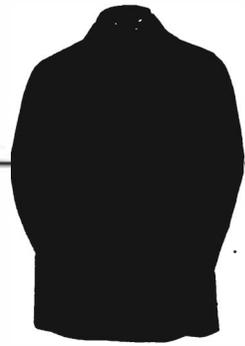
charged; thus overcoming the intense cold generated by the passage of highly compressed air passing through a small constricted pipe to the propelling machinery. . . . A recent invention is the arming of the torpedo, not with the ordinary 'war head,' which is packed with explosive and detonates on contact, but by causing the weapon to carry instead a gun-barrel loaded with shell. Upon the torpedo arriving at its objective, instead of a mere explosion resulting, the contact between the nose of the torpedo and the bottom of the ship fires the gun, with the result that a high explosive shell is discharged right into the bowels of the vessel, where the shell, in its time, would explode." "Reminiscences of Tolstoy," by his son, Count Ilya Tolstoy, gives more charming pictures of the home life of the great novelist. "My father had some excellent inventions of his own. For instance, there was his 'Numidian Cavalry.' We would all be sitting, perhaps, in the *zala*, rather flat and quiet after the departure of some dull visitors. Up would jump my father from his chair, lifting one hand in the air, and run at full speed round the table at a hopping gallop. We all flew after him, hopping and waving our hands like he did. We would run round the room several times and sit down again panting in our chairs in quite a different frame of mind, gay and lively. The Numidian Cavalry had an excellent effect many and many a time. After that exercise all sorts of quarrels and wrongs were forgotten and tears dried with marvellous rapidity."

In *The Youth's Companion* of August 6th, Jane Barlow tells the melancholy story of "The Big Houses of Ireland." In the good old times before the famine of 1847, which started the great migration to America, the landed gentry of Ireland maintained a kind of feudal system. Their houses were vast, and sheltered and fed more people than their proprietors could call by name. Miss Barlow tells how the glory has departed from these old manor houses.—CHARLES EGBERT CRADDOCK tells in the issue of August 20th the fascinating story of the cultivation and harvesting of the South's great crop of cotton. Her article, which is entitled "King Cotton," presents some interesting contrasts between the old *régime* and the new.—Prof. BLISS PERRY of Harvard, in the issue of August 27th, draws the college senior with an intimacy and sympathetic understanding that gives his article, "The Senior Year," an unusual charm.—DID you ever lose a borrowed article and have to scrimp to replace it? That is the motive in the story of "The Happiest Year," as told by Ethel Ambler Hunter in one of the August numbers. It is a very precious article that had been lost, and the saving to replace it was wearisome, but it all came right in the end.—DID you ever go to the railway station to meet a relation you had never seen, and trot off home with the wrong individual? That is what happened in Beth Gilchrist's story of "The Blue Tie," which she contributes to one of the August numbers of *The Youth's Companion*.

CHILD DEFORMITIES

It is an old saying that a man is only as good as his feet. Babies should go bare-footed until they begin to walk, and should walk barefooted as much as possible, of course, under suitable conditions. Sandals are always better than shoes, and shoes should always be laced, never buttoned. The toe-out walk is bad because it puts the weight on the heel, and tends to produce bad postures and flatfoot, so the baby should be taught to walk straight-footed.

Deformities of the foot include all possible positions in which a foot can be placed. Some exist from birth; others are due to infantile paralysis, palsy, high heels, im-



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proper shoes, overweight, general weakness, and the inherited diseases that cause other acquired deformities already described. The most frequent error concerning them is in flatfoot, which women commonly attribute to rheumatism. Some foot deformities require surgery. Many yield to manipulation, or special apparatus.

It is the duty of every mother to give her child the benefit of a physician's advice and treatment, which in almost all cases of deformity, will make life happier for the child and in some measure remove the handicap, under which it must otherwise struggle as a cripple for life.

Of one hundred and twenty-two high-school boys recently entered in an athletic meet, thirty-two were found to have spinal curvature. Of one hundred and sixty high-school girls, thirty-one were similarly afflicted, and seventeen out of the thirty-one suffered from severe chronic headache as a consequence.

Out of two hundred college students, sixteen were seriously deformed, and thirty-two slightly, by crooked spines. You see the danger is great, and the need of careful watching to correct the tendency at the first sign is urgent.—*The Mother's Magazine.*

IN NORTHERN ALASKA

THE RT. REV. PETER TRIMBLE ROWE, D.D., Bishop of the missionary district of Alaska, told a remarkable story of religious work among the Eskimos. Bishop Rowe returned to the United States from one of the extreme northern latitudes of his district, a country where darkness reigns the greater part of the year, where the wind sweeps across the ice fields and the thermometer oftentimes registers 50 degrees below zero.

There, among a people who burrow like animals under the surface of the ice fields, the Bishop and his assistants have erected a church and parish building upon a solid foundation of cement, with building materials conveyed from Seattle, and are preaching the Gospel to large audiences who travel miles across the ice fields in their dog teams to hear the message. In connection with his visit to Philadelphia, Bishop Rowe has an ambitious project to build a windmill, which will furnish the power for electric light in that little church and parish building.

Far up on the Behring Sea coast line, where the midnight sun illumines the sky as late into the season as August, lies the village and the church buildings which Bishop Rowe hopes to equip with electric lights. Four hundred and fifty Eskimos, with their wives and children, live in ice-walled igloos, the tops of which project only a few feet above the ground.

Bishop Rowe told how the whalers committed atrocious depredations upon these simple people, robbing them and carrying off their young women. These depredations continued until a recent date, when the United States Government, acting upon complaints received from Bishop Rowe and his missionaries, sent a revenue cutter after the whalers.

The Bishop told how the women of his church kept the building in order, and organized a vested choir, making the vestments themselves. He told how nearly every person in that village can sing the Morning Prayer, Evening Prayer, Litany, and the Communion service. In that land of almost perpetual darkness men and women enjoy going to church, and only severe illness keeps them away from the services.—*Philadelphia Ledger.*

PUTTING YOURSELF IN YOUR HOUSE

A FLAT-DWELLING friend of the writer's felt a special aversion to the reading-table in her sitting-room. It was too small, and it was too "fancy." She could not afford a new one of better design. Finally, in des-

peration, she bought an ordinary straight-leg pine table, like the one in her kitchen, and stained it a soft brown with a reliable wood stain (which did all it was advertised to do) and a waxed furniture polish did the rest. The "fancy" table was put in the attic. Next she made for her new piece of furniture a long table-runner of coarse brown linen, stenciled in orange and browns at either end. Several much dilapidated plush chairs were given loose slip covers of pretty cretonne, at fifteen cents per yard, and a green and pink vase with gilt handles that stood on her writing desk was replaced by a common earthen mince-meat jar in which she put a bunch of "bitter-sweet," with its orange berries. The effect was charming. The petty ornaments that had made the top of her piano look like a bric-a-brac counter were given, or hidden, away, and only a pair of candlesticks and a few good books left there. Little by little, piece by piece, this woman "made over" and refurbished at amazingly little cost, until what had been a room of nondescript character became a restful, beautiful living-room, and—what was more—an index to her real self.—*The Christian Herald.*

THE ICE-CREAM PARLOR

WE HAVE had in the past the saloon and the wine room to contend with in protecting the young, but I beg to assure parents who are inclined to be lax in the care of their young, that the pool room for boys and the ice-cream parlor for girls are to-day working a havoc in the ranks of the young that puts the saloon in the background, says Martha Ditmeyer in *The Mother's Magazine.*

Two state legislatures are now preparing drastic laws to attempt to reach the evil. I doubt if the laws will do one-half as much good as for father and mother to ask themselves (and know):

"Where is my Wandering Girl To-night?"

CONGENIAL WORK And Strength to Perform It

A person in good health is likely to have a genial disposition, ambition, and enjoy work.

On the other hand, if the digestive organs have been upset by wrong food, work becomes drudgery.

"Until recently," writes a Washington girl, "I was a railroad stenographer, which means full work every day.

"Like many other girls alone in a large city, I lived at a boarding house. For breakfast it was mush, greasy meat, soggy cakes, black coffee, etc.

"After a few months of this diet I used to feel sleepy and heavy in the mornings. My work seemed a terrible effort, and I thought the work was to blame—too arduous.

"At home I heard my father speak of a young fellow who went long distances in the cold on Grape-Nuts and cream and nothing more for breakfast.

"I concluded if it would tide him over a morning's heavy work, it might help me, so on my way home one night I bought a package and next morning I had Grape-Nuts and milk for breakfast.

"I stuck to Grape-Nuts, and in less than two weeks I noticed improvement. I remember I used to walk the 12 blocks to business and knew how good it was simply to live.

"As to my work—well, did you ever feel the delight of having congenial work and the strength to perform it? That's how I felt. I truly believe there's life and vigor in every grain of Grape-Nuts."

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