



# The Living Church

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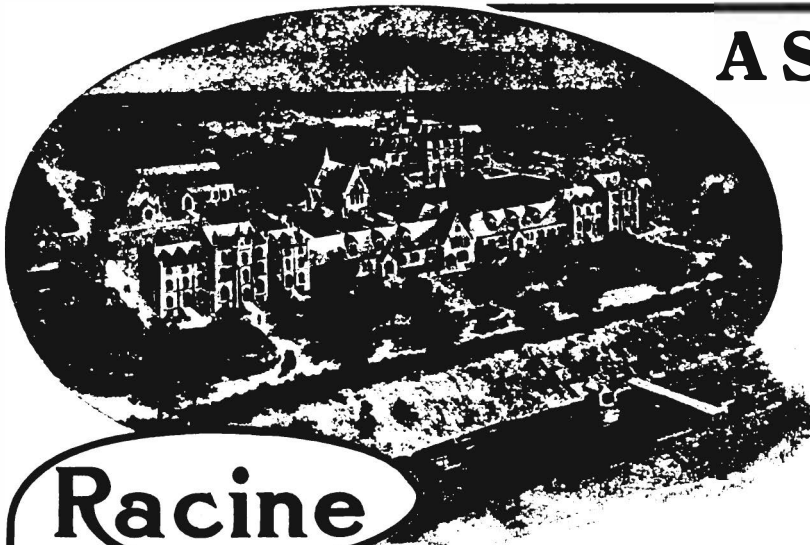
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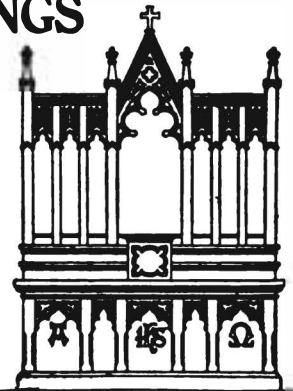
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### PRINCIPAL CONTENTS

WAR. H. W. Y. (Poetry.)	5 95
EDITORIALS AND COMMENTS:	5 60
And Afterward?—Japan and America	
BY THE GRACE OF GOD. R. de O.	5 61
ENGLISH LETTERS ON THE EVE OF WAR. London Letter. J. G. Hall.	5 62
CHURCH PEACE CONFERENCE HELD IN SWITZERLAND.	5 63
REQUESTS FOR NEW YORK INSTITUTIONS. New York Letter.	5 63
IN PREPARATION FOR GENERAL MISSION IN CHICAGO. Chicago Letter. Tertius.	5 63
ADDITIONAL WAR PRAYERS. By American Bishops.	5 64
OUR MISSION IN HAITI. Rt. Rev. Charles B. Colmore.	5 65
WORK IN THE CITY OF MEXICO.	5 66
A PLACE IN THE SUN. Rev. Robert Bakewell-Green.	5 67
"ALL GLORIOUS WITHIN." Benjamin Francis Musser. (Poetry.)	5 67
THE PSYCHOLOGY IN THE BOOK OF COMMON PRAYER. Theodore Diller, M.D.	5 68
BISHOP VAN BUREN ON THE WAR.	5 70
LOST MAY BE VISION GAINED. Alice N. Spicer. (Poetry.)	5 70
GENEVA MISSIONARY CONFERENCE.	5 71
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	5 72
CORRESPONDENCE:	5 37
The War (Edw. S. Doan)—Rural Sanitation (Rev. Geo. Philip Young)—Christian Science and the Church (John H. de Vries, D.D.)—Revision of the Prayer Book (Louis A. Arthur)—Women as Vestrymen (H. A. Pershing)—A Correction (Rev. D. E. Johnstone, L.D.C.L.).	
"THE MASTER'S EYE KNEW BEAUTY WELL." James C. McNally. (Poetry.)	5 74
LITERARY.	5 75
SUNDAY SCHOOL WORK IN THE CHURCH. Rev. Charles Smith Lewis, Editor.	5 76
HEART'S DEAREST. Mrs. B. N. Weston. (Poetry.)	5 77
THE FORERUNNER. Laura Simmons. (Poetry.)	5 77
A GREAT MAN AND A HALF. Roland Ringwalt.	5 77
WOULD THAT I HAD WINGS. Harriet Appleton Sprague. (Poetry.)	5 78
PERSONAL MENTION, ETC.	5 79
THE CHURCH AT WORK. [Illustrated.]	5 81

If HE calls you to a kind of service which is according to His will but not according to your taste, you must not go to it with less, rather with more courage and energy than if your taste coincided with His will. The less of self and self-will there is in anything we do, the better. You must not amuse yourself with going from side to side, when duty calls you straight on; nor make difficulties, when the real thing is to get over them. Let your heart be full of courage, and then say, "I shall succeed. Not I, but the grace of God which is with me."—*St. Francis de Sales.*



# The Living Church

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VOL. LI

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 22, 1914

NO. 17

## War

**The moan of a woman's anguish,  
Sad eyes too tired to weep,  
A babe left without its father,  
Now one of a shattered heap  
On the field where thousands are lying,  
Each one dearly loved of his own,  
Where beneath the dead and the dying  
You can hear the wounded groan.**

**In this world which Christ died to ransom  
Two thousand long years ago,  
The fruit of our peaceful progress  
Shall war's bloody sickle mow?  
Oh ye, who trust still in His promise  
And long for His peace in our day,  
By the Christ who died in torment  
Let us down on our knees and **PRAY!****

H. W. Y.

# EDITORIALS AND COMMENTS

## And Afterward?

THE large store of good sense latent in the United States is shown in the very general withholding of positive prophecies as to how the war will turn out. Stress has rightly been laid, by the newspapers themselves, upon the one-sided nature of the news that we receive. What we receive is what English and French war censors wish us to receive as news. Happily the press has very generally pointed this out, and the mails from Europe—if they come—are likely to contain some remarkable information that the cables have withheld.

But of one thing we may be sure: somehow and some time, the war will end. Lord Kitchener gives it a year and a half. That probably is sufficient time in which to kill every killable man and to spend every spendable shilling, every franc, every mark, every kopek, that governments can gather together, and to pile up the bond issues of many nations as high as they will go. When the killing and the spending are completed, the war will end. So far we may easily prophesy. And afterward?

The late respected archduke and his estimable wife will continue to be dead. The chances that by means of war those responsible for their death will have been punished—except to the extent that the whole world will have been punished alike—are about one to a thousand.

The Pan-Slavic desire for unity will certainly not be lessened. The object lesson of how empires and emperors are no guarantee of peace and stability will not be lost upon the Slav. The desire to escape from bondage to governments—if they have survived—in which taxation will have reached the worst heights known to history will certainly be greater, rather than less, than it is now. The Slavic problem will have swelled.

The German Emperor says the present conflict has been brought about by the unfriendliness of the nations to the east and the west of him "and beyond the seas." Is he taking the best course to add to his list of friends among these nations? Certainly the American people have borne no enmity toward Germany. His imperial majesty has dreamed bad dreams. We considered ourselves among the most friendly nations to his.

The fact is, everything will have changed for the worse, from the standpoint of those who have rushed headlong into this war and have given their reasons for doing it. According due weight to their reasons, the difficulties will still remain when the war ends. Europe has taken arms against a sea of troubles, but by opposing it has not ended them.

For the war can settle absolutely none of the kind of things that purport to be at issue. Each of those issues could have been faced calmly two months ago. Each of them will glare hatefully before conqueror and conquered both alike when the war is over. Much killing will have been done, but the issues themselves will be the most alive of all the survivors.

But if the war survives through the year and a half of Lord Kitchener's prediction, or anything like that, it must mean the downfall of practically everything that we now know as Europe. Only one factor that now makes up the nations will be left—PEOPLE. They will be much fewer than now. The number of women and children will be absurdly out of proportion to the number of men, unless starvation does its beneficent work in the meantime. The crops will be few and poor. Living will be very high. Taxes will be still higher. And almost none of the people will have the means of livelihood. Still, that one factor will remain. There will be PEOPLE. Gaunt, emaciated, starving; enfeebled by disease and starvation, the men also by wounds; destitute, idle, despairing—there they will be. Nothing left but—PEOPLE.

What difference does it make which emperors will have won? The one thing that is certain is that the people will have lost.

And what will those people do?

Less and less is history concerned merely with the rise and fall of successive monarchs.

WE ARE IN the last chapter of the history of one epoch of civilization. We can look backward. We can see how the

feudal system died out, and how something else took its place. We are familiar with the birth of the ideal of democracy in a new world, though the ideal is still far from being realized in real life. We can trace the rise of modern social conditions with the advent of machinery.

But the next chapter in world history begins in blankness and in darkness. To-day no one in his senses would dream of forecasting it. Is it democracy? Is it socialism? Is it anarchy? Is it a Reign of Terror, with the guillotine for those who have drawn THE PEOPLE into these depths of woe? No one can answer to-day.

The one conservative force that will remain is the Christian religion. And let us not deceive ourselves. The Christian religion is powerless except to the extent that men will use it. Emperors are not practising the Christian religion when they ask God to bless their wars, and when they require their people to fight. To call upon the God of Russia to bless and prosper Russian armies, and upon the God of Austria to bless and prosper Austrian armies, if there be nothing beyond that, is but to practise the Semitic tribal religions of pre-Christian ages. It is not real Christianity. It is not the best preparation for the use of the Christian religion as a restraining force at the opening of the next chapter. Men in misery, men in starvation, men in despair, through causes brought about by war, may forget their religion. Only to the extent that the people of these lands have grown to be real Christians will Christianity be an active force in what comes next. Christians are fighting with Christians; Christian nations with Christian nations. Yet all of them know that war is not the Christian way by which disputes may be settled. The Christianity among these warring nations must be so seriously weakened that it cannot be a strong force when the war is over. And the pity of it, that Christians have led non-Christian Japan into an unchristian war, when we have been trying to make of her a Christian nation!

A TREMENDOUS RESPONSIBILITY rests upon the American people. On the one hand it will not be easy to preserve our neutrality and peace. The common idea that we cannot be dragged into this quarrel of Europe is only the unreasoning optimism of the American people. When all Europe was at war a century ago, America was much more remote than she is now, but she was drawn into it and her capital was invaded and burned by an enemy. The British position at that time, to which our school-book histories hardly allude, was that in a world-war there was no place for a neutral nation; that Napoleon was a world-menace and that no nation could hold aloof from the duty of restraining him.

It is by no means impossible that some one of the warring nations should take the same position to-day, and it would be criminal folly for our nation not to have the eventuality in mind. It is said that it takes two to make a quarrel; but certainly it only takes one to make a declaration of war. A policy of easy-going drift by our government will be much more likely to land us in war than to preserve our peace. The American people must realize that they are in grave danger. Our peace policy must be a positive and not a negative one.

But if, as we shall all earnestly hope and pray, we are able to escape the dangers of war, we shall have new problems when the war is over. Indeed we have them now. Business is paralyzed. The cost of living has advanced. Anxiety and uncertainty have settled down upon us. In a lesser degree we must suffer with those who suffer. And we ought to. Only so will we realize how truly we are all, throughout the world, knit together into one body so that if one member suffer, all the members suffer with it. Three-fourths of the civilized world cannot be engaged in the task of destroying the world's capital, killing off its population, and undermining its civilization, and yet the remaining one-fourth prosper through it.

After the war is over our problems will be multiplied. It

will be a new world; a world conceived in despair and born in sin and misery. Balances of power will have been shifted. Nations may have died and other nations been born. The tax-ridden peoples of Europe will flock to our shores far beyond any previous immigration that we have had. A thoughtful writer in this issue points out that Germany and Austria were bound, sooner or later, to make war, simply because of the pressure of their expanding populations, with no colonies to relieve them. Yes; but though there is no scope for the expansion of German and Austrian imperialism beyond the seas, there is plenty of room for emigrating Germans and Austrians—the people. These are among the best of the constituent parts that make up the American people. America invites them; and they quickly become a part of ourselves. It is not the *people* of these lands that can find no room; it is the imperial governments. And, probably, the imperial governments must be overthrown as a result of the war. The PEOPLE must probably be coming into their own. Earnestly do we hope so. It will rest with the American people to give them moral guidance when the time comes.

The war is upon us now.

And afterward?

The interrogation point is as far as we can go.

No, not quite. God still lives. He reigns supreme. The destinies of the nations are in His hands. He slumbers not nor sleeps.

He will be reckoned with at the last.

**W**ITH the Japanese incursion into the European war, there is, even more than before, the gravest necessity for sane, right thinking on the part of the American people.

The daily papers and the war correspondents (from comfortable offices in American cities) are saying at least that it would be unpleasant to the United States to have Japan take possession of the various German islands in the Pacific. Some say that it would be a menace to us. Most of them hint that it might be necessary for the United States to protest. Many of them hint at war.

Now let us be sensible. No doubt it is true that it would vastly strengthen Japan as against the United States for the former to have a chain of naval bases across the Pacific, similar to our own. For that reason it is true that it would be peculiarly unpleasant for us to have Japan seize those islands that are now under the German flag.

But the Pacific ocean is not an American gulf. We do not own it. We cannot hope to exercise supreme control over it. We cannot dictate to the nations that already own footholds within it. Unless the United States is to duplicate all that wretched system of balances of power, maintained by intrigue and ultimately by war, that has made Europe an armed camp for a generation and a battlefield to-day, we cannot limit the rights of other nations to occupy islands of the Pacific. Our own series of Pacific island bases goes back less than twenty years, and Japan made no protest when we established them. If the net result of the present war, so far as the East is concerned, is to strengthen Japan in the Pacific—and we strongly suspect that it will be—there is nothing for us to do about it. It is not a *casus belli*. It is not even a ground for protest.

So also as to the neutrality of China. It must not be assumed to be a part of American policy to guarantee that neutrality by force of arms.

A state of almost universal war exists. Balances of power are bound to be shifted very greatly as its result. In that shifting, whatever it may be, we are bound to acquiesce. Our neutrality and our careful aloofness from this war must be maintained in spite of possibilities as to changes in ownership of Pacific islands, or even of portions of Asiatic territory. It is very desirable that we should not place ourselves in a position that we could not maintain by seeming to insist upon a maintenance of a *status quo* in the Pacific that will almost certainly not be maintained. This is not weakness; it is statesmanship.

There will be plenty of intrigue to commit this country to an anti-Japanese policy for the sake of forcing us into war as an ally of Germany, who, undoubtedly, would leave no stone unturned to secure that result. But Americans have no desire to pull German chestnuts out of the fire, themselves falling into the flames.

Let us be sane. If Japan forces Germany out of her Pacific island possessions it is—none of our business.

## BY THE GRACE OF GOD

FOR THE ELEVENTH SUNDAY AFTER TRINITY

**E**DWARDUS VII., D.G., Rex Imperator," King and Emperor by the grace of God; so we read on the coins of England and the colonies. Not by wisdom and work; but by grace of birth alone may one reign over Great Britain. One's looks or ability, wish or effort, these have nothing to do with the honor of kingship. A king, or a queen, is so by "accident of birth"—by God's direction. To such a degree at least is the "divine right of kings" true; for the right is not won, it is given. Realizing this, perhaps, was why the late King Edward earned the title of "the most democratic man in Europe"; and one who has nothing to do with his high station should, of all people, know humility.

St. Paul recognized the fact of his calling to his great position. "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But—by the grace of God I am what I am." His apostleship was something altogether beyond any man's power to earn. He was not that great apostle because of any worthiness of Saul, he was Paul because God had called him to be an apostle; a very different thing.

The Pharisee could give no credit for his law-abiding life to his environment as a Pharisee. He was safeguarded by the knowledge of the watchful eyes of his neighbors; by the definite code of the rules of his Church and sect; by the pride of position and jealousy of honor that are often more efficient to deter us from evil than any fear of future punishment. It is scarcely conceivable that he could be other than he was, so much were the Pharisees a product of outer forces. Yet he took pride in his guiltlessness of sins of which it was well nigh impossible for him to be guilty, and thanked God that he was not like the publican who was exposed to all the temptations from which he himself was exempt.

A respectable, discreet, reputable person of wealth, culture, and ease may be no better than some criminal of the slums if the atmosphere in which they develop is considered. The mantle of mercy is more justly the due of the slum-dweller, surely; and we may not plume ourselves over not committing sins that have never appeared attractive to us. Our secure footing was obtained by the grace of God; there are certain social positions that cannot be gained except we be born to them.

There are positions in the kingdom of righteousness that are gained only by grace, also. However we try, we cannot free ourselves from sin. When a young man told his Bishop (with obvious pride), that he did not drink, smoke, swear, chew, dance, or attend the theatre, the Bishop answered: "Young man, what do you do in secret?" We may be guiltless of many sins; but none of us is guiltless of sin.

And our comparative sinlessness: how shall we explain it? Is not most of it due to the pressure of outward circumstances—honor, our place in the world of men, a love that restrains, fear of consequences, regard for the opinion of others? How little of it abides in strength of character alone! God shields us all, particularly the "best" of us, and safeguards us with the restrictions of place. And even when some sort of fear is not responsible for our victory over certain forms of sin, even so our righteousness is from without us, and never self-proceeding. "By the grace of God I am what I am."

"Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" said Moses; and we have been taught to call him "the meekest man," not because he was weak, but because he was humble and knew the source of his strength. "Am not I a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin? Wherefore then speakest thou so to me?" answered Saul when the prophet apprised him of God's will; and Saul fell only when he forgot who had made him king.

By the grace of God we are what we are. Lord help us, that we receive not the grace of God in vain! R. DE O.

LET US SEEK the grace of a cheerful heart, an even temper, sweetness, gentleness, and brightness of mind, as walking in His light, and by His grace. Let us pray to Him to give us the spirit of ever-abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which, above all things, unites us to Him who is the fountain and the centre of all mercy, loving-kindness, and joy.—*Selected.*

## ENGLISH LETTER ON THE EVE OF WAR

### Two Archbishops Join in Bidding the Church to Prayer

#### SERMON OF THE ARCHBISHOP OF CANTERBURY AT WESTMINSTER ABBEY

Welsh Bishops Testify Before Parliamentary Committee

LAMBETH CONSULTATIVE COMMITTEE BEGINS SESSIONS

The Living Church News Bureau )  
London, August 4, 1914 )

SOME guidance as to the Church's duty during the present European crisis has been set forth in an appeal issued by the two Archbishops. At a time of such acute anxiety, perplexity, and strain, when "wars and rumors of wars" are hourly in the thoughts and on the lips of our people, it is necessary above all things, the Archbishops point out, that we should remind ourselves of Him who is not only "the King of all the earth," but is also "a very present help in trouble." For such prayers special opportunity, suggestion, and leadership ought everywhere to be given to those who meet in the Divine worship of the Church, as well as in other gatherings for devotion. Rather than issuing special and distinctive collects appropriate to the need, the Archbishops would urge upon the clergy the duty and privilege of "bidding" the people to prayer, by the use of a few words of invitation and suggestion at particular points in the services, and by making a pause after or before petitions which bear upon the desire of our hearts for "unity, peace, and concord," both in Europe at large and in our own country. Such "bidding" would be specially appropriate before the Litany, before the prayer for all conditions of men, and before the prayer for the whole Church. The Prayer Book is rich in prayers for peace, it is added, and, with a little care, "people can at such a time be made to feel afresh the living significance and point of familiar words."

Throughout the length and breadth of the land on Sunday, as was stated in the *Times* newspaper yesterday, prayers were offered for the nations of Europe in the crisis through which they are passing. "The people, from the Monarch downwards, attended Divine Services, and deeply impressive scenes were witnessed in Abbey, in Cathedral, in church and chapel." The King and Queen, Queen Alexandra, the Prince of Wales, and other members of the Royal Family, attended Divine worship in the chapel of Buckingham Palace, where a sermon was preached by the Archbishop of Canterbury.

The Primate also preached at Westminster Abbey Sunday afternoon, taking as his text St. Matthew 6:9, "After this manner therefore pray ye: Our Father, which art in Heaven." He is reported in the *Times* to have said: "What is happening is fearful beyond all words, both in actual fact and in the thought of what it may come to be. It is impossible, surely, for a sane and reverent man or woman, however thoughtless ordinarily, who looks out with reasonable intelligence upon the human incidents of the last three days in Europe, not to feel a sobering influence and a force which in very protest against the horror of the sight, uplifts us independently of ourselves to a worthier human level and makes us feel how greatly it matters of what sort we are." Further on in his sermon the Primate said:

"This thing which is now astir in Europe is not the work of God but of the devil. What is happening must be due somewhere, somehow, to the pride, the high-handedness, the stubbornness of man's temper undoing and thwarting the handiwork and will of God. We have got to set ourselves, slowly it may be, but determinedly, as the generations pass, to eradicate and make unendurable the temper among men from which such things spring, to 'shrivel the falsehood from the souls of men' in the name of the Prince of Peace, who still goes forth conquering and to conquer." The melancholy, the bewildering fact, the disastrous "pity" of it, was, the Primate continued, that the government of no one nation, acting as trustee for its people's safety and happiness, can disregard, as things now stand, what is said and planned and done elsewhere. He was treading, however, on the borderland of matters, technical or even political, which lay beyond his competence or range, and which he desired absolutely to avoid there and then. The Primate preferred to turn to what was perhaps a more useful thought for them who met in the old Abbey that day—the thought of what the ordinary non-military men and women ought themselves to be doing and thinking at such an hour. If they could not overrate the gravity, the ungodliness, the horribleness of the possible effects of contemporary facts, they could first, in quiet simplicity and truthfulness, "say our prayers with every ounce of earnestness we possess." But there were other deliberate efforts that they must, with their whole

strength, evolve and multiply at an hour of tension such as this: "Steadiness and self-control are not desirable only, but sacredly imperative; the sternest individual self-discipline and self-surrender: that is what we can each contribute to the common good. There absolutely must be no selfish rivalries in great or little things—no taking advantage of one another in the affairs of common life at a time when ordinary rules are out of gear. 'Bear ye one another's burdens'—it applies very palpably to our business and financial matters." The Primate offered one more suggestion: "Whatever we may be called upon to do or bear, do let the sobering, steadying influence of times like this bear fruit all our life through. They bring to us a genuine opportunity. Use it." Whether for them in England the "storm cloud" would roll by unbroken or not, "the searching discipline has, in any case, come to us for our abiding good."

The Bishop of St. Asaph and the Bishop of St. Davids were the principal witnesses examined at a further sitting of the Select Committee appointed by the House of Lords to inquire whether the constitution of the Convocations of the Church has ever been altered by Act of Parliament without the assent of Convocation, and whether there is a real and increasing objection on the part of Welsh Dissenters to the spoliation of the Church.

The Bishop of St. Asaph controverted the Home Secretary's public statements that "the Church in Wales has probably had as long an existence as an independent Church as it has had as an established Church in partnership with the Church of England," and that "it was by a political act and by political authority that it became part of the Church of England." This view, the Bishop said, was not confirmed by Stubbs or by Jones or by Freeman, who, in common with all the other historians, regarded the early complete independence of the four Welsh dioceses as without historical foundation. It would be an incalculable loss to those dioceses to be cut off from organic membership in the Convocation of the Province of Canterbury, and so to be deprived of full fellowship in the thought and activities of the Church in England. As regards the other point of reference, the Bishop had observed an unmistakable weakening of the clamor for disendowment. When he became Bishop of St. Asaph in 1889, the "tithe war" was at its height. At that time tithe was not being paid in 113 out of 209 parishes in the diocese, and the arrears in those parishes amounted to nearly £10,000, while in 28 parishes distraints had been levied in respect of tithe, and in 19 parishes there had been riots which in some instances were so serious that military aid had to be called in. Several of the parishes in which disorder was then most widely prevalent had recently given proof of a complete change of feeling, and in some of those districts nearly one-half of the adult Protestant population had signed the protest against spoliation. This marked change of feeling the Bishop attributed to a growing dislike of the secularization of religious endowments and to a fuller realization by Dissenters of what "Disendowment" really meant.

The Bishop of St. Davids said that the proposed dismemberment of the Church was unconstitutional, and that the principle underlying it was the assumed "omnipotence of the State," which meant (in the present revolutionary situation) that "the House of Commons can do no wrong."

One good result for Churchmen of the European crisis is already apparent, in that, by the speedy adjournment of Parliament, the Welsh Bill will be "hung up" practically *sine die*.

The Bill introduced in the House of Lords by Lord Gorell, secretary of the late Royal Commission on Divorces, and which

was based on the recommendations common to the majority and minority reports of the commission, came on last week for the second reading, and after some discussion was withdrawn. It must be a matter of deep regret to most Church people that the Archbishop of York, who was a member of the commission and one of the three who signed the minority report, should have supported the second reading of this bill. Viscount Halifax was present, however, to uphold the right view and the general view of Churchmen on the subject. He thought it was not too much to say that the bill might affect every man, woman, and child in the country. He was opposed to any extension of facilities for divorce. In proportion as those facilities were increased were the sanctity and obligation of Christian marriage degraded in public estimation. Lord Halifax's speech was especially notable for the very just reflection it contained on the conduct of the Northern Primate in lending any countenance to the bill. The most reverend prelate had told him, said his lordship, that he considered Christian marriage indissoluble and would have nothing to do with divorce. It seemed to Lord Halifax that if anyone objected to divorce *in toto* for Christians, he should not give a second reading to a bill which increased divorce. The Archbishop had argued there was an

analogy between this bill and the amending bill to the Irish Home Rule Bill. But Lord Halifax could see no similarity between the two bills. This bill "increased facilities for divorce," but the amending bill "was not a bill to increase the provisions for home rule." It was a matter of deep regret to the noble peer that those who, he knew, desired to maintain the law of the state in this matter should, because there was a divorce court, consent to anything which was an extension of that law—a law which he believed would be the ruin of this country. Any efforts he could make would be directed to at least preventing that law being extended.

The Bishops of Mombasa and Uganda have published the statements they have submitted to the Archbishop of Canterbury and the Central Consultative Body

#### The Kikuyu Case

in their deliberations on the crucial questions arising out of the Kikuyu Conference.

The Bishop of Zanzibar has also published his statement, under the title of *The Case Against Kikuyu: A Study in Vital Principles*. In a prefatory letter to the Archbishop, the Bishop explains that it is in accordance with the Archbishop's request that he submits, unofficially, what may be called his case against the Kikuyu Conference. The Bishop adds:

"It will always be to me a matter of deep regret that I cannot see my way to accept your Grace's opinion as authoritative. And it is my hope that I am proving the reality of my regret in drawing up for your Grace, in deference to your expressed wish, a document that otherwise I should have declined both to frame and to make public."

The *Times* of to-day publishes the following communication received from the Archbishop of Canterbury with reference to the meeting of the Central Consultative Body at Lambeth on the issues raised in the Kikuyu controversy:

"The Central Consultative Body of the Lambeth Conference has been in session at Lambeth throughout last week. Those present were: The Archbishops of Canterbury, York, Armagh, West Indies, and Rupertsland, the Primus of the Scottish Episcopal Church, the Bishops of Winchester, Exeter, and Gibraltar, Bishop Copleston (late Metropolitan of India), Bishop Wallis (late Bishop of Wellington), New Zealand, and Bishop Ryle (Dean of Westminster).

"Among the matters discussed were the questions arising out of the conference which took place last year at Kikuyu in British East Africa. The Archbishop of Canterbury received from the Bishops present a carefully drawn reply to his request for advice, and he proposes at as early a date as possible to write fully to the Bishops concerned and to make his letter or letters public."

J. G. HALL.

### CHURCH PEACE CONFERENCE HELD IN SWITZERLAND

**B**y a curious anomaly the Church Peace Conference, which met according to appointment at Constance on the border between Germany and Switzerland on August 2nd, gathered in the midst of what bids fair to be the worst war in history, and pursued its deliberations with many of its members unable to reach the place of meeting by reason of preparations for war in every nation of Europe. Thirteen nations and thirty-five religious bodies were, however, represented, about fifty Americans being among those present. Among these were the Rev. Canon Douglas of the New York Cathedral and Mr. Robert H. Gardiner of Boston. Resolutions were adopted and sent to the European rulers and to President Wilson.

The American delegates left Constance on Monday, August 3rd, by the last train to Holland, under the special protection of the Emperor of Germany and of the Grand Duchess of Baden. They arrived in London on Tuesday night and re-assembled there in conference. Two of the delegates were arrested on the way from Constance to Holland by mistake (Drs. Laidlow and Lord), but their release was secured the next day.

The American delegates are sending strong resolutions to President Wilson. The Conference believes that the present situation indicates that the old political order is breaking down, and that, as the outcome of the present war, it will crumble to pieces. The Churches have the prophecy of a new order that will save the nations.

On Saturday, August 8th, an additional cablegram stated that the Conference was continued in London. The American delegates have issued a strong report to the Federal Council of the Churches of Christ in America.

### BEQUESTS FOR NEW YORK INSTITUTIONS

#### Benefactions of Miss Cora Catlin

#### OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church }  
37 East 28th St. }  
New York, August 17, 1914 }

**M**ANY public institutions and charities are mentioned in the will of Miss Cora V. C. Catlin, daughter of John M. Catlin, who died at her home, 6 Livingston Place, New York City, on July 23rd. To the Cathedral of St. John the Divine is given \$30,000 as a memorial to the brother of the decedent, N. W. Stuyvesant Catlin; and \$10,000 is given to St. Mark's Church, to be added to the rector's fund. Other bequests include \$5,000 to the Post-Graduate Hospital for the endowment of a bed in the children's ward to be known as the N. W. S. C. Bed; \$5,000 to St. Luke's Home for Aged Gentlemen, at Broadway and 114th street, for the endowment of a room to be known as the Catherine A. Catlin Room; \$10,000 to the Christian Helpers' Home in Brooklyn, in memory of Catherine L. R. Catlin, a sister; \$300 to the S. P. C. A.; \$10,000 to the New York University for the endowment of a scholarship, to be known as the N. W. Stuyvesant Catlin Scholarship; a mosaic table and hand painted vases, to be known as the N. W. Stuyvesant Catlin Collection, to the New York Historical Society; three Bayard portraits, in the name of N. W. Stuyvesant Catlin, and the latter's books and photographs to the Lenox Library.

Before the reopening of Trinity Church, a stone about six inches square from the Church of St. Mary le Bow, London, will be placed in its walls. Trinity parish and the old Bow church received their grant from the throne in the same year.

#### A Stone From London

When the rector, the Rev. Dr. William T. Manning, was in England a year ago he asked the vestry for a relic of the Bow church for Trinity; hence the gift symbolizing the unity of the two churches.

The Brotherhood of St. Andrew will utilize the roof garden of St. Bartholomew's parish house during the remainder of the summer. A meeting in the interests of the society will be held on Tuesday evening of next week.

#### B. S. A. Uses Roof Garden

The grounds of the old chapel of the Intercession, Amsterdam avenue and 158th street, have been thrown open for the use of the public. All day and in the early evening they are enjoyed by mothers with their babies, and boys and girls use them for a playground.

#### A New Playground

### IN PREPARATION FOR GENERAL MISSION IN CHICAGO

#### Names of Many of the Missioners are Announced

#### SUMMER SERVICES AND VACATION ITEMS

The Living Church News Bureau }  
Chicago, August 17, 1914 }

**A**S we have stated in previous letters, for several weeks a great many Chicago Church people, clerical and lay, have been offering daily intercessions for the parochial missions which are being planned in about twenty parishes and missions of the diocese for eight or ten days, commencing All Saints' Day. Bishop Toll and the Rev. G. W. Laidlow, who are the chairman and secretary of the committee on missioners, have been able by this time to compile a long list of assignments, though at this writing the list is not quite complete. The acceptances and assignments which are by this early date agreed upon, are as follows:

The Cathedral, the Rev. Henry Power Bull, S.S.J.E.  
Trinity, Aurora, the Rev. Professor Irving P. Johnson, D.D.  
The Church of the Epiphany, Chicago, the Rt. Rev. Theodore N. Morrison, D.D., and the Rt. Rev. Harry Sherman Longley, D.D.  
The Church of the Redeemer, the Rt. Rev. William Walter Webb, D.D.  
All Saints' (Ravenswood), the Rev. Charles Mercer Hall.  
St. Bartholomew's, the Rt. Rev. Reginald H. Weller, D.D.  
St. Mark's, the Rt. Rev. Frank Arthur McElwain, D.D.  
St. Michael and All Angels', Berwyn, the Rev. Charles H. Young.  
St. Paul's, the Very Rev. Edmund S. Rousmaniere, D.D.  
St. Peter's, the Rev. Robert Johnston of Bethlehem, Pa.  
The Church of the Ascension, the Rev. C. N. Field, S.S.J.E.

Christ Church, Joliet, the Rev. D. L. Ferris, of Christ Church, Rochester, N. Y.

Trinity, Highland Park, the Rev. Herman Page, D.D.

St. Paul's, Kankakee, the Rev. Percy C. Webber.

Grace Church, Oak Park, the Rev. Harvey Officer, O.H.C.

Grace Church, Pontiac, the Rev. J. D. McLaughlan, Ph.D.

Holy Communion, Maywood, the Rev. George Craig Stewart.

Trinity, Belvidere, the Ven. J. H. Dodshon.

Besides these nineteen parishes and missions, whose arrangements have been completed, there are several others concerning which the committee on missionaries is still in correspondence at this writing. We will be able to give the completed and corrected list at a later date. Such an effort as this, centering at so many important and strategic points not only in the city and suburbs but in other parts of the diocese as well, reinforced by so many visiting Bishops and other clergy, has never been planned before in the entire history of the Church in Chicago. Many earnest spirits in Chicago have been hoping and praying for such a united mission for years past, and in this solemn year, which the terrible warfare that has so unexpectedly burst upon the world since these plans were first definitely laid has made a thousand times more solemn, there are hundreds of our most devout communicants who are laying great hopes for a mighty spiritual awakening all through the diocese, as a result of these missions and of their weeks of preparation. We have already called attention to the announcement that Father Bull will conduct a Retreat for the clergy of the diocese, at the Cathedral, during the September Ember season, in partial preparation for these Parochial Missions of November.

That people will attend Sunday evening services during the summer if they want to do so, was illustrated at the Church of the Redeemer on a recent Sunday when the church was well filled at the 7:30 o'clock Evensong. The summer choir (a double mixed quartette), sang a good deal of Russian music during the service, under the direction of Mr. Francis A. Mackay, organist and choirmaster. The Rev. Stephen Gardner of Monmouth, Illinois, in the diocese of Quincy, who supplied the parish during July and early August, was one of the tenors of this double quartette. The Rev. James H. Dew-Brittain, of Griggsville, Ill., also in the diocese of Quincy, is supplying the parish for the remainder of the summer. The organ in the Church of the Redeemer is undergoing considerable repairs and improvements during August.

The Sunday evening services at Christ Church, Woodlawn (Rev. Charles H. Young, rector), have been held on the lawn in the churchyard, by the aid of a stereopticon, during the summer, and have been largely attended. The Rev. T. N. Harrowell of Longwood, Chicago, has been supplying at Christ Church during the rector's vacation at Portage Lake, Michigan. The parish choir camped at Portage Lake early in the summer. The Sunday school has been kept open at Christ Church all summer, the instructions given by the priest during the children's service taking the place of the regular sessions of classes.

The Rev. Dr. Herman Page, rector of St. Paul's, is spending the summer in northern Wisconsin, and will return after Labor Day. St. Paul's choir camped at Little Bear Lake, Michigan, during part of July. The Rev. J. F. Mitchell, assistant, is in charge of St. Paul's during the rector's absence.

The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, remained in his parish until August 1st, at which time he and Mrs. Godolphin had planned to go to England and France for a vacation lasting until October 2nd. The outbreak of war has of course radically changed these plans. The choir of Grace Church camped at Crystal Lake, Illinois, during part of July. TERTIUS.

## ADDITIONAL WAR PRAYERS

BY AMERICAN BISHOPS

BY THE BISHOP OF NEW YORK

O God, who hast made of one blood all nations of men to dwell on all the face of the earth, and who, in Thy Holy Word, hast taught us that One is Our Father, even God, and that all we are brethren;

We pray Thee in this dark hour of international strife that Thou wilt open the eyes of the people, and those who in Thy Name are entrusted with the authority of Governance, to see and understand their right and true relation to Thee, and through Thee to one another.

Teach them by Thy Spirit that hatred and violence are not strength, but weakness; that the true safeguarding of a nation is not to be found in weapons of war, but in those eternal principles which make for righteousness and truth and brotherhood and peace.

Give to those who shall suffer in the war which is raging now the consolations of Thy grace. Heal the sick; comfort the wounded; minister to the dying; and bind up the broken heart.

Bring, we pray Thee, to a speedy end this international strife; and hasten the time when peace shall flourish out of the earth, and

all shall dwell together in unity and love, and war shall be no more. We ask it in the Name of our Saviour Jesus Christ. *Amen.*

BY THE BISHOP OF VERMONT

O God, by whose gracious Providence all things in heaven and earth are ruled; Hear our prayers, we beseech Thee, and restore peace in our time, that we and all Christian people may praise Thy holy Name in godly union and concord; through Jesus Christ our Lord. *Amen.*

BY THE BISHOP OF ALBANY

O God, who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send Thy Blessed Son to preach peace to them that are far off and to them that are nigh; Look down from Heaven, we beseech Thee, and restrain the passions of those who are engaged in war. Take from them all anger, pride, and prejudice, and let Thy Holy Spirit lead them into ways of reason, righteousness, and mercy. Have pity, O Lord, upon all who are suffering from the cruelties of war, and hear the prayers of those who cry to Thee for peace. Have mercy upon our land, and so guide the hearts and minds of Thy servants, our rulers, that they may be enabled to preserve this nation in peace and prosperity, and may also become the agents of Thy will in making wars to cease in all the world.

All which we ask through the merits of our Lord and Saviour, Jesus Christ. *Amen.*

BY THE BISHOP OF SPRINGFIELD

Almighty Father who at the coming of Thy Incarnate Son didst make known Thy Will to be Peace on Earth; Look in mercy upon the nations now engaged in war. Control all evil passions, over-rule by Thy Holy Spirit the counsels of those who govern, and direct them in the way of peace; lead to repentance those through whose sin the heart of the whole world is so greatly troubled, that they may find pardon with Thee.

Look in pity also, we pray Thee on all widows and orphans; comfort all those on whom sorrow and suffering shall fall; heal the wounded; sustain by Thy presence those who must die; and by Thy Divine Wisdom lead all Thy people in the right way, that in the end peace may prevail in all nations upon earth, and Thy glory be manifested among men.

Hear this our prayer for Jesus Christ's sake. *Amen.*

BY THE BISHOP OF LEXINGTON

O God Almighty, that rulest and commandest all things; So intervene between the nations at war, that the progress of thy Kingdom shall not be set back, and that the wrath and greed of man shall be made to praise Thee. Preserve our own land and people inviolate; and may our country do in righteousness the things that make for peace. Minister in Thy infinite pity to those who shall suffer the calamities of war. And finally establish everywhere the reign of the Prince of Peace, in whose Name we shall ever pray for the peace of the world, Thy Son, our Saviour, Jesus Christ. *Amen.*

BY THE BISHOP OF RHODE ISLAND

Lord God of Hosts, who dost restrain the power of princes and art supreme over the kings of the earth, mercifully look upon the nations who, forgetful of Thy Kingdom, are now engaged in mortal strife. Have pity, we beseech Thee, O Lord, and forgive the sins of envy, hatred, and violence. Turn the wrath of men to Thy praise, and decide the issues of war according to righteousness. Take under Thy loving care and protection all soldiers and sailors who serve their country in the hour of need, and all who labor in hospital and camp. Visit and relieve the sufferers; Comfort the afflicted; Bless and receive the dead; Turn the hearts of Thy servants, and hasten the time when war shall be no more, and all people of the earth shall dwell in peace according to Thy will; through Jesus Christ our Saviour. *Amen.*

BY THE BISHOP OF HARRISBURG

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant the nations now in conflict Thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

THERE IS some power we have not yet discovered, some secret as yet unknown—but oh! what a marvellous power! what a blessed secret!—that can make the Christian life a life of love, and trust, and bright serenity; something different from the duty-life, which, though real, does not satisfy; having all the activity and earnestness of the duty-life, but having with it the peace and joy which many and many a soul is craving.—*William R. Huntington.*



## Our Mission in Haiti

By the Rt. Rev. CHARLES B. COLMORE, D.D., Bishop in Charge

**I**N writing of our Mission in the Republic of Haiti, I wish to speak of the conditions as I see them to-day, but it will be necessary to say something of the history of the country as an introduction. It must be borne in mind that Haiti is a black republic, and as such presents peculiar difficulties. Whites there are living in Haiti, but that they are extremely few will be readily understood from the fact that the laws forbid any foreigner to hold property in the land. The foreigners doing business there, mainly French and Germans, buy property in the name of a native and then take a heavy mortgage on it, which insures them the free use of the same during their pleasure.

In the years of 1840 and '61 the immigration of blacks from the United States was encouraged and large numbers took advantage of the opportunity to become citizens of the free republic. With the first immigration went a large number of

I had the pleasure of opening the building for divine services, and on that occasion the remarks of the venerable old priest were very touching. He quoted the words of Simeon, "Lord, now lettest Thou Thy servant depart in peace," so delighted was he to see the completion of his hopes and dreams.

We took three days in rounding the southern peninsula and making our way to the capital. Here I was informed that the ship I expected to take for my return trip in a few days would not return, and that there would be no other to Porto Rico for two weeks. God knows best and does all things well. Several of the clergy were most anxious to consult me about their work, and a short visit would have well nigh discouraged them.

The most important act of my visit was the receiving of letters dimissory issued by the Standing Committee of the Orthodox Apostolic Church, thereby transferring to the jurisdic-



PRIEST (EXTREME RIGHT) AND FIVE LAY READERS OF THE CHURCH IN HAITI

Wesleyans, and the work of that body was soon established. This work remains to-day and supports the best religious educational institution in the country with the exception of that of the Roman Catholics.

In the year 1861 the Rev. J. T. Holly went to Haiti to investigate the conditions there, and he was so enthusiastic about the country that he took his family and practically the whole of a well established school from New Haven, Conn., to cast in their fortunes with those of the republic. This was the beginning of our work, which has been continuously fostered by the American Church. In 1874, the Rev. Mr. Holly was chosen Bishop and received his consecration at the hands of the American Bishops. The Church was now organized as an independent body in communion with the Church in the United States and was called "The Orthodox Apostolic Church in Haiti."

In 1911 Bishop Holly died, and later the Convocation of the Orthodox Apostolic Church voted to request the Church in the United States to receive the Church in Haiti as a missionary district, and at their request Bishop Knight was placed in charge until such time as the General Convention should determine the matter. In 1913 General Convention accepted the cession of territory and placed it under the jurisdiction of the Bishop of Porto Rico.

In this capacity I visited the Republic in May of this year and was able to view the Church's work in the two districts of Aux Cayes and Port-au-Prince. Traveling there is accomplished only by sea, and when one lands at a port, he never knows when it will be possible to leave, so uncertain are the schedules of the ships. I spent five days in Aux Cayes, visiting also, on horseback, the country towns of Torbeck and Cavailon. At this latter place the Rev. Duplessis Ledan has built an excellent church building of brick at a cost of about \$3,500, and has accomplished this with the surprisingly small debt of \$200.

tion of the missionary district of Haiti eleven presbyters and three deacons, all of them natives of the republic. These with only two exceptions live in the southern part of the country, the work in the North not having prospered for some reason.

The country is nominally Roman Catholic, but although practically every child is baptized, there is still much adherence to the African cults. The people, generally speaking, are kindly disposed to other forms of religion, and there has always been a remarkable liberty of worship allowed by those in authority. In the cities, as in most Latin-American countries, there is more indifference to religious matters than in the country, and our missions shows the effect of this condition. The Church in Port-au-Prince has had other difficulties to contend with as well. Three times the city has been burned, and each time our church building has been destroyed. This fact, together with the death of Bishop Holly, who was their rector, has discouraged them greatly. A temporary structure of wood has been erected in such a way that when the permanent church is erected, they can build over this one and so not be deprived of a place of worship. There is a grand opportunity to establish a model missionary work in Port-au-Prince with the threefold activities of evangelical, educational, and medical work. Two schools have been begun in the city, which, with proper equipment and supervision, can be helpful. The Church people say that they have to send their children to the Roman Catholic schools as these are the only ones which are sufficiently equipped and organized. The Lowe Memorial Clinic also can be made the instrument of great blessing and benefit to the people of the city. Dr. Holly, son of the Bishop, has been giving his time there for a number of years, and we have a trained nurse who gives part of her time in the same work. With the expenditure of some money on the completion of the building, and some more equipment with a complete stock of drugs, this clinic can be made

a very effective agent in commending the work of our Church. It is planned to put an American clergyman in charge of this three-fold work in Port-au-Prince, who will organize the various branches and give stability to the enterprise. The material is there and the expense of putting it into operation need only be small. The great need is a consecrated man who is willing to make a great sacrifice for a certain number of years, who will go there to live among the people. He could study French before going to the field, and I am sure that within a year he could be doing a work which would commend itself to everyone as being well worth while.

The most encouraging part of our work which I saw, was that in the mountain district south of the city of Leogane. I spent five days visiting the various stations on horseback, our only roads being the beds of the rivers. This work, consisting of fifteen different stations, is under the charge of the Rev. A. Battiste, whom Bishop Knight has styled "The Grand Old Man of Haiti." His photograph may be seen on the extreme right

about the Church. He was confirmed in due course of time and has remained one of the most faithful of the congregation, using from time to time for the benefit of the community his knowledge of the medicinal value of the herbs and leaves.

I found the people at all times earnest and reverent, always kneeling upon entering the chapels, and observing the most profound reverence and order during the service. Many of those receiving Confirmation came from miles away either on foot or riding their small donkeys. At Bigonie the service had to be postponed from Sunday afternoon to Monday morning because we had been detained by the rain and did not arrive in time. The candidates however were not discouraged, but remained on the ground, sleeping on mats on the floor of the house or on the open porch. I attended the Holy Communion one morning at five o'clock, which is the popular hour there. I think they are in earnest about their religion.

There has been a wise use made of lay readers in this mountain work. Each mission of importance has one or two,



CONFIRMATION CLASS AT LEOGANE, HAITI  
(Small children not included in class)

of the five lay readers. In this district the people seem to be in great earnest about their religion. They have themselves built their chapels and given the land for the same without any help from the outside. These chapels are rather rude buildings, with no floor other than mother earth, but certainly such as God would not be ashamed to dwell in. I do not mean to imply that these people realize their need of the enlightenment and freedom which the Church will bring to them, but at any rate those whom I had the opportunity to observe, showed great faithfulness to the Church. One case in particular is that of Premil Saintphar, a member of the congregation at Bigonie. Premil was formerly an herb doctor and exorcist or "Papaloi." In preparing a feast for the great spirit of their cult, he was twice disappointed in the loss of the animals he had bought and fattened for the purpose. One died and the other was stolen. So Premil said, "I will have nothing more to do with this spirit," and from that time he sought information

and they are most active and energetic in extending the knowledge of the Church among their fellow-men.

The material at hand may be undeveloped and ignorant, but they are human beings with souls which are precious in the sight of our Heavenly Father. The tools, the clergy, may be for the most part crudely fashioned, but they are of good metal, and there is no doubt that while the result will not be the finished parts of the carving and decoration, yet there will be found many of them at the last day worthy of a place among the foundation stones or the rough parts of the walls of the new Jerusalem. The vision may not be the brightest, but it is such as to inspire one to effort for God. After all, it is mission work we are endeavoring to do, and that is to help others to a plane of life higher and nobler and more Godlike than that which they know at the present. Is there not a great opportunity to do God's work right here at our own doors, among these less fortunate brethren of the Republic of Haiti?



A COUNTRY CHAPEL. HAITI

### WORK IN THE CITY OF MEXICO

It will be a surprise to most American Churchmen to know that in spite of political troubles in the capital of Mexico, the work of building at the Hooker School has been carried along continuously and is now nearly completed. Indeed in one sense this has proven a fortunate time for the work, for the purchasing value of the peso remains substantially what it has always been, while the American gold dollar is now the equivalent of three instead of two pesos as heretofore; thus the purchasing value of contributions from the United States is 50 per cent. greater than before the war.

Over \$5,000 gold has been expended since May 1st. The foundations for the extension of the building according to plan have been put in to the level of the ground, a wall built around the six and a half acres, servants' quarters and store rooms erected, the front yard graded and planted in grass and flowers, playground leveled and packed with gravel, lockers put into the dormitories, floors of entire present building painted, vegetable garden made, road for wagons and walks laid out, and some five acres planted to crops of beans, peas, alfalfa, etc. Some grading and planting yet remains to be done, but in a month more we shall have a property of whose beauty and order

we shall be proud. We are most fortunate in having at this juncture a man of Archdeacon Mellen's ability and good judgment to plan and carry the work through. In his work he has been ably supplemented by the Rev. A. L. Burleson, rector of Christ Church.

With respect to the possibilities in the city of Mexico, a recent correspondent is not altogether encouraging.

"We are 'watchfully waiting' whatever is going to happen to us," he says. "For the past ten days the Zapatistas have been within less than ten miles of the city. Part of the time the water supply has been cut off by them. In spite of daily fights the federal troops either are not able, or do not care, to drive them back, and both foreigners and Mexicans have largely deserted the suburbs and come into the city. It is said that Zapata has promised his men four days of looting if they get in, which is not cheerful, for they have playful little ways that are not appreciated by those played with. It would please most of us if the United States would send some troops up here to ensure order, but of course that is too much to hope for."

Thus it is beyond question that the peril to those Churchmen who elected to remain in Mexico is by no means past.

### A PLACE IN THE SUN

BY THE REV. ROBERT BAKEWELL-GREEN

**A**T this time of trouble in Europe, when we see civilization crumbling like a castle of sand before the rising tide, there is one question constantly on the lips of men who are proud of the achievements of modern life. They ask with urgency how it can be possible for so great a disaster to spring from such a paltry event as a political murder; and if the ice between modern man and savagery is really so thin in Europe, are not we too in constant danger of seeing our civilization collapse before a great strike or some such thing, totally inadequate as a cause for such immense ruin? The answer, reassuring in a way, is that the murder of the Archduke was only the pulling of the trigger that fired the gun, and that you can pull the trigger with safety as often as you please—if only the gun is not loaded. This answer is obviously true, but it only leads to the further questions as to whether we have any loaded guns over here, and what put Europe into such a precarious condition.

Now as to the first, it is true that there are those of the longhaired and wild-eyed variety, who consider that our social conditions are as dangerous as a magazine of dynamite; but so far, the general public has refused to take their arguments seriously or to adopt any far reaching measures to change the fundamental basis of society. Americans are the most convinced optimists on God's green earth, and until the average man despairs, we are fairly safe from any revolution other than an orderly one. We may therefore be reassured about America.

But what about Europe? To put it in few words, the rulers of Germany and Austria plainly see that the lapse of a few generations will put their countries in the same position of insignificance as Belgium now occupies, unless they can change the conditions which are inevitably producing this result. We must not blame them over much, for it is to be feared that there are few Americans who would not do as the Kaiser is doing if they thought it might prevent the country falling to a position of international insignificance. Most people are proud of something, be it brains or beauty, children or money; but all of us without exception are proud of America, and would find intolerable the idea that our beloved country should become a dwarf among the nations of the world. Therefore let no man blame the Kaiser, unless he is prepared to endorse the Quaker doctrine that it is wrong to fight even to prevent national humiliation.

For consider Germany's position. She is now in the front rank of the world in every way but one. In all the arts of war and peace she is among the leaders. In trade, in learning, in art, in population, in influence in every department of life, she is among the first. But—and it is a fatal but—her area is small compared with her competitors, and in her colonies, white men cannot live. In time Germany will be packed to the limit; and then what? As she looks east she sees the Russian Empire with millions of square miles of fertile prairie and forest, with an area three times as large as the United States, with a population of a hundred and seventy millions and a faster rate of increase than any other race of white people, even our own, and with a civilization just awakening to the skill and learning of the West. And where will Germany be in a hundred years,

when Russia has a population approaching a thousand millions, and education has done its work? She will be neighbor to a country of ten times her population, forty times her area and wealth, and little below her in organization; in fact she won't count for any more than Belgium does now in German eyes. To-day Germany is about as strong as Russia, and Russia is but a child; what then will it be when the child has grown up?

Nor is this all; for if the Kaiser looks west he sees the British empire, and that is even worse, if worse there can be; for it is yet larger than Russia and more civilized, it holds the gates of all the highways of commerce, its colonial white population doubles every twenty-five years, and it has the money with which to develop itself. The next generation is going to see a British federal union of over twelve million square miles, and a century will add some three hundred million to its white inhabitants. One has but to remember America's increase since 1814 to realize that the Russian and British empires hold a future that will hopelessly outweigh anything that Germany can ever expect to produce.

Nor is this all; for France and Italy have both acquired large lands in North Africa, where men of the Latin race can live. Modern science can make those lands as valuable as they were in the days of the Romans, when they were reputed the garden of the Mediterranean; so that France and Italy also have a future before them.

Now it is the statesman's province to look ahead and take measures to provide for the nation's future. As the Kaiser put it some years ago, Germany wants to have her place in the sun, and will spare no effort to prevent the inevitable relative decline that present conditions forecast. This is a policy held by the whole German nation, and it accounts for the enthusiastic backing of their government in the present war. It accounts for the Kaiser's repeated efforts to share in the partition of Morocco; it accounts for the fact that he tried to keep England out of the war by promising not to use his fleet against the French coasts, but refusing absolutely to promise not to attack her colonies; finally it accounts for his determination, when British neutrality failed, to let no Belgian neutrality or anything else stand in the way of winning French colonies under the walls of Paris.

It is no accident that the two powers without a future, Germany and Austria, are lined up against those with a future, or that Italy, with a future, has broken her moral or actual obligations and refuses to help those without. And it takes no particular insight to know that Germany will fight till she wins or is exhausted, for it is her last chance.

I say, then, be not over ready to blame the Kaiser; he has no ordinary situation to deal with, and, human nature and international statesmanship being what they are, he cannot do other than he is now doing. His one chance is to smash the British or Russian empires to pieces or to seize some of the French colonies, and to do it now; and he has my sympathy, for I feel sure that he will fail.

It may be said that this is a strange apology to be made by a priest for a wanton war with its attendant suffering and wickedness, and so it is. But it is made with the purpose of showing how evil a thing is what is known as patriotism, under whose false leading even so great a horror as the present war can be validly defended as I have attempted above. Patriotism, says Germany, is your home, and Germans are your brothers; fight for both. Christianity says, Heaven is your home, and all men are your brothers, for God is the Father of all; therefore love all men and fight only the spiritual battle under the banner of the Cross.

#### "ALL GLORIOUS WITHIN"

Beauty? I name it—  
Heart of a child!  
Let no one shame it;  
Beauty I name it.  
All undefiled  
Into life came it.  
O heart of a child!

Beauty—I crave it,  
Lover of hearts.  
Let others waive it;  
Beauty—I crave it;  
Not such as parts:  
As the child's, save it,  
O Lover of hearts!

BENJAMIN FRANCIS MUSSER.

## The Psychology in the Book of Common Prayer\*

By THEODORE DILLER, M.D.

**M**ANY of the fundamental and accepted propositions of psychology find utterance in the Book of Common Prayer. Over and over again the relationship between mind and body, the dangers that assail them, the sacredness of each, and our duty to preserve both in purity and health are recognized in the Prayer Book.

Of the various expressions of the laws of psychology which one may discover in the Prayer Book, two, it appears to me, stand out more prominently than any others.

(1) A tranquil mind, or one at peace, is greatly to be desired; that we should strive to attain it. Happiness and right conduct flow from it. Many things make against this tranquility; these we should endeavor to set aside or overcome. Tranquility of mind is a means to an end, and also in itself an end.

(2) Conduct directly results from a mental state which has in it always, more or less, both of emotional and intellectual elements. Therefore, right living is always the result of right feeling and right thinking. To produce right conduct the right mental state must be first induced—that is, one of right feeling, and right thinking, and willing. But the reverse is not true; for even with right feeling conduct may not be right, because of weak or defective will, or because of bad judgment.

Let us now, as regards these two propositions, examine the Prayer Book.

Perhaps one finds petitions for peace more frequently than prayers for any other spiritual or mental state. The following are among those which may be found in the Prayer Book:

Guide our feet in the ways of peace.

Give unto thy servants that peace which the world cannot give. That we being defended from the fears of enemies may pass our time in rest and quietness.

Grant to thy faithful people pardon and peace that they may be cleansed from all sins and serve thee in quietness.

Grant us that peace all the days of our life.

The peace of God which passeth all understanding.

Keep him in perpetual peace and safety.

Fail not earnestly to endeavor and to pray for this blessed temper and composure of mind.

The Lord lift up his countenance upon thee and give thee peace.

Give us grace to be just and upright in all our dealings; quiet and peaceable.

That we may always go to our rest in peace.

That being ready both in body and soul may cheerfully accomplish those things which thou commandest.

In a very delightful set of essays written by Sir William Osler, intended particularly for the use of physicians, there is one entitled "Aequanimitas" which indeed gives the title to the volume. This great teacher in this essay argues, with great force, for equanimity or quiet, sober judgment in the physician as the first essential in his calling, and without which nothing else is much worth while. I suppose the same argument could be made with equal force for our clergy. Indeed, I think it will be readily agreed that all leaders of men should especially possess equanimity of temper. And it will be further admitted that it is a thing to be desired by all persons. Without it we can hardly hope to have that "right judgment in all things" for which we pray on Whitsunday. Hence these frequent petitions for peace in the Prayer Book. And if the peace of heaven comes we may be sure it will bring the peace of this earth, that is to say a quiet state of mind, one with poise, balance, equanimity, free from fret, worry, gnawing, irritation, or petulance.

There are many things which are brought to the mind which may upset its equanimity as, for instance, criticism of various sorts, unkind speech, fears, doubts, indecisions, evil or impure thoughts, or suggestions of various sorts; the petty annoyances in the home, or the office, or abroad. To preserve an even temper we must throw off and resist these various suggestions which make against equanimity, and we must try to preserve equanimity despite unfavorable environment, and even tumult and warfare. The Prayer Book speaks often of "enemies"; and we have the prayer for defense against them. It has occurred to me that "enemies" may be regarded as external

and internal, the internal enemies being those "evil thoughts which assault and hurt the soul." (Collect for Second Sunday in Lent.) To be at peace we must put away "envy, hatred and malice and all uncharitableness." We pray for defense "against our enemies" in the collect for the third Sunday in Lent, and in the collect for peace we ask God to "defend us thy humble servants in all assaults of our enemies." In one of the prayers in the office of the visitation of the sick is this petition: "Defend me from the danger of enemies, keep me in perpetual safety." And in the office for the prisoners the prisoner is admonished to "fail not earnestly to pray for this blessed temper and composure of mind." In the blessing and final petition is: "The Lord lift up his countenance upon thee, and give thee peace, both now and evermore."

In the morning family prayer we present this petition: "Grant us patience under any affliction thou mayest lay on us, minds always content with our possessions, and give us grace to be just in all our ways and upright in all our dealings; quiet and peaceful." And in the family evening prayer, we ask that "No unclean thoughts, no unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice; and that we may never suffer the sun to go down upon our wrath, but may always go to our rest in peace, charity, and good will"! Finally in the blessing the Bishop or priest asks for us, that "peace of God which passeth all understanding."

The teaching of psychology and of the Church is that equanimity of mind is one of the most desirable of mental possessions; and perhaps it can only be had if it is the equanimity for which the Church teaches us to pray, and which is known generally as peace, and something more than a mere worldly equanimity—a heavenly peace. With this possession we may hope "that our hearts may be set to obey thy commands," that "being defended from fear of our enemies we may pass our time in rest and quietness," and not, of course, in idleness.

The collect for peace in the office of daily Evening Prayer is one of two collects which the Church directs must be said. The others may all be omitted. Hence we may assume that it is regarded as one of supreme importance. This familiar collect reads: "O God, from whom all holy desires, all good counsel and all just works do proceed; give unto thy servants that peace which the world cannot give, that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour, Amen."

A brief analysis of this collect is as follows: Prayer for peace which this world cannot give. With this right emotional state we will be inclined to obey the commandments of God. We further pray for defense from the fear of our enemies, so that our minds may continue to be tranquil.

So much for the mental state of tranquility or peace. Let us now take up the second proposition: that right feeling and right thinking must always precede right conduct; that we never act right without first feeling and thinking right. We shall see that the main object of our Church services, and all religious exercises, are first to create this state of right feeling and thinking, and then to convert them into right conduct.

Thinking and willing, even when accompanied by a proper emotional state, are of little avail unless they result in conduct. Our bodies and minds ought to work together harmoniously one with the other. And there is something wrong in the makeup of the individual who thinks and feels aright, and who seldom or never does, or does inadequately in proportion to his feeling and thinking. We may fail because of our "unruly wills and affections." We acknowledge in the collect for the Fourth Sunday after Epiphany that "by reason of the frailty of our nature we cannot always stand upright," and ask for such strength and protection as may support us in all danger, and carry us through all temptation. But even when our feelings are right, and we desire to do right, our judgment as to what is right may be at fault. In the collect for one of the Church's major festivals (Whitsunday), we pray for "right judgment in all things."

This principle is perhaps best illustrated in the following familiar collect: "Grant, we beseech thee Almighty God, that

\* A paper read before the Clerical Union of Pittsburgh, March 16, 1914.

the words which we have heard this day with our outward ears, may through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of thy Name, through Jesus Christ, our Lord, Amen."

Here it will be noted that we do not pray at once for the "fruit of good living," but recognizing that good living must proceed from a right heart, or right mental state, which is one right not only intellectually but emotionally, the petition in the collect first asks for this mental state by requesting that our hearts may be so affected by the "words" that good living may result therefrom. The object, then, of the service is to produce, first, a right mental state, from which right conduct may result.

In the collect for Easter Day, the queen festival of the Christian year, we acknowledge that it is by the grace of God that good desires are put into our minds, and we pray for the help of heaven to "bring the same to good effect." Here the end is right conduct; and we will have it if only we can bring to their fruition the noblest desires which arise in our minds. Recognizing the weakness and vacillation of human nature, this Easter Day collect is a fitting culmination of the petitions which have preceded it during the Lenten season. These we may suppose have resulted in creating "good desires" and now what is needed is to "bring the same to good effect."

That the Church would have this great Easter prayer echo in our hearts we may gather from the petitions in the collects for the First, Second, Third, and Fifth Sundays after Easter, in which occur respectively the following prayers: "Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of life and truth." "Give us grace that we may always most thankfully receive that inestimable benefit, also daily endeavor ourselves to follow the blessed steps of his most holy life." "Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same." "Grant . . . we may think those things that are good, and by thy merciful guidance may perform the same."

But now when we come to the Feast of the Ascension the petition of the collect changes—we pray only for right emotional state—that "we may always in heart and mind thither ascend and with him continually dwell." This is a prayer for a most exalted emotional state. We may suppose that the Church takes it for granted that if this right emotional state obtains that right conduct will necessarily flow therefrom, and it would be superfluous here to ask for it in so many words.

This proposition, that the proper mental state must precede right conduct, or action, the Prayer Book strongly sets forth in the office for the Holy Communion. The very first collect which is to be read by the priest is the petition to heaven to "cleanse the thoughts of our hearts," that we may perfectly love God and worthily magnify His name. We may well suppose that without this proper state of mind that what follows will be for naught, or that the blessing will be limited.

And the very last petition in the office of the Holy Communion is one to heaven that we may "do all such good works as thou hast prepared for us to walk in." In other words, first, the right state of mind; and, finally, just before the blessing of the priest, that we may act, that is, do good works, or "do our duty in that state of life unto which it shall please God to call us."

In the collect for the First Sunday after Trinity we pray that in "keeping thy commandments we may please thee both in will and deed." Again the connection between the mental state and the resultant action.

In the collect for the Fourth Sunday after Easter we acknowledge that we have "unruly wills and affections" which may lead us far astray; and that these may be directed in the right channels we pray that "we love the thing which thou commandest and desire that which thou doth promise." And on the First Sunday after Epiphany we ask that we may "perceive and know what things we ought to do." And, realizing that this alone would be inadequate, we further pray that "we have grace and power faithfully to fulfil the same." In another collect we ask that we may "think those things that are good"; and "by the merciful guidance of heaven may perform the same." And once more in that beautiful collect for the Fifth Sunday after Easter, and which seems to me one well adapted for general use, and a collect which every Churchman would do well to commit to memory, we ask for "the spirit to think and do

always such things as are right," that we may live according to the will of God.

With this inter-dependence of the mind and body we recognize that dangers may happen to one or the other, or both. Physiology and hygiene, as well as religion, teach us that the body is sacred, and is to be guarded, and developed, in accordance with wholesome laws of nature. Mental hygiene is no less important than physical hygiene. There are wholesome and unwholesome thoughts and emotions; the mind as well as the body ought to be developed along wholesome, natural channels. The Church recognizes this intimate connection between mind and body, of dangers which may happen to both, and in the splendid collect for the Second Sunday in Lent she prays, "Almighty God, who seest we have no power of ourselves to help ourselves; keep us outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body; and from all evil thoughts which may assault and hurt the soul." In the collect for the Twentieth Sunday after Trinity we ask that "being ready both in body and soul we may cheerfully accomplish those things which thou commandest."

But it is not alone in occasional collects that the intimate relationship between mind and body is recognized. For in the collect said daily, or weekly, in the office of the Holy Communion the priest prays God "to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments, that, through thy most mighty protection, both here and ever, we may be preserved in body and soul."

In this collect there is, as I see it, in the petition that our minds and bodies be governed "in the ways of thy laws and in the works of thy commandments" a prayer that they shall be governed according to sound laws of hygiene, both mental and physical. These laws of hygiene may well be considered as the laws of heaven. The prayer petitions further that we may more fully, completely, and adequately understand what these laws of nature are, that we may obey them. Hence the study of the care, and development, and training, of the mind and body becomes a religious duty, which we may not neglect. And finally in the solemn Eucharistic service the priest offers to God "our souls and bodies to be a reasonable, holy and living sacrifice."

What practical lesson may be learned from the foregoing considerations? This study has brought to my mind, in a way that I inadequately realized before, that this Church teaches as its first great lesson that of peace and tranquility. Therefore the ideal Churchman is one who has in a very large measure laid hold of peace or tranquility. He is a man of poise, balance; one of "quietness and confidence." It is incumbent upon the leaders and teachers of the Church, our clergy especially, to endeavor, as fully as possible, to realize this great teaching of the Church in their own lives, and to impart it to their flocks, that it may be as fully and as generally as possible impressed upon our people. And if we are asked the pragmatic question, Does it work? Does this Church in any large measure succeed in bestowing upon her adherents this peace for which she asks in her Prayer Book, I would unhesitatingly and emphatically answer, "Yes"; for many lives bear witness to it. And to me nothing is sadder than to hear of one who has left the Church, and joined a cult, and who widely proclaims she has found "peace," in ignorance of the fact that the chief doctrine of this Church is peace, unable to lay hold of it, and blind to the fact Churchmen and Churchwomen all about her have found this peace; that it is real to them and has made their lives beautiful and a sweet influence to all about them.

And yet I would that this doctrine of the Church were more fully and more completely realized than it is; there never was a time when we all needed to lay hold of this teaching more than the day in which we live. No agency, religious or secular, is quite so well calculated to produce peace or tranquility of mind as this dear Church of ours, if her teaching is rightly presented and accepted in an humble spirit.

As to the second proposition—that right conduct results only from a right emotional and intellectual state, and that the right mental state must first be induced before we can hope for right conduct. Here we have a problem of vast complexity. The emotions in various individuals depend upon age, sex, education, environment, and training, and differ immensely. Apprehension differs scarcely less. So far as possible there should be individual study of children by teachers, parents, and pastors, that their emotions as well as their intellectual processes may be guided aright. In the catechism and in the orderly ser-

vice of the Church we have a hint, and a very strong one, as to the position which the Church occupies as regards the emotions and intellect. She recognizes many types of mind; and she does not ask conformity to any special or given type. But if I apprehend her spirit and genius aright, I can see in overwrought emotional states, such as occur in great revival meetings, great possibilities for harm, especially when we consider that this tremendous emotional upheaval is oftentimes, or generally, created without proper provision for guidance after it has been awakened. In some cases good may result, but this is not sufficient argument to permit us as Churchmen to give unqualified approval to the overwrought and often abnormal emotional appeal of general revival meetings.

Realizing that there can be no right conduct without right emotional state and right thinking, it becomes the duty of our pastors to make an appeal to the emotional nature of the individual of the flocks; but this appeal ought to be made in a way to correspond with the teaching and genius of the Book of Common Prayer. For us it is, and ought to be, the best way. And trying to re-examine the whole question lately, I find or see no better way.

### BISHOP VAN BUREN ON THE WAR

**P**REACHING at Trinity Cathedral, Cleveland, on Sunday, August 9th, Bishop Van Buren discerned some "Silver Linings on the War Clouds of Europe." Taking for his theme the all-embracing promise, "I, if I be lifted up from the earth, will draw all men unto me," he said: "The reasons for the delay in the fulfilment of this saying are not far to seek. The lifting up from the earth cannot mean merely the tragic event of Calvary. It must mean the bringing of that event into contact with human hearts and lives in all times and in all places, by the various instrumentalities Christ has appointed.

"First among these I mention the preaching of the cross. 'We preach Christ crucified,' says the great apostle, 'for how shall they believe in Him of whom they have not heard?' And here is one failure. Great is the temptation to substitute something else in place of the gospel, such as art, literature, science, poetry, politics; important every one of them, but not as presenting the uplifted Christ.

"I plead for a large interpretation of the gospel, so that it shall come with ever new and fresh application to the needs of the world and be indeed the gospel for the day. But God forbid that the preacher should seek to rival the newspaper or the review. It is in the endeavor to show that Christ will fulfil the promise of our text that I venture to seek for the proverbial silver lining on that dark war cloud which has so suddenly arisen. But I shall not do this by any attempt to underestimate the terrible nature of this war, nor to palliate or extenuate its horrors. It is without a parallel in history, because the fine art of death and destruction has been brought to such a degree of perfection that its results paralyze the powers of the imagination. When 1,500 brave men went down with the *Titanic*, all hearts were horrified at the magnitude of the calamity. Do we realize that already everyone of those heroic men has to be multiplied by twenty to equal the 30,000 human lives reported to have been killed in the opening chapters of this inconceivable and incredible war? Do we realize what an amount of sorrow, bereavement, misery, this involves? Exaggeration is impossible. But just here I find the first intimation of a silver lining to the cloud. It is good Christian philosophy to believe that when things get so bad that they cannot be worse any change must be for the better. Now war is bad: it is what General Sherman said of it, and we Christians believe that war shall be done away with and peace be the universal law. So when this war shall have wrought its full measure of desolation and of anguish, and God only knows when that will be, it will be the last war that ever will be fought. The extent of it, the horror of it, the consequences of it, will be so inconceivably appalling that it must result in the ending of war for all future time. I think it will revolt the human race.

"And again it is quite within the scope of the preacher to point out that this war contravenes the spirit of the times, the 'zeitgeist,' as the Germans say. That spirit is constructive, enterprising, and seeks the subordination of the material to the intellectual and the spiritual. The voice of the 'zeitgeist' is for courts of arbitration and the settlement of differences by sane Christian methods of peace and good will, not by an appeal to violence. And though the roar of cannon may cause

the voice to be unheard for a time, yet so sweet is its sound, so persuasive in contrast with the harsh discords of war, that ultimately "the still small voice" will triumph, for God is in it, and the Lord is not in the wind, the fire, nor the hurricane.

The silver lining becomes brighter as I think of this. And how shall I approach the third evidence and manifestation of that silver lining? Not alone by reason of the laws of neutrality which are bound upon the conscience of every loyal American citizen—and it seems to me to be the duty of every American citizen to inform himself on this subject, so that he may not, in thought, word, or deed, offend against the principles of neutrality—not alone, I say from considerations of this nation, but because we can honestly say that our country is the friend of everyone of the belligerent powers of Europe, because we honor them all, and respect them all, and can learn from them all many a useful lesson; it is because our supreme law is bound up in the one ancient saying, 'Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, and thy neighbor as thyself,' therefore, I find the brightest part of the silver lining on the war clouds of Europe to consist in the Christ-like attitude of the country of my birth and love, toward the nations engaged in war!

"Every one of these nations knows to-day, if it did not know it before, that the United States of American is its friend: that whatever satisfaction we may feel when victory rests with one or another of the contending nations—for we naturally have our preferences and our prejudices—it is mingled with pain because of the woe it brings upon another of our friends.

"Patriotism may be old-fashioned, but just the same the three greatest words in our language are God, Home, and Fatherland! And never, I am sure, did you or I have greater cause to thank God that we are American citizens of the United States than we find to-day, as we look upon the stars and stripes and realize that in all parts of the convulsive and distracted war fields of Europe, that flag is as one bright, beautiful outburst of sunshine, gleaming through the cold and the storm!"

### SIGHT LOST MAY BE VISION GAINED

I sit and see but phantoms pass  
Within, as in a darkened glass;  
My mind still craves the real—alas!  
But I am blind.

Once to have known the look of love;  
Known what the skies are like above;  
And now to sit—or trembling move—  
As must the blind!

My God, my God! When shall it be  
That I shall smile again to see  
*Light?* Shall its likeness then be—Thee?  
And I—not blind?

Waking ere dawn I praised (when light  
Had power to wake to outward sight)  
Thee—in the years but halved with night.  
Now I pray—blind.

Then would I spring from sleep, and say:  
"Praise God! Another working day!"  
Now—I but creep about, and pray:  
"Lord, lead Thy blind!"

When fell the blow that crushed my sight,  
And the deep dread of that new night  
Welled in my soul, I prayed I might  
Be dead—not blind!

But even now, as one who treads  
An unknown forest full of dreads,  
Sees light—afar—so hope besteads  
My soul—though blind.

The hope that broadens slow to faith  
That it shall be as prophet saith:  
"Then shall the eyes be"—spite of scathe—  
"No longer blind."

My soul grows dearer than of yore;  
I shunned its intercourse before;  
Now we commune; and more and more,  
We grow less blind.

God's glory's worked in many ways:  
Not our poor deeds, or busy days  
Alone, may fitly voice His praise;  
But trust, though blind.

ALICE N. SPICER.

## Lake Geneva Missionary Conference

THE tenth and the largest annual conference of the Missionary Education Movement, at Lake Geneva, Wis., was held at the Y. M. C. A. camp, from August 4th to 13th. Only one who has attended can realize the ideal surroundings the camp affords for the conference. Situated on the banks, which rise in gentle slopes from the water, the seventy tents command views of the blue waters of beautiful Lake Geneva, with various water craft plying to and fro.

The management was wonderful. From the time the 346 delegates began to arrive until the end there was no confusion. Assignment of tent was given, and one at once began a wonderful routine life. From the rising bell to the last bell at night, classes, quiet hour, recreation, and meals, all were according to schedule. Swimming, boating, tennis, and tramps in the woods were enjoyed during the recreation hours, and the whole period of ten days was one happy combination of earnest work, quiet devotion, active exercise, and wonderful uplift.

Of the 346 delegates, 55, or nearly one-sixth, were of our Church. Only the Presbyterians, who had 76, and the Methodists, who had 56, excelled us in numbers. Of our 55 delegates, five were clergymen.

Among those attending the Conference were some forty young people from sixteen to twenty years of age. These formed a circle called "The Servants of the King," and gathered each morning for their successive classes, and they really enjoyed what they were doing. In the first class, under the guidance of Mr. Ralph E. Diffendorfer, groups of five or six of the boys and girls took turns in teaching the class of about thirty-five the stories of missionaries or of others who have done something in the world for other people. In the second hour they studied, under Mr. Leroy H. Stafford, an elementary outline of the conditions of the time in which Jesus Christ visited the earth, the meaning of His ministry, both to the individual and to society as a whole, and some of the ways in which they themselves may be the servants of the King. In the third hour they learned some of the means, such as dramatic presentations of life on the mission fields, games, methods for young people's societies, reading and working circles, by which they may interest their fellow young people who have not had the delightful and unusual experience of attending a Lake Geneva missionary conference. During the afternoons they had a fine time boating, swimming, playing tennis, or listening to interesting talks under the trees by missionaries at home on furlough.

As to the spiritual influence of the conference, every Churchman has realized that the association of these days has made for the stirring up of the gift imparted by the laying on of Apostolic hands. By meditation and prayer and conference, our spiritual faculties have been quickened, and God the Holy Ghost has poured forth His grace in abundant measure. The early celebration of the Holy Eucharist on the Sunday morning was for us the most helpful and uplifting service of the Conference. The hearts of all the fifty delegates of Holy Church burned as, gathered in an Upper Room, our dear Lord came to us in the Sacrament of His Love.

Many little groups assembled at an early hour every morning for prayer and meditation—a practice resulting in a deeper love for our Blessed Saviour and greater trust in our Heavenly Father. Surely the vision which came to the members of these Prayer Circles, as it is put into action in their home parishes, will be of inestimable value. The emphasis placed on Bible study was refreshing in these days of neglect of God's written Word. It was surprising to the Churchmen attending the Conference for the first time to find what a large place intercessory prayer occupies in the hearts and minds of our denominational brethren. They preach it and teach it and practise it with an enthusiasm which is strong and vital.

The vesper service held each evening, and addressed by men and women who are working in the foreign field, and the great Sunday mass meeting, with over a thousand people in attendance, were helpful and inspiring, bringing, as they did, direct messages from many lands concerning the wonderful works of God and the extension of the Kingdom of our Lord and Saviour Jesus Christ. In fact the atmosphere of this conference was charged with a spiritual force which was communicated to all the workers assembled, and which, with God's help, will be made effective in the work of the coming year.

And now as to the general impressions of the conference.

There we were in the atmosphere of great life decisions, we sat and moved about the ground where numbers of earnest, efficient souls had heard in other years the call of the Christ and the need of heathen lands, had wrestled in prayer, and had surrendered their lives to the great work. And God was calling others at this conference, and decisions were being made that meant much for heathen lands.

Was it a wholesome, sane experience? All through the conference this important point was stressed: That the foundation of missionary work is Christian character, Christ-like, unselfish, spending and being spent. All through the conference the power of intercessory prayer was upheld and pressed upon us, and more than one member learned to pray in his own words, breathing out the thoughts of his own heart, in the quiet of his own tent or in the devotions in the class-room.

Truly it is not too much to say that each came away from that conference with larger vision, with quickened faith—better equipped to serve Christ and His Church this coming year; better able to carry out the slogan of the conference, which should be the aim of every Christian: "Christ for every life and for all of life."

The following resolutions were adopted by the members of the Episcopal Church who were present:

1. Our delegates desire to express their thankfulness that they were led to attend the Lake Geneva Conference of 1914, and also their appreciation of the helpful spirit of the leaders.
2. That we notice with pleasure the numerical power of our delegation, and the stimulus of their presence at the Conference.
3. In this connection we believe a sincere spirit of coöperation and sympathetic understanding the surest means of promoting the best results for all communions. We gain by giving.
4. That we recognize the immense value of this Conference by an earnest endeavor to translate its spirit throughout our churches in the Middle West.
5. That we do this by every means within our power, of which the following may be examples: (a) Individual prayer for individual people; (b) Individual presentation to personal friends; (c) Instituting a real missionary programme in the particular church organizations in which we are now engaged; (d) Using our influence for a definite missionary policy and programme in the Sunday school; (e) Endeavoring to secure the presentation of the Lake Geneva conference and its purpose at Sunday school institutes; (f) Securing the aid of leaders whom we have come to know at this conferences for regular or special programmes, meetings, etc., of the Young People's Societies, Auxiliaries, and other organizations of the Church.
6. That each delegate do all in his power to promote the growth of mission study classes in his own parish.
7. That a strong effort be made to secure the hearty coöperation of the clergy in missionary extension.
8. That each delegate make a faithful effort to acquaint himself with some one great field of missionary enterprise.
9. That we, the Episcopal delegation to the Lake Geneva conference of 1914, desire to express to the Church in the Middle West our earnest conviction that the Lake Geneva conference of the Missionary Education Movement offers the best opportunities for the study of missions, and for the training of teachers and missionary leaders, and that the Church would be effectively strengthened in its missionary enterprise were each parish to see that it were represented by at least one delegate.

### IN WASHINGTON'S SHOES

A PATRIOTIC EXERCISE of unusual character was carried out June 23rd to July 3rd by representatives of Sons of the American Revolution, with their families, who traversed the route taken by Washington from Philadelphia to Cambridge, Mass., in 1775 to take command of the Continental Army. The party aimed to duplicate Washington's trip day for day and hour for hour as nearly as possible, and to erect commemorative tablets at points where he stopped en route. Their progress was marked by enthusiastic receptions, unveiling of tablets, and oratory. Services were held at the grave of Abraham Clark, Rahway, N. J., a signer of the Declaration of Independence. At Newark a thousand school children greeted the party, who travelled in automobiles, with waving flags. A public school drum corps assisted in the exercises in New York, where a great-great-granddaughter of General Philip Schuyler unveiled a tablet at the historic building, 198 Hudson street, where in 1834 Sarah McFadden began the manufacture of American flags, a business which is still continued there. Psalm 105 is such a pilgrimage of memory concerning God: "Make known his deeds. . . . talk ye of all his wondrous works" (Ps. 105: 1, 2).—*The Christian Herald*.

# SOCIAL SERVICE

✱ Clinton Rogers Woodruff, Editor ✱

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

## "CITIZEN SUNDAY" IN LONDON

**L**ONDON'S Citizen Sunday has been announced for October 25th, to draw the attention of the people "to the moral and religious significance of the demand for a 'living wage'; that is to the principle that the first charge upon an industry must be recognized to be the payment of such a wage as will provide the worker engaged in it with enough to maintain a decent and self-respecting life." The signers of the call say in their circular:

"We are confident that all Christian people will be ready to admit that they cannot be careless and indifferent to the material wants of our people. Indeed the Christian Church has always looked upon the relief of the necessities of those who are in want as one of the first duties of the Christian life; great Christian writers have not hesitated to say that the relief of poverty is not an act of mercy and charity so much as an act of justice, and the great tradition of almsgiving and charity has witnessed to the fact that Christian men have always recognized the claims of the poor. But the conditions of the modern world have so completely changed that mere almsgiving no longer corresponds with the nature of Christian obligation. It is merely to mock the wants of men and women when we offer them an alms to supplement that which they have received as insufficient wages for their work. And yet that is in reality what we are constantly doing. A great part of our charity is required to help people whose wage has been so low that they have not been able to make provision for accidents of life, ill-health, unemployment, and the innumerable other circumstances which may almost in a moment reduce the wage earner and his family to want. True charity must therefore begin by seeking to secure that hard working and honest men and women have enough wages (with reasonable homes and decent conditions) to maintain them in health and strength and to enable them to provide for themselves. At present in a great number of cases the wages of honest laboring people are not enough. Adequate wages are the necessary basis of industrial efficiency, and in lending our influence to secure such wages, we are following the commands of prudence and of humanity, as well as of religion.

"The recent reports of the Board of Trade have made it plain that a great number of regular workers, even in the great staple industries, are receiving a wage which is insufficient to provide them with the bare necessities of life, and a close study of the lives of many families in our towns and country districts has revealed to us a patient struggle on the part of parents, especially of mothers, heroic indeed, and commanding our profoundest reverence, but infinitely pitiful and wrong. Such conditions are destructive to family life and to the general social well-being.

"We, who claim to be the followers of the poor Carpenter of Nazareth, and who have received the divine love and compassion which lightens the world in our Lord Jesus Christ, cannot be indifferent to such conditions of life; we cannot stand aside and say that such things do not concern us. The only true riches of a country lie in a happy and prosperous and God-fearing people."

Among the signers is Canon Scott Holland.

## CHRISTIAN ENDEAVOR ACTIVITIES

At the present time the Temperance and Citizenship Department of the United Society of Christian Endeavor is aggressively pushing a nation-wide educational campaign in the interests of a "Saloonless Nation by 1920." The local societies are being reached through the state citizenship superintendents, and the local citizenship and temperance committees. It is placing special emphasis on a poster board campaign, using the set of fifty published by the American Scientific Temperance Federation. It is also using window displays and electric flash signs. An electric flash sign, "A Saloonless Nation by 1920," has just been erected by the Cambridge C. E. Union and will be placed on the top of the Y. M. C. A. building.

In the broader field of citizenship the department has launched a Good Citizenship Day campaign, which has received the endorsement of the Epworth leagues and the Baptist Young People's Unions. President Wilson, Mr. Bryan, and other leading public men of the United States and Canada have endorsed the plan. The third Sunday in October has been named as Good Citizenship Day. The department will issue a Citizenship

Manual before the middle of September, and a leaflet on patriotic Christian Endeavor within the next few weeks.

In October of next year, the department will put on in Chicago "The Trial of John Barleycorn." This trial will follow as closely as possible correct legal procedure. Evidence will be submitted from every department of organized society. Ex-Governor Hanly of Indiana has been retained to prosecute the case.

## SOCIAL SERVICE CONDITIONS IN THE DIOCESE OF ERIE

The Social Service Commission of the diocese of Erie issued a preliminary questionnaire which was sent to every clergyman of the diocese. It met with a response from twenty-three and revealed the following facts in regard to social work in the diocese:

1. There are nine parish houses in the diocese, six of which are used by the community and three of which are not strictly confined to the parish.
2. Two parishes have paid workers other than the clergy, organists not counted.
3. Four clergymen belong to community organizations for social service.
4. Five communities have social organizations with paid workers. Two communities have volunteer societies.
5. One community has a social settlement.
6. The industries in the diocese are varied, steel and iron being the most general.
7. Minor labor troubles have been general throughout the diocese.
8. Wages were reported as poor, fair, and good.
9. The clergy generally are willing to cooperate with other social or religious agencies for the amelioration of social evils.
10. It is generally reported that the liquor laws are well enforced throughout the diocese.
11. Campaigns against tuberculosis have been carried on in almost every community.
12. Places of amusement are reported good, and moral conditions are also good.
13. The most popular amusements are moving picture shows and dancing.
14. The churches are making no special efforts to furnish amusement for young people.
15. The suggestions received for bettering the conditions of the diocese were demands for money.

The reports from rural communities received were two. One reported conditions as good and some activity being carried on. The other one was most sad.

This preliminary questionnaire indicates, in the opinion of the commission, first of all the necessity for social service study, and therefore recommends that social service classes be organized in every parish and mission if possible.

"While it is true that all parishes and missions do social work in the broad sense of the term, yet there is little activity in organizing and carrying on the work of relief, playground associations, cooperation with labor unions, and the overseeing of places of amusement for young people for the investigation of moral conditions."

The commission recommends social service study classes as the best means for awakening groups of people to the need of activity along social service lines, and the active cooperation of the clergy with local relief societies as a means by which they themselves may become alert to the needs of the community.

Moral conditions so frequently described in the questionnaire as good, the commission ventures to say will be found in a most unsatisfactory condition.

THE SUPERINTENDENT of the Indiana Reformatory has in mind the teaching of scientific farming to the men and boys committed to his charge, if the legislature of Indiana will give him permission.



# 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*:

**Y**OUR editorial on the subject of "War" was fine. The Church should lift up her voice more strongly against war. Permit me a little space for some thoughts on the subject.

I am a firm believer in the fact that this old world of ours is God's world, and because I believe in this fact, I believe that war is not according to God's will. I believe that war is most pleasing to the devil, for it is murder on a large scale. But as long as men have their differences and quarrels, nations and races will have theirs. What kind of a civilization would we have if every man's quarrel were fought out with gun and knife? And when would human life be safe under such a barbaric rule? These differences and quarrels among civilized men, at least, are settled in a more humane way than by bloodshed and murder. We have our courts of justice and equity to help solve these differences. It should be so with nations. It should be so particularly with nations which claim to be Christian nations. When humanity wakes up to the awful curse of war we will have a democracy that will compel the nations of the earth to recognize the imperative necessity of a world court that will arbitrate all differences and quarrels between nations, just as such differences and quarrels between individuals are settled now in the courts. The people who suffer most in war are those who can least afford to suffer. If war must be, there ought to be an obligation resting upon those responsible for its precipitation to lead in the very front of the battle. How few wars there would be if that were understood! But no! the masses, the many, must bear the brunt of the battle, while the crowned heads and rulers of the earth maintain their palatial and luxurious headquarters, and surfeit themselves with their false ambitions.

The field is red with blood, and fathers and sons are dying and dead, and all for what? For what? The answer is more often than otherwise, lust for power, lust for land, lust for revenge, lust to show what we can do. The spirit of the bully is more often behind war than the spirit of chivalry for justice. Even for the righteous cause of justice there ought to be every effort made to settle the matter equitably before the horrible rule of war should set in. Ask an old veteran of the war between the States on either side what he thinks of war, and he will tell you, War is hell! Yes, war is worse than hell. It's hell before its time. It's premature hell. Hell has some great purpose in it which God alone knows. Most wars are purposeless.

Our present world war has no humane purpose in it, no purpose in it which can make one see that it is just and remedial. The world is going to be poorer after this gigantic struggle. Homes by the thousands are going to be desolate. Widows are going to cry out to God for light, and little children are never going to look into the happy faces of their fathers any more. There will be thousands of vacant chairs in humble homes.

No, God is not the instigator of such monstrous cruelties! Nations go mad because their heads go wrong sometimes. One can only wonder what the Prince of Peace thinks about the matter when the souls of thousands rush up into the higher realm from the bloody fields of battle. Perhaps it all reminds Him again of Calvary when men put their elder Brother to death and fulfilled their angry passions. The masses are being crucified to-day for no just cause.

The solidarity of the brotherhood of man must be learnt by all nations of the earth. The peaceful pursuits of life must be loved more than the warring ones; then will the better day be ushered in, and the war dogs will be chained by a greater and stronger democracy. Perhaps it is not too much to hope that the blood of the martyrs on the fields of battle to-day will be the seed of a greater and more potent democracy that will decide its own fate in the event of a threatening war situation. One cannot help but believe that such a democracy would rather submit such matters to a more peaceful solution than the wholesale murder of war.

Yours faithfully,

Louisville, Ky., August 11th.

Edw. S. DOAN.

## RURAL SANITATION

To the Editor of *The Living Church*:

**T**HERE has been an almost universal health awakening. The eyes of the populace have been opened to see and realize that good health is a valuable asset in life's journey, and that without it, success in any calling in life is well nigh impossible.

While many of the cities and towns enjoy a good sanitary system, we fear that the neighboring country districts are often

neglected. The importance of rural sanitation cannot be overestimated. The city and the country are closely bound together. Our city cousins depend to a great extent on those they like to style as "rubes." When the farmers suffer, the city folk also suffer, although very little compared with the farmer. The words of the great Daniel Webster have just as much force to-day as when first spoken: "Agriculture feeds us; to a great degree it clothes us; without it we could not have manufactures, and we should not have commerce. These all stand together; but they stand together like pillars in a cluster, the largest in the centre—and that largest is Agriculture."

It is vital that we have good rural sanitation. The cities and the towns should not be improved at the expense of the country districts.

Where there is neglect on the part of those in authority, cannot the priest of God use his influence in ameliorating conditions—in bringing about a physical betterment in country life? I would suggest the reading by every country parson of books dealing with personal hygiene; sanitation in the home; hygiene of infancy and childhood; food and drink; preventable diseases; sewerage and drainage. Shall we say that we have too little time to read such trivial things; or excuse ourselves on the grounds that there are appointed officers to deal with such matters? Surely the pastor and shepherd of souls ought to look after the physical as well as the spiritual natures of his flock.

Christianity came into this world to minister to the whole man—body, soul, and spirit.

Faithfully yours,

Glyndon, Md., August 3, 1914.

(Rev.) GEO. PHILIP JUNG.

## CHRISTIAN SCIENCE AND THE CHURCH

To the Editor of *The Living Church*:

**Y**OUR able editorial on "Christian Science and the Church" in THE LIVING CHURCH of August 1st interested me very deeply.

The anonymous essay you refer to, printed in the *North American Review* last December, "Must Christianity Adopt Christian Science?" has been widely regretted. In a meeting of our Clerical Club I remember well the expression of pained surprise on the faces of the brethren as we discussed it. The fact that the author had withheld his name was regretted almost as much as the seeming denials of the faith. It certainly received a good share of the attention. It is well that he has made himself known. Fight in the open is the part of the man of honor.

But, Mr. Editor, is it quite to the point to attribute, even by suggestion, the author's failure of due appreciation of the precious content of the Faith, to the fact that he came into our ministry from the Presbyterians? He may indeed have failed of entering fully into the Catholic conception of the Church. If so, the more's the pity. But to say that "Possibly Protestantism may be in position to heed his (the author's) call" to change its faith, seems like shooting beyond the mark. The Christian denominations may forego a great privilege, in what appears to us as an underestimation of the significance of the Church. Christian charity might lead us to think that they do it unwittingly. A past lies back of every present. But so far as it concerns the "truth as it is in Jesus," the Protestant position to heed the author's call to abandon the old faith for Christian or any other science so-called, is just the same as the Catholic position. Christian truth as formulated in what we accept as the creeds of the Church is fully as precious and just as indispensable to Presbyterians as to Episcopalians. If the "fundamental principles, such as are enshrined in the Catholic creeds, be false," Protestantism "will not blithely pick up a new theology in place of an old one" any more than Catholicism. Both "will simply go to pieces."

On Protestant grounds, moreover, no less than on Catholic grounds, "private interpretation" may be so supreme that individuals may choose "between these two systems." Witness the Episcopalians and Denominationalists who have gone back upon their past and joined Christian Scientists, together with those still in the Church and elsewhere who are imbued more than is helpful to their spiritual welfare with the teachings of Eddyism. But when it comes to applying the liberty of this "private interpretation of the individual" to the cardinal doctrines of our holy faith, the Denominationalists are held up no less firmly than Episcopalians to the "authoritative teaching in the Church." No one denies that there is unrest regarding central truths of the Gospel inside the Episcopal Church, as outside of it. Witness the stir in our own circles last year by Churchill's book, *The Inside of the Cup*. On both

Catholic and Protestant grounds, "the Church having authority in controversies of faith, one is bound to accept the Church's doctrine as basic," provided identification with either is desired.

I write with some feeling in the matter. I myself have come into the Episcopal ministry from the Presbyterians. And to attribute lukewarmness of belief in the cardinal points of our glorious faith to one's Presbyterian or Reformed Church antecedents may at least seem to cast a slur on Denominational Christianity which it ill deserves.

I deeply appreciate also your unqualified contention that sin is the source of sickness; that so far from being illusory, Christianity teaches that both sin and sickness are real, and that "we must work harder to root them out." But when you say: "One hundred per cent. of Churchmen ultimately die. That death is a factor in life, and not an evil to be eradicated, is thereby conclusively shown. . . . Jesus Christ suffered and died . . . but not from sickness. Suffering and death are therefore factors even in perfect life," our old-time Reformed Church consciousness—which is not different from that of the English Church of the Reformation—is disturbed. It is the Church's teaching through the Scripture (which surely is good Catholic ground) that death came into the world by sin (Romans 5:12). The wages of sin is death (Romans 6:23). Where, then, there is no sin, where is death?

God does not lie. Man was made in the image or likeness of God. Because of this original godlikeness of ours, death is foreign to our nature. We were not made to die. We have nothing in common with it. We shrink from it, and always shall. Else why are they who die without fear praised for their courage in the face of it? No, we were not made to die, but to live in conformity to the life of God. We were conditioned by the "Covenant of Works," which read: "Do this and thou shalt live." And in return for this conformity to the life of God we were to pass by way of transfiguration or "change" from earthly to heavenly scenes. Eternal life was to be our hard earned wage.

This we see exemplified in Christ. He alone came up to our human privilege. He did no sin, and we do not read that he was ever sick. His life was in perfect conformity to the life of God, hence we do not read that he died the ordinary death. But in St. Luke 9 we read that He was transfigured. On the mount He was changed. He was invested with the insignia of glory which was His by right of his perfect life. His transfiguration was the natural deace from earth to heaven of sinless humanity.

This deace from life here to life yonder by way of "Change," man has forfeited by sin. And in behalf of our sin-lost race, Moses and Elijah spake to Jesus about the deace (literally *departure, exitum, exodon*) which He should accomplish at Jerusalem. This was the opportunity for Jesus to give His disciples additional proof of his great love. He embraced it at once. He had already laid aside the glory which He had with the Father when He took on Him our nature. Now He also laid aside His hard earned wage of human glory, and descended from the mount into the lowermost depths of human shame and sin. He was made to be sin for us, who knew no sin (2 Cor. 5:21). He did not consider death a factor even in perfect life, *but an evil to be eradicated*. And so He died for us. His departure from earth by way of the unnatural tearing asunder of spirit from body on the cross was endured in our stead. He dies in our room. As the story is told of the man who, passing a crucifix on the roadside, cried: "Come down, Thou Christ, it is I who belong there."

And by His death in our room Christ has vanquished death. And in the perfect life up yonder there shall be "no more death." This final removal of it, this utter eradication of it at last from the life of the saints made perfect, conclusively shows that death is *not* "a factor even in perfect life." Salvation cannot mean destruction of any factor deposited in the nature of him whom God created after His own image and likeness. That Christ by His death in our room has abolished death, proves that it never belonged to us by reason of what God made us. It came to us by sin, and with the removal of sin, death and every other consequence of sin forever goes.

This does not detract in the least from the charm of St. Cyprian's view. Says St. Paul, "for me to live is Christ and to die is gain." Well may St. Cyprian add: "This is not passing away but a passing over and a transit to things eternal after this temporal journey has run its course. Who would not hasten to what is better?"

JOHN H. DE VRIES, D.D.

Rector of Grace Church, Saybrook, Conn.

#### REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

WITH the suggestions of the Rev. Dr. Johnstone for revision of the office of the Holy Communion, in your issue of the 15th of August, I feel earnest sympathy and I trust each proposal he makes will be favorably considered in due time by the committee. He would add a greater number of Proper Prefaces from the old liturgies. I, also, would suggest that at the same time, the Prefaces, themselves, be printed in their proper place—i.e., the order of their use in the office. They are now printed after the *Ter Sanctus*. But they are to be used before that hymn. It is a strange thing that in

our Prayer Book revision of 1892 and our return by change of rubric at that time to the older and broken order of the *Ter Sanctus*, as sung by priest and by choir, the Preface was not lifted to its proper place. It seems to have been a mere oversight—for in the English Book the *Ter Sanctus* is printed a second time after the Prefaces. Our American revisers decided to strike out one rendering, but, unfortunately, struck out the wrong one. "Let everything be done decently and in order." This last word surely applies to the printing as to the rendering the successive parts of our highest devotional act, "in order."

LOUIS A. ARTHUR.

Grand Island, Neb., August 14, 1914.

#### WOMEN AS VESTRYMEN

To the Editor of *The Living Church*:

WITH reference to the discussion of women as vestrymen, I heartily approve of the same. I have been to many vestry meetings, and unless the same were held in a church, every vestryman and sometimes the rector, if he happened to be a smoker, would smoke, from one to four cigars; and the writer not being a smoker, was compelled to inhale the impure smoke for two or three hours, and every time he left a vestry meeting with his clothes saturated with the disagreeable odor, he always thought he would never attend again.

I have spoken to rectors and Bishops, and all of them declared that practically every vestry smoked incessantly before the opening of the prayer, during the entire meeting, and after the close of the benediction. If it were held in the parish house, or a vestryman's house, cigar stumps, ashes, and burnt matches gave evidence that a vestry meeting had been held in the name of the Heavenly Father to further His best interests, and to build up the Church.

Now, if women were vestrymen, there would have to be either two rooms, so that the rector and the vestry could smoke, or smoking would have to cease; so that under the circumstances, I trust the Church at the earliest possible moment will introduce women into the vestry.

H. A. PERSHING.

South Bend, Ind., August 15, 1914.

#### A CORRECTION

To the Editor of *The Living Church*:

IN my letter, printed in last week's issue, there is a misprint, due, no doubt, to my illegible writing. "Mystical Eucharists" should be "Nuptial Eucharists."

All Eucharists are mystical, in that the spiritual significance is apprehended by faith, that sixth sense, called by Bishop Brent, the "mystic sense."

D. E. JOHNSTONE, LL.D., D.C.L.

Menasha, Wis., August 17th.

#### "THE MASTER'S EYE KNEW BEAUTY WELL"

The Master's eye knew beauty well—  
The wondrous glow of sky and sea,  
The radiance of blossomed dell  
And sweet Judean lea;  
But, finer than this witchery,  
He found a sight as forth He went  
Unmatched by star or sod or tree—  
The gaze of penitent!

The Master's ear held music's store—  
The chant of breeze and chime of rill,  
The flutes of feathered throats galore  
On gay Judean hill;  
But something stirred Him deeper still,  
He caught a sound more eloquent  
Than zephyr's call or songster's trill—  
The cry of penitent!

The Master's hand was tuned to bliss—  
The Virgin's clasp from day to day,  
The patriarch's and pilgrim's kiss  
On blest Judean way;  
But more than these He felt the stray,  
Sad token of an anguish pent—  
Where yet the nail would pierce it lay—  
The tear of penitent.

He saw them bowed in drear array—  
The sinners, seared by error's stain;  
He heard their sob of soul dismay  
Across Judean plain;  
He thrilled at touch of tragic pain  
As, lorn and lost, and racked and rent,  
The wanderer came home again—  
The heart of penitent!

JAMES C. McNALLY.

ATTEMPT the end, and never stand in doubt; nothing's so hard but search will find it out.—*Richard Lovelace*.

# LITERARY

## SOCIAL PROBLEMS

*Modern Industry.* By Florence Kelley. New York: Longmans, Green & Co.

This is altogether one of the most striking statements of the problems of modern industry and its relation to the family, health, education, and morality that we have so far seen. It is keenly analytical. It frankly faces the facts. It does not mince words, and yet it is a wholesome, constructive volume. There is no belittling of any issue; no blinking of facts. The spirit is summed up in the concluding paragraph: "The changed morality that is needed to make the present transformation in our national life a beneficent one is yet to be inculcated in the schools, the colleges, and universities" (and Mrs. Kelley might with propriety have added, the churches). "The teaching profession confronts to-day the noble task of preparing the mind and spirit of the oncoming generation for this change. There is the new duty of inculcating the new ideal of the democracy of the future; the ideal of service performed not as philanthropy, not as charity, not alone in the case of childhood and old age, but in a transformed industry, an universal service of men and women of to-morrow, the direct inevitable consequence of the industrial development of to-day."

The book is full of striking and pregnant statements. For instance, under "Health" we find this: "The whole procedure in defence of labor laws has been revolutionized. . . . The final deciding factor is not 'freedom' but health." Under "Education" is this: "Criticism, however constructive and suggestive, cannot help people who are 50 years old and older to acquire social and industrial vision. The time for that vision is youth. Only the new generation can retrieve our sins of omission and commission, and this they are preparing to do." Here is another: "The coming public service will test our morality on the largest scale yet applied to it."

One wish it were possible to have this little volume (it only has 147 pages, including an excellent index) in the hands of every priest of the Church. There is so much that is unbalanced and poorly thought out, that such a volume is needed to give the facts in something like their true perspective.

CLINTON ROGERS WOODRUFF.

*Prostitution in Europe.* By Abraham Flexner. New York: The Century Co.

The second of the publications of the Bureau of Social Hygiene is entitled *Prostitution in Europe* and is written by Abraham Flexner, who has made his studies at first hand and who approached his work without any bias or previously formed opinions or theories. His concluding paragraph is therefore highly significant:

"Our attitude towards prostitution, in so far as these factors are concerned, cannot embody itself in a special remedial or repressive policy apart from our attitude as respects the residents at the social bottom. Civilization has stripped for a life and death wrestle with tuberculosis, alcohol, and other plagues. It is on the verge of a similar struggle with the crasser forms of commercialized vice. Sooner or later it must fling down the gauntlet to the whole horrible thing. That will be the real contest—a contest that will tax the courage, the self-denial, the faith, the resources of humanity to their uttermost."

Another conclusion which Mr. Flexner reached is, that while the effect on women is demoralizing, the numerically more powerful drift is nevertheless outwards; while some are overwhelmed, thousands emerge. How fraught with hope is that conclusion to organizations like our own Church mission of Hope and for such efforts as that of City Manager Waite of Dayton! For the all too generally entertained notion that the prostitute's life is a brief one, he found no evidence. On the other hand he reached a positive conclusion that segregation was not a feasible policy.

Miss Katharine Bement Davis, John D. Rockefeller, Jr., and Paul M. Warburg are among the members of the Bureau of Social Hygiene. The first volume in the series was George J. Kneeland's *Commercialized Vice in New York City*.

## NEW EDITIONS

WE HAVE already mentioned the republication by the Macmillan Company of the several volumes of sermons by the Rev. George Hodges, D.D. There have lately been added to the list the two volumes entitled *The Year of Grace*, arranged for the Christian year, and the volume, *The Human Nature of the Saints*. The prices are \$1.25 per each volume.

In the series of reprints of the late Dr. Neale's sermons, for which The Young Churchman Co. are American agents, there is now ready Volume II. of *Sermons Preached in Sackville College Chapel*, comprising the sermons from Passiontide to Whitsuntide. The ser-

mons are published as originally delivered, and the earlier volumes having been exceptionally well received, a cordial welcome will be given to this. There must be many who will be glad to know of this reprint of the sermons of one of the greatest preachers of the nineteenth century. The price of this volume is \$1.00; by mail \$1.10.

A new edition has been issued of Father Puller's *The Primitive Saints and the See of Rome*, with an introduction by Edward, Lord Bishop of Lincoln. There are some corrections, and a small amount of new matter, but the careful revisions that had gone before left little opportunity or necessity for changes of moment. The book is recognized as one of the most scholarly presentations of the subject of the Papacy from the English standpoint that have been made. [Longmans, Green & Co., New York. Price \$2.25 net.]

There has lately been added to the Bohn's Popular Library an edition of *Five Essays by Lord Macaulay* from the *Encyclopedia Britannica*, with an introduction by R. H. Gretton. Like the others of this series it is published in good type at the low price of 35 cents. The essays are biographical, the subjects being Francis Atterbury, John Bunyan, Oliver Goldsmith, Samuel Johnson, and William Pitt. [G. Bell & Sons, London.]

One wonders at the great extent of the reprint of classic literature in Everyman's Library, of which there are now something over 700 volumes. A late addition to the series is *The Oxford Reformers* by Frederic Seebohm. The author contributes a new preface in which he states that many of the notes and some of the appendices have been dropped, but otherwise the reprint gives the entire matter of the third edition of this notable work. The prices in different bindings, like those of the other volumes of this library, are 35, 50, and 75 cents each. [E. P. Dutton & Co., New York.]

## EGYPTOLOGY

*A Short History of the Egyptian People.* By E. A. Wallis Budge, M.A., Litt.D., Keeper of the Department of Egyptian and Assyrian Antiquities in the British Museum. 8vo. pp. x + 280. London: J. M. Dent & Sons. New York: E. P. Dutton & Co. Price \$1.00 net. Illustrated.

This volume gives a valuable popular summary of the results of the latest research in the domain of Egyptian history. The author begins with what may be inferred about prehistoric conditions in the Nile valley. The actual history from Mena to the close of the Ptolemaic period is excellently recounted. A very brief outline sketch is given of the later history up to the close of the sixteenth century A. D., since which date Egypt has been under Turkish rule. The appended chapters on the Magic and Religion, the Daily Life, and the Funerary Customs of the Egyptians are well written and accurate. To our mind it is unfortunate that the author reverts to the chronology of Dr. Brugsch, which was accepted by his own predecessor, Dr. Birch. We prefer the "Approximate Dates" of Edward Meyer; but the whole question is complicated, obscure, and uncertain. The fact that some authors place the Exodus in the reign of Menephtah is barely mentioned, and the probability that they may be correct is admitted. Wherever possible the history is brought into contact with the Biblical Records. A list of Works on Egyptian History, Religion, etc., and a copious index add to the helpfulness of the book. The illustrations are well chosen and excellently reproduced.

F. C. H. WENDEL, Ph.D.

*The Literature of the Ancient Egyptians.* By E. A. Wallis Budge, M.A., Litt.D., Keeper of the Department of Egyptian and Assyrian Antiquities in the British Museum. Illustrated. 8vo. pp. xi + 272. London: J. M. Dent & Sons. New York: E. P. Dutton & Co. Price \$1.00 net.

Excepting a brief chapter in Quackenbos's *Ancient Literatures, Oriental and Classical*, there has existed hitherto no account in the English language of this most interesting of Oriental Literatures. It is therefore with pleasure that we hail this volume which Dr. Budge calls—with characteristic modesty—"an elementary Introduction." The author possesses unusual qualifications for this work; and he has produced a most useful and at the same time a most readable compendium. The selections made from the vast amount of material at his disposal are excellent, making the book a Chrestomathy, in the full sense of the word. The well executed illustrations and the copious index add to the value of the work; and the List of Editions of Egyptian Texts, Translations, etc., is a good guide to the student seeking further information.

F. C. H. WENDEL, Ph.D.

UNDER the laws of Providence, we have duties which are perilous.—*Austin Phelps*.

# SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

THE following extracts are those to which we referred last week from the article in the *Church Monthly* for April, 1862:

"The Christian religion, from its origin, has been taught by catechetical inculcation of its rudimentary principles. The Apostles' Creed was probably taught in this manner in the very time of the apostles. St. Luke expressly refers his most excellent friend Theophilus to the fact, that he had been carefully catechized in the principles (or things) of the Belief.

"A Catechism is an instruction in the first rudiments of any art or science, chiefly by way of question and answer. Such is the 'Church Catechism.' It was intended to be, and is, a very complete compendium of the principles or rudiments of our religion. The 'Assembly Catechism' of later origin was designed to be, and is, a fair compend of the principles of the religion of the Puritans and of the early Congregationalists of New England.

"Not as substitute for the study of the Scriptures were catechisms ever intended or ever used; but rather as guides, very needful guides, in that study; as methods for arranging, and aids in the retaining and facility of using the knowledge of the Scriptures. If the best way of studying any science is that of learning its rudiments, what better and more effectual way of studying the Christian system than that of taking up its principles or rudiments, learning them, and studying the Scriptures thereby? In the study of any science, some theory to go by as guide to investigation, even though it be defective, is better than none at all; and system, so far from being a trammel to the mind in pursuit of knowledge, is almost indispensable to success. Theory enables us to pursue investigation systematically. So in the pursuit of *religious* knowledge in the Scriptures, first principles or rudiments, taken to be such, are important aids to successful results.

"It is very plausible that pupils should study the whole Bible, and therefore make out their system for themselves. But the thing is impracticable. What children, during the period of pupilage, do or can study the whole Book? So short is the time that pupils are under Sunday school instruction, that there can be but very small portions of the Scriptures learned by any one pupil; and he is put under the pretence of studying the whole, when he can study but the merest fraction. It is all that can be done. Selection *must* be made, since part is all that can be accomplished. Is, then, selection best made at random. Is it not better to learn the rudiments of the Christian system, and to make thereby a corresponding selection of texts? to teach pupils a compendium of first principles, and a selection of principles from the Scriptures? In other words, to teach a Catechism, and to select the Scripture passages in proof thereof and in conformity thereto? In this way we put the learner upon some track; at least we systematize his acquisitions. We enable him to distinguish first principles from results, and to observe how the latter are derived from the former. And the use of texts in this way helps him to remember as well as to understand them. And having opportunity to learn but few, is it not better to learn them and to retain them in a methodical way, than in a desultory manner?"

"The Sunday school teacher may interest his pupils exceedingly about useful things from the Bible, and yet come no nearer to the proper understanding of the Book . . . bring them no nearer to the point of religious knowledge or of acquaintance with the Christian system. He may be successful in awakening the interest of his pupils, perhaps benefitting them, when the teaching shall have no more tendency to enlighten them in the principles of Christ's religion than in navigation or mechanics. And it seems to me that the desultory presentation of Scriptures as in the 'Union' and other question books (if our author were writing to-day would he not add many of the leaflet courses?) tends to withdraw attention from principles and rudiments into the diffuse, the vague sort of teaching, so as to divert the mind from a proper knowledge of the Bible, so as to obscure that knowledge which is life eternal. And whilst it is manifest that the historical, the narrative, the parabolical and figurative parts of Scripture are not readily accommodated to a rambling teaching, these are the very portions most favored by the makers of question books, preferred by teachers, and most used in the schools.

"If we could be induced to take a lesson from our fathers, so far as to restore the Catechism to its proper place, as an instruction *to be learned* as we learn the rudiments of science, as we drill in

the rules of grammar, arithmetic, or of music; if to meet the proclivities of the age the Catechism be made the basis of selection and arrangement of Scripture proofs, elucidations, and enforcement; and if we would exercise our pupils in the application of these rules to enforce the common duties of life, to rebuke the heresies, the ungodly customs, the infidel practices of the age, like as we apply grammar rules in parsing to correct bad usage, rudimental rules in recitations to test results, it would have a tendency at least to mend the defects of that rambling teaching which certainly has disappointed the reasonable expectations of the early friends of Sunday schools."

"Our Church Catechism, as I have said, consists of the rudimentary principles of our religion. Look at it as such. It begins with the statement of the baptismal covenant. Here is the root. Implanting into the covenant of grace is the beginning.

"The Apostles' Creed is the Christian Faith in its most rudimental form. To receive it entirely is to receive Christ. To believe it is to believe the religion of Christ, the rudiments of Christ.

"The Ten Commandments are the rudiments of the legal science, the elements of duty. The Decalogue is an epitome of law so complete that the intelligent and investigating lawyer sees the divinity in the perfection of its rudimentary character.

"It is impossible to put a full compendium of devotional petitions into a more rudimental form on the Lord's Prayer. 'Thy Kingdom come'; germ of indefinite expansion! that like as a trunk sustains all the branches and developments of the tree, so the Lord's Prayer comprehends and directs all right prayer.

"When the doctrine of the Sacraments was added, it was intended, supposed to be, and is, in perfect keeping with the whole in this regard. A rudiment is definitinal as well as comprehensive. Hence the definition of a sacrament, which cuts like a two-edged sword: Baptism, a sacramental initiation into the covenant of grace, is in its essential nature rudimental, and the statement of that covenant is of the same character. The Lord's Supper is an epitome of our religion, and comes to the faithful, waiting soul in the fulness of the blessing of the Gospel of Christ.

"Looking at the Catechism, we see it to be what we know it was intended to be, namely, the distinctive religion of Christ in a nut-shell. Like the oak, in its fulness and in its kind, contained in the acorn-cup. Plant it; plant it deeply in the mind and heart of the child, and when under needful culture it shall have grown to a tree, you will find it to be the oak.

"To teach our own religion by its rudimental principles, in the use of the instruction provided by the Church therefor, seems to me to be the proper purpose and aim of our Sunday schools. And in view of the exceeding straitness and disproportionate shortness of the time allowed to such a work, is it not the manifest dictate of expediency to draw attention to and concentrate the teaching upon these principles—the Catechism?"

We have quoted this article at length because we believe it puts very plainly an issue that we must not ignore and raises a question that is becoming more insistent. Our Church schools must be schools in which the teaching is definite and positive, teaching that, however it may be modern in method, is distinctly Catholic in character. And by this word Catholic we do not mean that colorless universal thing which sometimes disports under this name. Anyone who looks closely into the results of sectarian Sunday schools, so far as clear knowledge of faith is concerned, knows the emasculated teaching that is given. Definite certainty as to God, as to the Incarnation and its allied truths, as to practical Christianity, is almost entirely lacking. Children come out of these schools and they do not know the Commandments, nor the Creed, and often not even the Lord's Prayer. And yet these schools are large in numbers and awaken a certain envy on the part of both lay people and clergymen. Men say, The —ist school is such a big one; why cannot we have a big school like that? Better far, for the good of the Christian Community, to have a small school, in which the Christian Faith is fully taught, than one of these large schools in which there is no definiteness of teaching.

The Church schools must teach the faith as the Church has received it, wholly and entire.

AND TO DO THIS, as the Church means it to be done, involves a careful teaching of the Church Catechism. There is no place for dispute in this matter. The rubrics, the canons, the Exhortations of the Baptismal service are very clear. The prerequisite to Confirmation is instruction in the Church Catechism. We are beginning to feel the reaction against the slight place that this sort of teaching has held in many of the modern curricula. Churchmen are waking up to the knowledge that their children are not learning the rudiments of the Faith, although they are learning a good deal about the Scriptures and their Christian duty. The question is often asked by old-fashioned Churchpeople: Where does the Catechism come in in this new system? And the question is a proper one, as one essayist has well shown us.

We would suggest that some such plan as this might well be followed. The words of the Catechism should be memorized by the time the child reaches the sixth grade, so that there is a perfect word knowledge of the text. The school should be asked to repeat together the words of the Catechism frequently, so as to deepen and perfect this verbal knowledge.

Somewhere in the sixth to eighth grades the Catechism should be taught; *i. e.*, the children should be *instructed* in it. For this purpose there is nothing that we know to equal the two volumes of the London Diocesan Manuals, *The Catechism, Faith and Action; The Catechism, Prayer and Sacraments.*

This work ought to precede the time of Confirmation in most classes.

Finally there should be a more thorough, careful study of the Church's Faith in the Senior Department, built upon this earlier instruction and developed from it, not by way merely of a study of the Catechism but utilizing that as a basis.

The result of this will be that pupils so taught will have the guides to faith and conduct, and in the pressure of modern questioning they will have the clue to the answer that will ensure their holding firm to the faith once for all delivered and keep them in the faith of truth and holiness.

#### HEART'S DEAREST

The sea is gray where it meets the sky,  
Green and gray as a pigeon's wing;  
The mists are soft and the winds are shy,  
And quiet broods over everything.

Love, in my eyes is the gray of the sea,  
With flecks of green and silver and blue;  
And the mists are the dreams that dwell with me—  
The beautiful dreams of you.

And when the forest has sung its song,  
With blossom and fruit and bush and fern,  
It stands all brown with its tree-trunks strong,  
And bronze and copper its brushes turn:

Love, in my hair is the autumn-brown  
Of the changling wood, with the sun let through  
In shimmering bands: and my burnished crown  
Is woven of thoughts of you.

And ah, the sky when the morn is young!  
Was ever coral such tender red?  
Lo, through the hush with a song half-sung,  
A seraph smiles from a rose-strewn bed:

Love, in my heart is the red of the morn,  
The blush and the flame and the rose-gilt dew:  
But deeper than day or fire or thorn,  
Lives my wonderful love for you!

LILLA B. N. WESTON.

#### THE FORERUNNER

When thou hast learned that cherished friends can fail—  
When faith seems vain, and love without avail—  
Oh, hearken to that cry of agony  
That from past ages cometh down to thee  
From one betrayed—bereft of rank and power:  
"Could'st thou not watch with Me one single hour?"

LAURA SIMMONS.

HAPPINESS, Heaven itself, is nothing else but a perfect conformity, a cheerful and eternal compliance of all the powers of the soul with the Will of God.—*Samuel Shaw*, 1669.

#### A GREAT MAN AND A HALF

By ROLAND RINGWALT

"Of all the great men I ever met," said Abraham Lincoln, "Chase is about equal to one and a half of the biggest of them." This is high praise, especially when it is remembered that the men did not like each other. Lincoln was perfectly aware that Chase electioneered for himself, and Chase took no pains to conceal his annoyance when Lincoln dragged frontier jests into meetings of the Cabinet.

There is nothing surprising in the fact that an American boy, in spite of poverty, makes his way through histories and grammars. We have a long line of examples; Franklin's boyish compositions head the list that reaches to Lincoln's ciphering before the fire. Matt Carpenter's bold efforts, Andrew Johnson's early struggles, Garfield's victory over difficulties; these are famous. The South has its memories of John C. Calhoun, Alexander H. Stephens, and Joseph E. Brown, all of whom displayed endurance in schooling themselves. It is only a short time since death removed from us John A. Johnson, whose early life was as strenuous as that of Stephen A. Douglas the apprentice boy or Henry Wilson in the shoeshop. But in a land in which the hard-won education is not unusual Chase was remarkable. He had a ripeness about him not often found among those who run errands by day and study till they fall asleep. Men wondered at the absence of what is so often found. Chase was not crude, he was a man of solid information; he had read widely, and in more than one tongue.

Be it never forgotten that Chase was the nephew of a Bishop, and in Chase we see the nobler and less noble traits so marked in the ecclesiastics of the Middle Ages. There were for centuries dozens of men who would cheerfully sacrifice property, comfort, and friends because conscience urged them to choose a monastic cell. They had it in them to die for their convictions. But some of these men were not scrupulous in pushing themselves into the chairs of abbots, nor considerate of others when they became abbots. Chase gave up a large practice for his anti-slavery convictions, he endured a great deal for his cause, he would have faced a murderous mob. When, however, there was any chance of political distinction Chase would rise early in the morning and sit up as late at night to get it as any man who ever pulled wires at a delegate election. Did his brain ever weary? He would give twelve hours of the day to pleading for a fugitive slave, and then give half the night to urging his own claims for the Senatorship he won.

The Democratic party always contained men who shared Jefferson's and Madison's aversion to slavery. Benton induced a Southern legislature to grant a slave the right to a jury trial. Cass was always restive under pro-slavery leadership. Rantoul was the most daring and self-sacrificing of the anti-slavery Democrats, but his phenomenal capacity for damaging his own interests made him a knight-errant rather than a leader. Chase was so unwearying, so resourceful, so alert, so devoted to his convictions, and yet so bent on looking after his own case that we still wonder at him. In the next street we can find the coarse, selfish type of man, and occasionally we find the enthusiast who flings away everything, including common sense, for his principles. But Salmon P. Chase would have risked his neck like the Signers of 1776, and yet, if he had needed them, he would have used the advertising methods of P. T. Barnum.

A long fight against so powerful a system as slavery develops moral courage, even unto the martyr standard. It is also true that fantastic characters sometimes court martyrdom. But there was nothing fantastic in Chase's great argument. He never disputed that the Constitution authorized the return of persons in servitude who escaped from one state into another. Choosing entirely different ground, he argued that persons entering free states, and taking slaves with them offended the spirit of freedom, the slaves who left such persons did not escape from one state into another. How could it be said that they did? It was easy to refuse Chase retainers, to insult him, to ignore him in society, to call him a fool, but it was not easy to meet his argument. The man was admired, and feared; of necessity hated, none the less recognized as a force.

As Senator and Governor, Salmon P. Chase of Ohio naturally looked for the presidential nomination of 1860. The efforts of Seward's friends to keep him out of the Cabinet show that he was a powerful rival. In the treasury department he is an amazing figure. He ranks second only to Hamilton, and yet while he was a faithful public servant during office hours, he

never left the office without some plan for striking at Seward, for thwarting Lincoln, or for pushing himself. There can be no doubt that he sent to officers in the army newspaper clippings injurious to McClellan. He had his literary bureau, he chose a man to frame a biography of himself, he never ceased to laud his own merits, and yet those merits were so great that he met the terrible strains of a war, with expenditures of which Hamilton and Gallatin never dreamed.

Senator, Governor, and financier though he proved himself to be, many were surprised when Salmon P. Chase became the successor of Roger B. Taney. As Chief Justice he could not electioneer for himself as he had done while he was in the Cabinet, but he was undoubtedly restless in his robes. The ability of the magistrate was owned by his worst enemies, the personal ambition startled his friends, and yet Chase had the moral courage to condemn himself. He declared that an important feature of his war policy was in conflict with our highest law. The Chief Justice was a patriot, a student, he would have gone to his death for a constitutional principle, but he would have preferred that the martyrdom should take place with all the scenic arrangements history could devise. It is vain for his admirers to say that he did not actually bait a hook for the Democratic nomination of 1868. The visitors who called on him would not have felt his pulse had they feared his displeasure. After working hard for the Republican nomination of 1860, and setting up his own literary bureau for the Republican nomination of 1864, he was quite willing to be the Democratic candidate four years later. Horatio Seymour pressed his claims in one of the best convention speeches ever made.

Few will now defend the taste of this, but in most men it would have been jugglery. No one can say that Chase was a juggler. It can only be said that friends regretted his action, not that he sank to the level of the adventurers or opportunists. He looked on himself as a man representing the principles of the old anti-slavery Democrats, and so he was. There was no shuffling or weakening on his part. Without hesitation, he believed in Salmon P. Chase. If the Republican party had not accepted him at his real value, it was well that the Democratic party should do so. By accepting him the Democrats would indorse all he had said against the fugitive slave law, all his arguments for the Union and for liberty (incidentally all that he had done to break down McClellan)—he was not bound to make any acknowledgments, simply to lead the reorganized party after the war. To us it is not amazing that the Democrats refused to nominate Chase; the amazement is that Chase could go through all this without being ridiculous. Yet he did. Always pushing himself or placing his chair where it could easily be pushed, the chair always had something throne-like about it. He was so strong, so energetic, so brave, so resourceful, that even if he was his own campaign manager, he blew a trumpet that gave forth noble notes. If by some rare combination he had been chosen and elected, the bitterest of those who called "ingrate," and "deserter," would have muttered "We will never have a chance to impeach Chase." He would have been a powerful executive.

An ordinary mortal would have supposed that 1868 settled two points, first, that the Republicans were done with Salmon P. Chase and second that the Democrats did not want him. But this extraordinary mortal looked on himself as a possible Liberal Republican candidate for 1872, or rather, ill health alone dampened his zeal. He had done a number of things in his life, and his ambitions were like the breath in his body. The convention that chose Greeley gave him thirty-six votes. Had there been a stampede for him, he might have deemed himself well enough for any emergency. It cannot be said that Chase did wisely, still what would have brought derision on many, only causes surprise when we think of him. From youth to age, he religiously believed that he was one of the elect, and his desire to be elected never failed. After having won the honors of his own state, after keeping the nation's purse in dark hours, after interpreting the laws of the nation, he wished to lead his old party into power on a platform of anti-slavery and negro suffrage. Granting that he failed, would any commonplace man have attempted it? He was not commonplace: he was, as Lincoln said, a great man and a half.

The plannings for the Presidency and the clashes with the President, the disputes and estrangements that lower one's opinion of Chase are merely blemishes. Some men would have been disgraced and ruined by them, but when this man was so irritable, so restless, so self-centred that he could no longer work with his patient chief, Lincoln placed him at the head

of the Supreme Bench. Lawyers who doubted the depth of his researches soon found that whenever Chase was short of knowledge he thought out the way to get it. For more than sixty years the Chief Justiceship had been held by only two men, John Marshall and Roger B. Taney. Since Chase's day, Roscoe Conkling has declined it, and Caleb Cushing failed to secure it. Chase took the post, and his worst enemies could not deny that he was a man of high moral courage, of wide experience, of intellectual power not often equaled. Whether to his credit or discredit, he was to take part in another political drama.

Chase had looked for the Republican nomination of 1860, and had done everything short of beating a drum to get the nomination of 1864. After these two experiences, he tried to win the Democratic nomination of 1868. So late as 1867 he seems to have still regarded a Republican nomination as possible, but the Grant tide began to grow stronger and stronger. Washington, Jackson, and Taylor were precedents for Presidents. The shrewd Cushing had said years before, "I wonder what subaltern will be the next President?" Chase's friends may say that he did nothing to start a Democratic movement in his favor, and indeed a Chief Justice can hardly put up his likeness in the cigar stores, and hand round buttons to the graduates of a law school. Still, would the brother-in-law of Thomas A. Hendricks and the intimate friend of Horatio Seymour have called on the Chief Justice without some faint idea that he was looking back to his old party of before the war?

The incident is characteristic of Chase. A zealous anti-slavery man, a prominent aspirant for the Republican nomination of 1860, Secretary of the Treasury under a Republican President, almost a wire-puller for the Republican nomination of 1864, a Chief Justice by Lincoln's appointment, and Barkis was quite willin' to be the Democratic choice in 1868. How many men have been laughed at for far less vaulting and tumbling, yet Chase was never ridiculous. Even in his lifetime he moved and spoke more like a figure in history than a living man in politics. Some things may be regretted or even censured, but there is far more to praise than to blame. A tyro in our history soon learns that he was a great public servant, and the oldest student of the war never leaves him out of his view. Grant's overwhelming success left small consolation to the Democratic party. Four years later the Liberal Republicans who chose Horace Greeley as their candidate thought of Chase—he was hopelessly broken in health. Yet he received thirty-six votes. Lord Brougham was not more ambitious than he. Pierce's troubles, Buchanan's dreads, Lincoln's death, Johnson's trial, show the possible fate of a President, but Chase was always in the field. He might be a Republican, or a Democrat, or a bolter, nevertheless he was always open to a nomination.

Yet is there a man in our country, even Sumner, who outranks him as an anti-slavery statesman? Has it ever been claimed that any man of the sixties could have raised the needed funds as the poor boy from the backwoods did? Of all the Republicans who strove to hurl Johnson from his seat was there one who did not, ere he died, own the power of the Chief Justice in that trial of trials? Can we imagine any other man from Lincoln's cabinet even dreaming of a Democratic nomination in 1868, and winning the eloquence of Horatio Seymour to his claims?

Lincoln's view will probably be ours; he was a great man and a half.

#### WOULD THAT I HAD WINGS!

"I long to seek and find Thee, gracious Lord," I cried,

"O, grant me wings that I may soar to Thee!"

"Yearn not for wings, but use thy hands," the Lord replied;

"Through toil and service shalt thou rise to Me."

HARRIET APPLETON SPRAGUE.

WHY IS IT that we, in the very kingdom of grace, surrounded by angels, and preceded by saints, nevertheless, can do so little, and instead of mounting with wings like eagles, grovel in the dust, and do but sin, and confess sin alternately? Is it that the *power* of God is not within us? Is it literally that we are *not able* to perform God's commandments? God forbid. We are able. We have that given us which makes us able. We do have a power within us to do what we are commanded to do. What is it we lack? The power? No; the will. What we lack is the simple, earnest, sincere inclination and aim to use what God has given us, and what we have in us.—*John Henry Newman.*

# 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 REV. A. SIDNEY DEALEY**, rector for thirteen years of Trinity parish, Canaseraga, N. Y., diocese of Western New York, has resigned the rectorship because of falling eyesight, to take effect September 1st. The vestry has elected him rector *emeritus*, and will continue his salary until another rector is chosen. He will continue to reside in the rectory, and will do such service in the parish as he can, until that time.

**THE REV. J. WINTHROP HEGEMAN**, Ph.D., has resigned the rectorship of Christ Church, Balston Spa., N. Y., diocese of Albany, the resignation taking effect August 1st.

The address of the Rev. **CARLTON M. HITCHCOCK** is changed from Palms, R. F. D., Los Angeles county, Cal., to Los Angeles, R. F. D., Route 13, Box 340.

**THE REV. GEORGE P. HOSTER**, rector of St. Paul's Church, Franklin, Tenn., has resigned, to accept the rectorship of Emmanuel Church, Champaign, Ill., diocese of Springfield, and has already entered upon his new duties.

**THE REV. JOHN LONDON**, rector of Trinity Church, Mineral, Louisa county, diocese of Virginia, has accepted the rectorship of Epiphany Church, Eutawville, S. C., and entered upon his new duties on Sunday, August 16th.

**THE REV. THOMAS WHITE NICKERSON**, who for the last fourteen years has been rector of St. Stephen's Church, Pittsfield, Mass., diocese of Western Massachusetts, has resigned, and will remove to New York City about October 1st.

**THE REV. RICHARD S. READ** has resigned the rectorship of St. Stephen's Church, Milwaukee, Wis.

## Summer Appointments

**THE REV. EDW. S. DOAN**, rector of St. George's Church, Louisville, Ky., is in charge of St. Paul's Church, Jeffersonville, Ind., during the month of August.

UNTIL October 1st the address of the Rev. **WILLIAM WAY**, rector of Grace Church, Charleston, S. C., will be Fletcher, N. C. During the month of September he will have charge of St. John's-in-the-Wilderness, Flat Rock, N. C.

## DIED

**AYRES**.—After a long and painful illness, bravely borne, **INEZ A. AYRES**, daughter of Captain and Mrs. J. W. Ayres of Harriman, Tenn., entered into rest at her home on the morning of August 4, 1914. Burial from St. Andrew's Church. Her last words were: "In the midst of all this tumult is the quiet heart of God."

**PARKER**.—Entered into Life, Monday, August 10, 1914, at Media, Pa., Mrs. **ELIZABETH A. PARKER**, wife of the Rev. Reginald R. Parker of Middletown, Conn. Burial at East Haddam, Conn.

**PARKER**.—August 2, 1914, at the residence of her son, the Rev. Wm. Newman Parker, 826 S. Sixtieth street, Philadelphia, **BETTIE NEWMAN**, widow of the Rev. Robert H. Parker. Funeral service at the Church of the Epiphany, Sherwood. Interment at Asheville, N. C.

"For God proved her, and found her worthy for himself."

**ROBERTSON**.—Entered into rest, July 28, 1914, at New York City, **MARY ELIZABETH FOSTER**, beloved wife of the Rev. John ROBERTSON.

"Through the grave and gate of death, we pass to our joyful resurrection."  
*Reurgam.*

**SUDOR**.—**FREDERIC O. SUDOR**, crucifer of St. Paul's Church, St. Paul, Minn., died Thursday, July 23, 1914, aged 13 years. The funeral was held from St. Paul's Church on Saturday, July 25th. A Requiem Mass was said at the church on Wednesday, July 29th, by the rector.

"May he rest in peace and may light perpetual shine upon him."

## 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, 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 WANTED—CLERICAL

**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.

**SPECIAL** Preaching and Mission services arranged. References given. Address "X," care LIVING CHURCH, Milwaukee, Wis.

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

### POSITIONS OFFERED—MISCELLANEOUS

**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.

**WANTED**—Several honest, industrious people to distribute religious literature. Salary \$60 per month. NICHOLS Co., Naperville, Ill.

**WANTED**—Organist and choirmaster. Choir includes boys, men, and women. Salary \$520. Rev. F. INGLEY, Kenosha, Wis.

### POSITIONS WANTED—MISCELLANEOUS

**ORGANIST AND CHOIRMASTER**—Man of exceptional ability and experience, open for good position. Boy or mixed choir. Expert trainer and director. Recitalist. Churchman. Recommended by Bishops, clergy, and eminent musicians. Address "ORGAN," Box 163, Great Barrington, Mass.

**A CHURCHWOMAN** and a lady desires the position of companion to an elderly lady. Can read aloud, and embroider, and am an excellent traveler. Position desired by October 1st. Address "P. H. C.," 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.

**EXPERIENCED** institutional matron and household manager desires position. Might consider private family. Thoroughly understands children. Middle-aged. Mrs. DRUMMOND, 2622 Prairie avenue, Evanston, Ill.

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

**YOUNG WIDOW**, Churchwoman, refined, educated, desires position as companion to elderly or delicate lady. First class references. Address "A. G. M.," care Mrs. KELLY, Baldwinville, N. Y.

**ORGANIST AND CHOIRMASTER**, with excellent references, desires change. Advanced Churchman. Boy or mixed choir. Address ORGANIST, P. O. Box 139, Orient, L. I., N. Y.

**MIDDLE** Aged Nurse, graduate (married), desires invalid or cripple where husband could be useful about place. Reasonable. City of country. Box 359. Quincy, Ill.

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

**HOUSEKEEPER**. Gentlewoman. Competent, experienced, successful; wishes position as managing housekeeper. New York or vicinity. Box 154, Litchfield, Conn.

**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 manual. Full list on application. AUSTIN ORGAN CO., Hartford, Conn.

**S. T. MARGARET'S SCHOOL OF EMBROIDERY**, 17 Louisburg Square, Boston, Mass., closes from June 16th to September 16th. All letters about work will be attended to by SISTER THERESA, St. Margaret's Convent, South Duxbury, Mass.

**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.

**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.

**THE SISTERS OF THE HOLY NATIVITY**, Fond du Lac, Wis. Orders taken for illuminating.

## 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 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

**PRIEST'S HOST**: people's plain and stamped wafers (round). St. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

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

**ALTAR BREADS**, all varieties. Circular sent. Miss BLOOMER, Box 173, Peekskill, N. Y.

## CLERICAL OUTFITS

**CLERICAL TAILORING.**—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a specialty. 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

**ST. 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.

## WANTED

**STEARN'S Faith of Our Forefathers**, cloth or paper. Must be in good condition. State price. THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

## VACATIONS

## THE RESTMORE, MONTROSE, PA.

THE RESTMORE, in beautiful Montrose, Pa. Altitude 2,000 feet. A delightful place to spend the autumn months.

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## THE BOARD OF MISSIONS

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And in 38 Dioceses and 20 Districts in the United States.

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Full particulars 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.

LEGAL TITLE: GENERAL CLERGY RELIEF FUND  
ALFRED J. P. McCURE,

*Treasurer and Financial Agent,*  
Church House, Philadelphia.

## 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).

Field Staff Officers—Rev. V. G. Lowery, St. Mark's, Troy, Ala.; Rev. A. R. E. Roe, St. Peter's, Key West, Fla.; Rev. Joseph H. Harvey, St. Augustine's, St. Louis, Mo.

## EUCCHARISTIC 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.

## THE CHURCH'S MISSION TO THE DEAF

Prayers and offerings to aid the Church's Mission to the Deaf in the dioceses adjoining, and including, Chicago are desired on the Twelfth Sunday after Trinity. Rev. GEORGE FREDERICK FLICK, General Missionary, 214 East Fifty-fifth street, Chicago.

## 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.

## THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

## NEW YORK:

E. S. Gorham, 37 East 28th St. (New York office of THE LIVING CHURCH.)

Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).

R. W. Crothers, 122 East 19th St.

M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave., above Madison Sq  
Church Literature Press, 71 Bible House.

## BROOKLYN:

Church of the Ascension.

## BOSTON:

Old Corner Bookstore, 27 Bromfield St.

A. C. Lane, 57 and 59 Charles St.

Smith & McCance, 38 Bromfield St.

## SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

## PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

## PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut St.

John Wanamaker.

Broad Street Railway Station.

Strawbridge & Clothier.

M. M. Getz, 1405 Columbus Ave.

A. J. Neler, Chelton Ave. and Chew St.

## WASHINGTON:

Wm. Ballantyne & Sons, 1409 F St., N. W.

Woodward & Lothrop.

## BALTIMORE:

Lycett, 317 N. Charles St.

## STAUNTON, VA.:

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A. M. Allen.

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R. J. Seidenborg, Ellicott Square Bldg.

Otto Ulbrich, 388 Main St.

## CHICAGO:

LIVING CHURCH branch office, 19 S. La Salle St.

The Cathedral, 117 N. Peoria St.

Church of the Redeemer, Washington Ave. and 56th St.

A. C. McClurg & Co., 222 S. Wabash Ave.

Morris Co., 104 S. Wabash Ave.

A. Carroll, 720 N. State St.

## MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

## ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

The Famous and Barr Dry Goods Co., 6th and Washington Sts.

## LOUISVILLE:

Grace Church.

## 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.

## GIVING LAWN PARTIES

LAWN parties may be simple or elaborate as desired. If the affair is an after-dark one, or the party hours include both afternoon and evening, the lawn will have to be illuminated, which is best done, where electric lights are not convenient, with Japanese or ordinary lanterns which may be strung on stout wire between the house and trees. Lawn benches, chairs, and plenty of cushions add to the comfort and cheeriness of the attractive scene.

A delightful lawn party which was called a Feast of Nations was recently given on a spacious lawn, says *The Mother's Magazine*. The host was dressed to represent "Uncle Sam," and the hostess was becomingly attired as "Miss Columbia." They received the guests at the entrance of the lawn, and presented each guest with a small flag. The lawn presented a charming picture indeed. Each of the most prominent countries was represented by a huge umbrella appropriately decorated. These were arranged in circular form on the lawn.

## A MOVING LOCK

TRAVEL on at least one English river is now diversified by the introduction of a moving platform at one of the locks. The new Boulter's Lock, opened not long ago by Lord Desborough, has a continually running "electrical conveyancer." This is on the same plan as the moving stairways, and also resembles the less familiar Jack-ladders which convey logs through Canadian lumber mills by means of an endless chain. It takes up the small craft which through that part of the river, punts, skiffs or canoes, and simply passes them up or down, there being two moving platforms which go in opposite directions. As it takes only a minute to pass over this conveyer, the time saved is considerable.—*London Illustrated News*.



# THE CHURCH AT WORK

## DEATH OF A FORMER SLAVE

MISS JULIA VANDERBURG, a former slave, born in New York City, December 25, 1844, died at her home in Lewistown, Ill., where she had lived nearly all of her life, on Sunday morning, August 9th. The funeral was held from St. James' Church, of which she was a devout member, on Tuesday morning, August 11th, the large number of people present giving evidence of the high esteem in which she was held in the community. She was the only colored person in Lewistown, and so far as known, the only colored Churchwoman in Fulton county, Ill.

## THE CHURCH AND THE DEAF-MUTES

A VERY VALUABLE statement has recently been published by the Rev. Oliver J. Whildin, general missionary among the deaf-mutes of the South, and priest in charge of the deaf-mute mission of Grace and St. Peter's Church, Baltimore, concerning the history and status of the deaf-mute missions of the Church. The following are some of the interesting facts therein given: Church work among deaf-mutes was established in 1849. In that year the Rev. Thomas Gallaudet, D.D., a young hearing clergyman, touched by the social and spiritual isolation of the deaf-mute people, started a small Bible class for them in a room in the University of the City of New York. In the course of a few years this Bible class grew into a mission and received the official recognition of the Church. In steadily increasing numbers the deaf-mutes came to the services, which were conducted in the sign language of the deaf and according to the Book of Common Prayer. In 1852 St. Ann's Church for deaf-mutes, New York City, was founded. In 1859 the Rev. Dr. Gallaudet established missions in Baltimore, Philadelphia, and Washington. As early as 1870 the work had grown to such large proportions that additional workers became necessary. In 1876 Bishop Stevens of the diocese of Pennsylvania ordained the Rev. Henry Winter Syle, a talented deaf-mute, a graduate of Cambridge University, England, and the holder of a Master's degree from Yale. This was followed by the ordination of the Rev. Austin Ward Mann, by Bishop Bedell of the diocese of Ohio, and of the Rev. Job Turner by Bishop Whittle of the diocese of Virginia. Very soon the ordination of other deaf-mutes followed. At the present time there are thirteen ordained clergymen, twelve of whom are themselves deaf, ministering to the spiritual needs of 65,000 deaf-mutes in the United States, of whom fully 20,000 are in the eighteen dioceses of the Southern field. Some of the large cities contain as many as sixty to one-hundred deaf-mutes who are spiritually neglected. The Pacific Coast dioceses are without any missionary to the deaf. So that at the present time there is a crying need of additional missionary workers.

## REV. DR. ADDISON AND FAMILY REACH HOME

AMONG THOSE glad to reach home after trying experiences abroad was the Rev. Dr. Daniel D. Addison, rector of All Saints' Church, Brookline, Mass., who has been in Normandy with his wife, daughter, and sister. They were at Vannes when the first news of complications reached them. Subsequently, they went to Rennes and Vitre, and at the latter place the troops were be-

ginning to be mobilized, so it was thought best to get away as quickly as possible. They went to Caen, thence to Havre, and took steamer across the channel for Southampton, and it was by the rarest good fortune that they were able to secure passage on the S. S. *Philadelphia*, which arrived in New York on August 13th. Dr. Addison and family returned home a month earlier than they had intended.

## IMPROVEMENTS AT ROCHESTER, PA.

THE INTERIOR of Trinity Church, Rochester, Pa., in the diocese of Pittsburgh, has undergone a complete renovation during the early summer. The church has a long and

carpeted to harmonize. The parish is fortunate in having one fitted for such work on its list of communicants, under whose guidance both the carpeting and kneeling stools have been secured.

The old building has been thoroughly examined, and the underpinning strengthened; the grounds have been readjusted and put into excellent shape; the one memorial, to a former minister, relegated for some reason in years past to an obscure place, is being put into repair and will be placed in the church.

A personal friend of the rector is supplying choir stalls to fit the new interior, and on the whole, Trinity now presents an ap-



TRINITY CHURCH, ROCHESTER, PA.

unique history, the nave as it now stands being exactly as it was first built, with the exception of the windows, which were changed about 1890. Now, after sixty-three years of existence, there is the old nave with a dignified chancel added, sacristy, cloister, and tower, from which the beautiful chimes sound each Sunday and on special Church and civic occasions; and lately, a handsome rectory, connecting with all, and following the general plan of the old church.

But the interior has long needed readjustment, and this year has seemed the time for a complete renewal. The new lighting system is the indirect, with handsome fixtures, the glassware being generously contributed by the Phoenix Glass Co., and is valued at \$100. Side lights for gas, to meet any emergency, have been added. The walls have been tastefully treated, under the supervision of two of the men communicants gifted in art, the plan carried out being to adjust the architectural and wood finish to the walls. This has been happily accomplished by treating the ceiling and other woodwork to harmonize, and the result has given old Trinity a very beautiful interior.

Then the floor demanded attention, and it was finally decided that hardwood was the only solution, which has been installed, the choir and chancel being readjusted at the same time, a handsome carpet "runner" following the aisle, and the sanctuary being

pearance fitting her heritage, and is as neat and Churchly as any church in the diocese.

During the last four years much interest has been awakened, both in developing the parish work and in missions; this year the people have not only given largely through the Woman's Auxiliary, but the General Board has received about \$100, an unprecedented amount from that parish. Diocesan missions have been benefited in like proportion. An "Every-Member Canvass," commenced last fall, has been productive of much good, and the follow-up plan is to be tried in October.

Plans are now being made for the proper keeping of the anniversary of the rector's institution on the fourth Sunday in September, when the annual harvest service will be held, and the rector, the Rev. George Woodward Lamb, begins his fifth year in the parish.

## SEWANEE CONFERENCE AND INSTITUTE

THE ANNUAL conference of Sunday school workers, and Sunday school institute of the Fourth Department, was held at Sewanee, Tenn., the seat of the University of the South, August 4th to 9th. Fourteen dioceses of the Fourth, or Sewanee, Department were represented, and the leaders were strong and inspiring. To Dr. Mercer P. Logan, D.D., rec-

tor of St. Ann's Church, Nashville, Tenn., chairman of the committee on arrangements and chairman of the conference, is due the credit for a well-arranged programme, and the selection of fitting instructors. Dr. A. H. Noll of Sewanee assisted in many practical details.

The programme as outlined indicated that Sunday school work and missions would be the leading topics, but Miss Emily C. Tillotson of the educational department of the Board of Missions, in conducting a daily mission study class on the "Social Aspects of Christianity," infused the whole conference with an intense interest in social service. So it may be said that social service had a place of importance along with missions and the Sunday school.

The Rev. Homer W. Starr, Ph.D., Sunday school commissioner of the diocese of North Carolina, gave three able addresses on "The Sunday School and the Home," "The Problem of the Teacher," and "The Relation of Every Communicant to the Sunday School."

"Modern Methods in the Small Sunday School," with lessons of practical experience in the primary, junior, and senior departments, was the general topic followed by Mrs. Isaac Sewell of the Sunday school association of Tennessee. Mrs. Sewell gave an interesting exhibit of manual work done by her Sunday school children for an exhibit at the state fair. Mr. Benjamin Finney of the Brotherhood of St. Andrew, and the Rev. Robert W. Patton, Provincial Secretary, by their presence and words, contributed much to the value of the conference.

At 6 o'clock each evening a Vesper service was held in the college chapel, and devotional addresses were made at these services by the clergy in attendance.

For popular interest probably no part of the programme claimed more attention than the evening lectures. After a half hour exhibit of stereopticon pictures on Missions or the Life of Christ in the Walsh Building, the evening lectures would follow in All Saints' chapel. Two of these were specially notable, namely, a lecture on "Critical Periods in the Life of a Girl," by Mrs. H. M. Hamil, and "Critical Periods in the Life of a Boy," by the Rev. Dr. H. M. Hamil, who is well known through his work and association with the International Sunday School Lessons, and who is now president of the Quadrennial Sunday School Association of the United States and Canada.

The conference closed on Sunday, August 9th, with the Holy Communion, Morning Prayer, and sermon by the Rev. Dr. H. J. Mikell of Nashville, and Evening Prayer and sermon by the Rev. Dr. Logan.

Before the adjournment of the conference the executive committee joined in a resolution which offered cooperation with a committee of the board of trustees of the University of the South, in asking that the Synod of the Fourth Province make this annual conference a provincial training school for leaders, with normal courses on missions, social service, and religious education.

A pleasant social feature of the week was a reception on the college campus tendered by the ladies of the civic league of Sewanee.

#### NEW RECTORY FOR CHRIST CHURCH, SAG HARBOR, L. I.

A NEW memorial rectory for Christ Church parish, Sag Harbor, L. I., the gift of Mrs. James H. Aldrich of Manhattan, whose country home is across the bridge from Sag Harbor on the North Haven Peninsula, was dedicated on Thursday afternoon, August 13th, to the memory of Margaret B. Edson, mother of Mrs. Aldrich.

The rector, the Rev. Francis B. Baer, was assisted by the Rev. Dr. Arthur B. Kinsolving of Baltimore, for many years rector

and friend of Mrs. Aldrich. A tablet bears this inscription: "This rectory is a memorial of my beloved mother, Margaret B. Edson, M.G.E.A., 1914."

The rectory is of brick and stucco, and cost more than \$10,000. The architect, Arthur Wood of New York, also designed the parish hall, built a short while ago and presented to the parish by James Herman Aldrich, senior warden of the Sag Harbor church.

A few weeks ago two dwellings near the site of the rectory were purchased to enlarge the church and parish house grounds, and contractors are moving them off, and grading and beautifying the park.

The style of architecture employed in the new buildings conforms to the plan on which the church edifice was constructed in 1881, and which has since been enlarged and improved.

#### CHURCH HYMNAL REVISION COMMISSION AT WORK

THE GENERAL commission on the revision of the Church's Hymnal has been in session at Nantucket, with headquarters at the Sea Cliff hotel. Practically all of the clerical and lay members were present, and outside of the business sessions, which occupied several days, those present spent a delightful, restful time.

#### DEATH OF REV. W. E. L. WARD

THE REV. WARNER ESMOND LEE WARD, rector of St. Stephen's Church, Plainfield, N. J., died at Newburgh, N. Y., on Monday, August 17th, of poisoning. He was born at the latter place forty-six years ago. After reading law he prepared for holy orders and was made deacon by Bishop Whitehead in 1894 and ordained priest in 1896 by Bishop Potter. He began his ministry as assistant at St. George's, Newburgh, and was then for a time assistant to Bishop Whitehead in his work in Pittsburgh. After his ordination to the priesthood he was successively rector of Holy Cross, Kingston, N. Y.; House of Prayer, Lowell, Mass.; St. Clement's and then St. Paul's, Brooklyn; and since 1912 rector of St. Stephen's, Netherwood Heights, Plainfield, N. J. The funeral service is to be held on Friday morning in St. George's Church, Newburgh.

#### APPOINTMENTS FOR MRS. ELY

MRS. JOHN R. ELY, teacher of art in St. Mary's Hall, Shanghai, expects to sail for China, January 1st. In order that she may use the remainder of her time here to the best advantage in securing the necessary funds with which to provide a new St. Mary's, the following schedule has been planned for her:

October 1st to November 1st—Connecticut, Rhode Island, and especially Boston and its vicinity.

November 1st to November 15th—Baltimore, Washington, and places south of these cities.

November 15th to December 1st—Philadelphia, Pittsburgh, and other Pennsylvania centres.

December 1st to December 15th—Albany, Rochester, Cleveland, and Buffalo.

Persons interested in having Mrs. Ely speak in the above localities are earnestly asked to communicate with Mr. John W. Wood of the Church Missions House as soon as possible.

#### NEW CHURCH AT BUFFALO, N. Y.

ON SUNDAY afternoon, August 9th, the cornerstone of the new All Saints' Church, Buffalo, N. Y., was laid by the Rev. Charles H. Smith, rector of St. James' Church, assisted by the Rev. George Herbert Gaviller, who has

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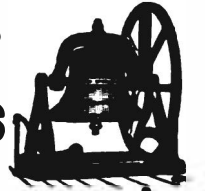
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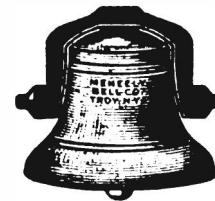
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been rector of All Saints' for twenty-two years. The section where All Saints' has stood for more than thirty-five years is rapidly developing into a business centre, and when an advantageous offer was made for the property it was accepted, and a new site purchased in a more residential section. The contract calls for the completion of the building by All Saints' Day, and it will cost \$50,000, including the land and rectory.

**BISHOP WALKER IN LONDON**

A CABLEGRAM has been received from Bishop Walker of the diocese of Western New York, and Mrs. Walker, stating that they are safe and well in London, where they will remain for the present. Bishop Walker has formed a committee for the relief of the delegates to the Church peace conference.

**LIGHTNING DESTROYS NOTED FLAG-POLE**

DURING THE severe electric storm on Tuesday afternoon, August 11th, the great flag-pole of the Church Charity Foundation, Brooklyn, N. Y., was struck twice by lightning within a few minutes. The tall mast of Oregon pine was split from top to bottom. Fortunately the near-by buildings of the Foundation were not injured.

Until the flag-pole in the Federal baseball park was recently put up, the one struck was the tallest in Brooklyn. It stands in the centre of the playground, and near it are the Old Folks' Home, the Orphanage, the Hospital, and the Nurses' Home. It was 150 feet high.

The pole and its three flags were the gift of the late A. A. Low to the Foundation in 1897, and cost over \$1,000. It was brought to Brooklyn on three flat cars, and its erection on the Foundation grounds was a matter of some little moment, and has no small historic interest.

**ALL SOULS' CHURCH, WASHINGTON, D. C., COMPLETED**

THE NEW All Souls' Church, Washington, D. C., has been completed and was opened informally at the 11 o'clock service on Sunday, August 9th. The Holy Communion was celebrated, and the rector, the Rev. Dr. J. Macbride Sterrett, delivered the address.

The formal consecration of the church by the Bishop of Washington has been postponed until October 25th, when the sermon will be preached by the Rt. Rev. Charles D. Williams, Bishop of Michigan.

The new memorial organ has been placed in the church under the supervision of Mr. H. H. Freeman, organist of St. John's Church.

The basement of the church has been fitted up as a Sunday school room and parish hall. The portable chapel on the premises will be removed at once.

The parish now has a membership of 204, and property valued at \$24,000.

The plans for the church were drawn by Mr. Frederick A. Kendall of the firm of Kendall & Smith, architects, he paying special attention to the construction of the building. Messrs. John L. Warren, Walter M. Gilbert, and William C. Worthington comprised the building committee.

**PRIEST SAVES GIRL FROM DROWNING**

WHILE TAKING his vacation at North Wilbrahan, Mass., the Rev. Francis Yarnall has had the unusual experience of saving a young woman from drowning. The girl, who was unable to swim, had waded into water beyond her depth, and sinking, was near the point of drowning. Mr. Yarnall, sitting on the veranda of his summer home, saw her, and without removing any of his clothing, dove

into the water, and after a struggle, brought her safely to shore.

**DEATH OF REV. WILLIAM SMYTHE**

THE REV. WILLIAM SMYTHE, minister in charge of St. Barnabas' mission, West Philadelphia, Pa., was suddenly stricken with heart disease, and died, while bathing at Wildwood, N. J., on Wednesday, August 12th. Mr. Smythe seemed to be in perfect health at the time, and had gone to the shore with his family and several of the members of his parish. He had been bathing for some time, and returned to the water for a final dip. The surf was very heavy, and caused too great a strain.

The mission of which Mr. Smythe was in charge is dedicated to the memory of the late Rt. Rev. Ozi W. Whitaker, D.D., LL.D., by whom Mr. Smythe was ordained to the diaconate in 1909, and to the priesthood in 1910. A church, rectory, and parish house, were recently erected and the church consecrated. Mr. Smythe was enthusiastic in directing the work, and took keen interest in securing the money necessary for the furnishing of the church. He is survived by his widow and ten children.

**DEATH OF REV. H. E. W. TOMLINSON**

THE REV. HAROLD E. W. TOMLINSON, minister in charge of the Church of the Ascension, Burlington, Kan., died after an operation for some organic trouble, in the General Hospital, Toronto, Canada, where he had gone for his vacation. He leaves a wife, who was with him when he died.

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## MEMORIALS AND GIFTS

A HANDSOME memorial window has just been placed in St. Timothy's Church, Catonsville, Baltimore county, Md., by Mr. Lawrence Fowler, in memory of his father, the late Judge David Fowler.

A BEAUTIFUL chalice and paten of gold, provided for by the will of Mr. George R. Herbert, were recently presented to St. Luke's Church, Baltimore, Md., and were used for the first time at the early celebration on Sunday, August 9th. They were given in memory of Mrs. Sarah Elizabeth Herbert, who died November 22, 1903, and Miss Elizabeth Rebecca Herbert, who died June 25, 1879. They are of plain though chaste design, the chalice being set with diamonds, which formerly belonged to Mrs. and Miss Herbert. Mr. Herbert was for many years a member of the vestry of St. Luke's Church. He died about four years ago, and bequeathed his estate to the church.

## ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

## Memorial Hall Dedicated at Christ School, Arden

ON THE Feast of the Transfiguration the annual neighborhood gathering and picnic was held at Christ School, Arden, and this year the day was made happier by the blessing of the new hall, erected to the memory of the Rev. Thomas C. Wetmore, founder and first rector of the school. There was a celebration of the Holy Eucharist, the present rector of the school being celebrant, the Rev. H. A. Willey, epistoler, and the Rev. W. S. Cain, gospeller. The sermon was preached by the Rev. Wyatt Brown, rector of Trinity Church, Asheville. After the service a procession was formed, and passing from the chapel to the new hall, moved through the different rooms, repeating psalms antiphonally, finally reaching the auditorium for the final service of blessing, the Rev. Charles Mercer Hall officiating. Afterwards there was a bountiful spread under some near-by oaks, and the rest of the day was given over to speech making and social gatherings of friends and neighbors. The new hall is a substantial building containing ten rooms, the first story of rough stone and the second finished in red cedar shingles, and is the gift of many loving hearts, most of whom knew and loved the founder. Eight clergymen from the district were present.

## ATLANTA

C. K. NELSON, D.D., Bishop

## Success of Year's Work at Helen

THE FIRST anniversary of organized Christianity in Helen, White county, Ga., was celebrated at the Church of the Transfiguration, on the Ninth Sunday after Trinity, it being within the Octave of the Feast. Helen is a new town in the mountains, about forty miles north of Gainesville. The chief industry of the place is lumbering and it has one of the largest saw mills in the South. The town is only fifteen months old. Our Communion was the first in the field, and has a neat chapel. The first service in the new town was held in the open air on the Feast of the Transfiguration, last year. The anniversary was observed by a goodly number of people of the town and vicinity in spite of the inclement weather. Bishop Nelson and the general missionary, the Rev. Thomas Duck, with the vicar of Gainesville, under whose charge Helen is, were present. Baptism was administered to two infants, daughters of the editor of the local paper, and relatives of the Archbishop of Canterbury. One man, formerly a Baptist, was confirmed. The Bishop preached and celebrated the Holy Communion. He also blessed the building.

## CALIFORNIA

Wm. F. NICHOLS, D.D., Bishop

## Clerical Changes—Postponement of Church Conference

THE SUMMER has brought a few changes among the clergy of the diocese. The Rev. W. A. Rimer has been obliged, through ill health, to relinquish the rectorship of St. Paul's Church, Salinas, and is now residing in San Francisco. The Rev. W. A. McClean has resigned the charge of the missions at Gilroy, and has accepted the rectorship of St. Paul's, Salinas. The Rev. William Higgs has been compelled, for climatic reasons, to give up his work in the mission of the Good Shepherd, Berkeley, where he had labored with much success for eight years, and has accepted the charge of the mission at Morganhill. The mission at Hollister will be connected with another mission to be started at a point nearer than Gilroy, and another clergyman will be found for that station. The Rev. W. E. Hayes has returned to the diocese as assistant at Grace Cathedral, San Francisco. The Rev. W. Fletcher Cook, Ph.D., has become rector of St. Luke's Church, Los Gatos. The Rev. B. E. Diggs has resigned the rectorship of St. Andrew's Church, Oakland, and has accepted the rectorship of St. Paul's Church, Bakersfield. The Rev. F. C. Murgotten, professor in the Church Divinity School of the Pacific, is in temporary charge of St. Andrew's. The Rev. E. T. Brown, a recent graduate of the Divinity School, ordained at Whitsuntide, has become assistant at Trinity Church, San Jose. The Rev. Ross Turman has resigned the position of assistant in the Church of St. Matthew, San Mateo, and has accepted the rectorship of Christ Church, Sausalito.

IT SEEMS a far cry from the European war to a conference of Churchmen, proposed to be held in San Francisco in September. But the war has caused so many men to

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cancel their promises of presence at that conference that it has been decided to give it up, and wait for a more peaceful season. It makes only another reason for our earnest prayers for peace.

THE REV. EDWARD MORGAN, rector of St. Luke's Church, San Francisco, is among the clergy who were travelling in England when the war broke out, and his return has been made somewhat indefinite.

**MAINE**

ROBT. CODMAN, D.D., Bishop

**New Mission House at South Portland**

THE MISSION HOUSE of St. Alban, South Portland, which represents a very promising work that the Rev. Canon Schuyler of the Cathedral, Portland, has been carrying on for a year or more, is completed, and the first service in the building, which is of wood, and will be the headquarters of the mission until further growth necessitates a church edifice, will be held on August 21st. There is ample room on the lot for a church, and the steady growth of the mission gives promise of the erection of one in the future.

**MARQUETTE**

G. MOTT WILLIAMS, D.D., Bishop

**Woman's Auxiliary Establishes Alaskan Scholarship**

THE WOMAN'S AUXILIARY of the diocese has undertaken to support an Indian child at St. Mark's mission, Menana, Alaska, to be called "The Dora Rowe Scholarship."

**MASSACHUSETTS**

WM. LAWRENCE, D.D., LL.D., Bishop.  
SAMUEL G. BABCOCK, Suffr. Bp.

**St. Michael's Church, Marblehead, to Observe 200th Anniversary**

ON AUGUST 30th and 31st St. Michael's Church, Marblehead, will hold a series of services in commemoration of its two hundredth anniversary. The first services of the Church in the town are believed to have been held soon after the settlement of the community. The parish was founded in 1707, just one hundred years after Jamestown, and it is of interest that a sprig of the Jamestown ivy is growing in the little churchyard beside the ancient church, on the tomb of one of the former rectors, the Rev. Peter Bours, who was in charge from 1753 to 1762. The edifice was erected in 1714 from materials brought from England, and although fire has attacked it several times the building still stands intact in its old-time dignity and picturesqueness, with the exception of the old fifty-three foot steeple with a clock in it. This steeple was removed a century ago, it is believed. The second rector of the parish was the first clergyman especially ordained to the priesthood for the American colonies in the mother country, and he came directly to Marblehead. He afterwards left Marblehead and went to Virginia, where he officiated at the marriage of George Washington and Mrs. Custis. The organ is thought to be two hundred years old, and was given to the parish in 1822. The candelabra, twenty feet high, holding twelve candles, has not been down from the roof since the year Washington was born, 1732. Some of the communion service has been in use since 1745. The celebration will begin with a corporate Communion of members and friends of the parish on Sunday morning. At the 10:30 service Bishop Lawrence will be the preacher, and in the afternoon there will be a special children's service, at which a former rector, the Rev. Welles M. Partridge, will make an address. Brief addresses by neighboring clergy will be a feature of the evening service. On Monday the parish will hold a reception in the afternoon and another in the evening, and at the latter the minister in charge, the

Rev. Charles L. Wells, will give an historical address.

**RHODE ISLAND**

JAMES DEW. PERRY, JR., D.D., Bishop

**Services Resumed at "Old Narragansett Church"**

IN ACCORDANCE with the custom followed for many years, the "Old Narragansett Church" at Wickford will be opened for services on Sunday afternoons during August. The following clergymen have been engaged for these services: Rev. Philip M. Prescott of Washington, D. C., whose summer home is at Narragansett Pier; Rev. Emery M. Porter, D.D., rector of Emmanuel Church, Newport; Rev. James P. Conover of St. Paul's School, Concord, N. H.; Rev. Simon Blinn Blunt, D.D., of All Saints' Church, Dorchester, Mass., whose summer home is at Saunders-town, R. I. The "Old Narragansett Church" is a unique wooden building built by the Rev. Christopher Bridge, missionary of the S. P. G., in 1707, on McSparren hill, about five miles from its present site, and presided over by the famous Dr. McSparren from 1721 to 1757. It is said that in this church the *Venite* was first chanted in America, under the rectorship of the Rev. William Smith, 1787-90. In 1800 the old church was taken down, carried to its present site in Wickford and put up again. At the last diocesan convention in May "the old Narragansett Church, the grounds within which it stands, the old Narragansett burial ground and original site of the church, together with the McSparren monument and other monuments of historic interest which stand therein" were turned over to the convention to be put to use under the management of a committee of which the Bishop is chairman, and the rector of St. Paul's Church, Wickford, one of the members.

**CANADA**

**News of the Dioceses**

*Diocese of Quebec*

A VERY impressive service was held in St. George's Church, Little Metis, on August 7th, in connection with the war in Europe. It was conducted by Bishop Bidwell of Kingston, who has undertaken the services for August at this watering place. He preached on the same subject on Sunday, the 9th, and the prayers and hymns were suitable to the occasion. He also presided the following day at a meeting called to ask suggestions as to what form the aid to be given by the women of Canada should take. A hospital ship has been spoken of, but the Bishop said it would be best to consult the British Admiralty as to the way in which help would be most efficient.

*Diocese of Rupert's Land*

IT IS expected that two trains will be needed to carry the large number going out to Vancouver in September, in connection with the General Synod and the Woman's Auxiliary Triennial. Archbishop Matheson has arranged for an automobile trip for the party on its arrival in Winnipeg, to enable them to do a large amount of sight seeing during their short stay of a few hours.—STEPS are being taken to build churches in the four new missions opened this year in the deanery of Winnipeg.

*Diocese of Huron*

BISHOP WILLIAMS consecrated Christ Church, Corunna, July 26th. The church, which replaced another, was completed in 1905. The debt has now been paid off.—PRESENTATIONS were made to the Rev. C. C. Purton of St. James' parish, Paris, on his departure to take the position of assistant at the Cathedral, Detroit.—A FINE new organ has been installed in St. George's Church, Owen Sound.

*Diocese of Toronto*

A VERY welcome addition to the services of the church at Sunderland was made when the Rev. J. E. Gibson of the Church of the Ascension, Toronto, came over from the Church Boys' Camp, with fifteen choir boys from some of the Toronto churches, to assist in the Sunday services, July 26th.

*Diocese of Yukon*

BISHOP AND MRS. STRINGER will not reach their headquarters at Dawson until October, although they expected to be back in Canada from England early in August. The Bishop will have to visit Vancouver on his way home to take part in the General Synod. The Bishop Bompas' Fund, for the Yukon, of £10,000, on behalf of which Bishop Stringer

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## The Magazines

RICHARD HARDING DAVIS will write of the war in Europe in *Scribner's Magazine*. Whatever the war correspondents are permitted to see Mr. Davis can be counted upon to describe with the skill of long experience, and in his vivid, picturesque style.—JULES GUÉRIN has a unique position as chief of color and decoration of the Panama-Pacific Exposition. The whole Exposition, even the roofs of the buildings, has been planned to harmonize in color and produce a series of color effects both by night and day. Jesse Lynch Williams describes this unique scheme which is being carried out under Mr. Guérin's direction. Notable mural paintings by Robert Reid, Childe Hassam, and other famous American artists, which are a part of the general color scheme, are reproduced in colors, from plates made especially for *Scribner's* at the Exposition.—A REMARKABLE historical document is revealed in the September *Scribner*. One hundred years ago, when the Treaty of Ghent was made, Albert Gallatin was one of our commissioners. His secretary was his sixteen-year-old son, James Gallatin, who kept a most amusing and veracious diary. He mingled on easy terms with the great political and social lights of those days and set down his impressions with absolute frankness. He handed the diary in 1875 to his grandson, the present Count de Gallatin, of England, and requested him not to publish any part of it until after 1900.

AN ARTICLE in the July *Edinburgh Review* to which later events have given a particular interest deals with "Servia Irredenta." The writer, Mr. Francis Gribble, considers a greater Servia inevitable. "The settlement arrived at after Waterloo was conceived in the interests of dynasties rather than peoples . . . and the subsequent history of the epoch has been, in the main, the history of the conflict of two tendencies, racial and dynastic." The antagonism between Teuton and Slav is irreconcilable. The Slavs "have remained for centuries irresponsive to all attempts to assimilate them, and are daily gaining fresh faith in their separate destiny. Collision is as inevitable as when express trains move in opposite directions along the same line of rails; and Servia seems to be the predestined point of contact." An article in the same magazine on "The Expansion of Italy" emphasizes the great material progress Italy has made since 1870. Italy is no longer a poor nation. Of its national debt 85 per cent, is placed at home. Emigration, especially that to the United States, has played a large part in this economic regeneration. The emigrant who fails rarely returns home. All who do return, return with their pocket full of savings. They have moreover "acquired abroad a taste for order, for cleanliness, and comfort. Compare the Spanish peasant—superstitious, unlettered, hating the foreigner because he does not understand him—with the open-minded, courteous, hospitable Piedmontese or Lombard. . . . And one of the most characteristic facts about the political and social orientation of contemporary Italy is its essentially democratic nature. The tendency to rely on the people, to be sensitive to all the comments of public opinion, was always a characteristic of the House of Savoy." In its international relations the logical move will be for Italy to ally itself with France and England, the countries with which it has at present most in common.

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