



# The Living Church

VOL. LIII

MILWAUKEE, WISCONSIN.—SEPTEMBER 18, 1915

NO. 21

NEW YORK 11 WEST 45th STREET

Entered as Second Class Mail Matter at the Postoffice in Milwaukee

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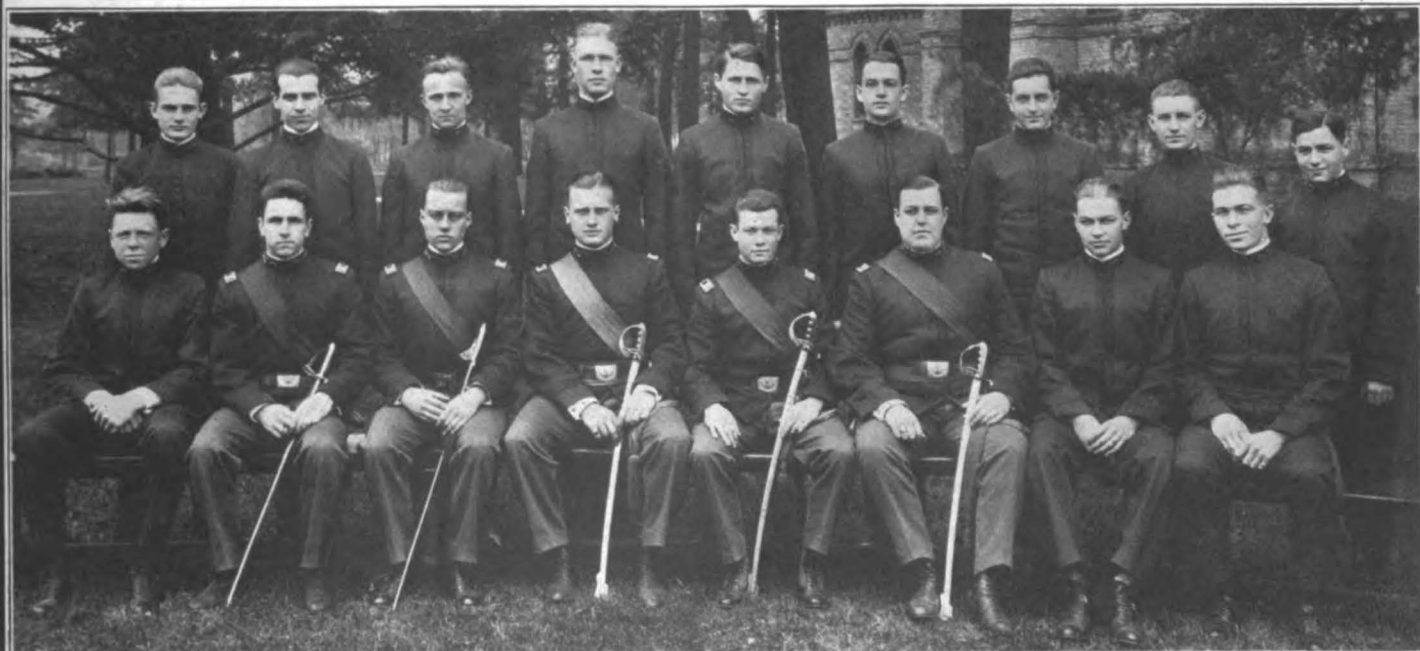
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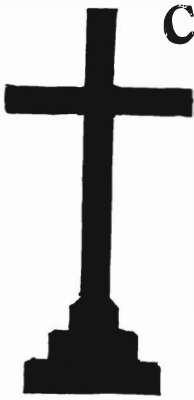
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# THE LIVING CHURCH

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

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

### OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).  
Chicago: 19 S. La Salle Street (Advertising headquarters).  
New York: 11 West Forty-fifth Street.  
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

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### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year. Postage on foreign subscriptions \$1.00 per year.  
CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.  
ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

### ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.  
DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.  
All copy subject to the approval of the publishers. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.  
Length of column, 160 lines. Width of column, 2 3/4 inches. Pages, 480 lines total.  
Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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WE MUST lament our present corrupt disposition to do that which is evil.—Henry.

OUR ACTIONS are our own: their consequences belong to heaven.—Francis.

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[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LII

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 18, 1915

NO. 21

## EDITORIALS AND COMMENTS

### The Church and the Panama Congress

LAST week's editorial leader was a presentation of what had transpired before the subject of the Latin-American conference had been formally brought before our Board of Missions. We now ask consideration of (a) the aims and (b) the spirit under which this conference is undertaken, with a view toward discovering what ought to be the policy of this Church. At its May meeting, with no prior opportunity for discussion in the Church at large, the Board of Missions resolved, under certain conditions, to participate in the conference; but the delegates have not yet been chosen, and there is still opportunity for the Board, at its October meeting, to recede from a position which we believe to be most unfortunate, and which cannot fail to disrupt the united support that the Church has heretofore given to the Board.

First we may comment upon the significant fact that since the action of the Board of Missions in May, the proposed "Conference" has become a "Congress." According to Bulletin No. 4, issued by the Committee on Cooperation in Latin-America in August—

"Acting on suggestions from the field, and after full correspondence with the interested Boards, the Committee on Arrangements has decided to change the name of the Panama gathering from 'Latin-American Missionary Conference' to 'Congress on Christian Work in Latin-America.' This name is much more acceptable and better understood by our Latin-American friends, and it is believed that it will immediately challenge the sympathetic attention of a much larger number of people in these countries in whose interest the gathering is held."

No doubt it is true that in Roman Catholic parlance *conferences* are regarded rather as courses of sermons than as gatherings for the exchange of views, and we presume this is the reason for the change. Yet the significance of the change is also to be regarded from the point of view of the use of words in English. We have referred to the *Century Dictionary* to discover precisely what is the distinction between them. We find that authority, quoting from *Blackwood's Magazine* (art. *conference*) stating the difference as follows:

"It has become rather difficult to draw any certain line between a congress and a conference. In theory, however, a congress has the power of deciding and concluding, while the conference can only discuss and prepare."

Thus whatever objections there were to official participation in a *conference* which simply bristled with entanglements before, are considerably intensified when the *Conference* becomes a *Congress*.

IN CONSIDERING the aim or scope of this Congress, we find two views current. One is—at least it was when the Congress was only to be a Conference—that nothing is proposed other than that Christian gentlemen, representing various forms of

Christian missionary movements, should come together to take counsel on how the efficiency of their work might be promoted. This seems to be the view taken by the *Spirit of Missions*, which says in its July editorial:

"Certainly an effort to align our Communion as one regiment of a 'Pan-Protestant' army should call forth condemnation; but certainly, also, we may consult and confer with other Christian men engaged in missionary enterprise, without compromising either our historic position or our Christian faith."

So we may, as THE LIVING CHURCH cordially agrees. But to "consult and confer" in this way does not require two years of formal preparation. It does not require the formal election of delegates. It does not need the publication of bulletins. It is not necessary to maintain an office and a propaganda. It does not require the transportation of many eminent gentlemen to Panama. And finally, if there be no other purpose than that friendly exchange of views of Christian gentlemen toward which the editor of the *Spirit of Missions* so complacently looks forward, it does not justify the expense which is inseparable from this proposed undertaking.

Most of the American missionary boards have offices in New York. A telephone and twenty minutes of the time of the President or the Secretaries would do wonders in the way of consulting and conferring. They might even devote a lunch hour or an evening to friendly conversation with these other mission authorities, and neither THE LIVING CHURCH nor any one else would raise the slightest objection. Everybody, we believe, desires to give the fullest opportunity for the exchange of views with other experts.

Very many missionaries, also, drift to New York. Once in three years the American Church holds a General Convention in which all the Bishops and delegates from all missions are brought together in one center, at great expense. There are abundant opportunities also to confer in New York with missionaries from other Christian bodies and from all parts of the world. If the view taken by the *Spirit of Missions* is correct, this proposed Congress may easily be as harmless as are the pleasant summer conventions of all sorts of crafts and bodies at Atlantic City or Saratoga or Mohonk. But on that hypothesis the ponderous preliminary machinery is totally out of proportion to the results to be obtained, and the expense of it, if any of it is to be taken from missionary funds, is well-nigh criminal. Bishop Knight, who has the episcopal charge of the Canal Zone, said in his paper published sometime ago that any needful questions relating to Latin-America "could just as well be discussed in New York as in Panama and with considerable less expense and a better perspective and less danger of being misunderstood." With all respect to the editor of the *Spirit of Missions*, whose good faith in submitting this interpretation is absolutely above suspicion, we prefer to believe that the men who are devoting so much time to this

subject, and who propose such a great outlay in cash, much of which must necessarily be voted from missionary funds, must have some more serious purpose than this in it all.

The other view is that this proposed Congress involves a demonstration of united Protestantism, to be flourished before the eyes of the Catholic world as the glorification of the Protestant religion. And we are bound to say that this would be the natural interpretation of the literature of the movement. We believe it will be agreed that a movement ought to be interpreted in the light in which it is viewed by its proponents, if there be no reason to challenge that view.

The objects to be hoped for as stated in Bulletin No. 1, which we quoted last week—one missionary paper (in Mexico), combination of missionary schools and of lessons, transfer of Church members between the different denominations, etc.—clearly indicate that. In connection with the first of these subjects we remember with pathetic interest that erstwhile organ of the much abused "Church of Jesus in Mexico," the native precursor of our present American mission in that land, which steadily, for years, maintained at its head the legend (in Spanish), "Evangelical, not Protestant; Catholic, not Roman." If there be any remnants of that movement of a quarter century and more ago yet remaining in poor, distracted Mexico, what must be the feelings of those who suffered almost physical persecution on its behalf, when they learn that the missionary administration of the Church which they trusted and with which they united under a foreign Bishop, sent to them from the United States, now proposes calmly to discuss the "transfer of Church members"—meaning themselves—with representatives of ultra-Protestant organizations, who would repudiate their own motto *in toto*. "There can be no large gains in civic righteousness, in educational achievement, in social progress," writes the Methodist Bishop Stuntz, one of the foremost workers in this present movement and chairman of one of the commissions, "until the democracy which is taught wherever the open Bible goes, and which is born at the altars of Protestantism, becomes the common possession of all the millions of South America. This is the fundamental justification for missionary effort in that land" (*The Christian Worker*).

Let no one interrupt to say that the representatives of our own Board of Missions would understand that they had no authority to commit this American Church to such a policy as that. We do not assume the slightest disloyalty on their part. But their willingness to enter formally into a discussion of these policies, the revision of which has not been entrusted to our Board, is an insult to the Catholic sentiment of the Church. It is to attain such objects as this that the Panama Congress is to meet. We cannot possibly approve the Congress without approving the purposes of the Congress.

WHEN WE COME to the spirit in which this movement is carried on, we find it pathetically polemic. Enough has been said about the preposterous diplomacy and absurdly improper remarks about South America—"without true religion," etc.—contained in the official Bulletin No. 2. Indeed so much has that blundering document been quoted that there is danger that the objections to our participation in the proposed movement may seem to be based wholly on that, whereas they are much more fundamental. After that Bulletin had been roundly condemned, not only by Churchmen but by experts as to South America generally, the chairmen of the eight preparatory commissions and members of their executive committees, Dr. John R. Mott presiding, met and passed resolutions of the most exemplary character in regard to "our approach to the people" being "neither critical nor antagonistic but inspired by the teachings and example of Christ and that charity which thinketh no evil and rejoiceth not in iniquity but rejoiceth in the truth"—and the polemic Bulletin that made the serious charges against the whole people of a whole continent continues to be given out! THE LIVING CHURCH (exclusively) published the severe criticism that John Barrett, director-general of the Pan-American Union, made to the committee that waited on him in the interest of the Conference, telling them that "it would be the greatest misfortune for the conference to occupy a belligerent attitude and to go to Panama to criticise the civilization of Latin-America," that "the conference could easily set back this whole liberal movement by taking a belligerent attitude," and that in Bulletin No. 2, "you have just exactly what I was talking about, just the very thing that will fix these people and close their hearts against you." The committee determined that Mr. Barrett's words were strictly

confidential,\* did not give them out for publication, and refused copies of the interview to inquirers—and continued to give out the same Bulletin No. 2 that Mr. Barrett had condemned! The official version of the interview, printed in Bulletin No. 3 (June 1915) is that—

"The Commission on Coöperation . . . sent a special committee to Washington, on the invitation of the Director of the Pan-American Union, to consult with him and with Latin-American diplomats concerning these questions. They were most cordially received by Director Barrett, Secretary of State Bryan, the Ministers of Panama and Bolivia, and others, all of whom gave helpful council (*sic*) and assured the Committee of their hope that the conference would do much toward emphasizing the spiritual relationships of the two Americas, which is fundamental in the development of Pan-Americanism."

An attractive and suggestive study in the ethics of exegesis and interpretation!

TO MAKE the matter worse, it appears that the action of the American Church in giving its indorsement to this proposed Congress has committed some of the English Church societies as well. England has accustomed herself, very cordially, to follow the lead of the United States in South American policies, and it is a compliment to us that she does so, and correspondingly a humiliation to us when we lead unwisely.

The favorable action of our Board of Missions was cabled to the South American Missionary Society in London, which sustains most of the English Church work in that continent, and the society thereupon passed the following resolution:

"Inasmuch as the Protestant Episcopal Church U. S. A. through its Board of Missions has agreed to participate in, and the Archbishop of the West Indies has cordially approved of, the Latin-American Missionary Conference, . . . the South American Missionary Society gladly accepts the invitation of the Committee on Coöperation in Latin-America to be represented and take part in the said Conference."

And to make it still worse, the "Congress" will undoubtedly be followed, as was the Edinburgh Conference, with a "Continuation Committee." That means that the embarrassment which our missionary administration has brought upon the Church will be a continuing one. The policy of "entangling alliances" is easy to adopt and well-nigh impossible to shake off. The world has a vivid demonstration of the result of political "alliances" and "ententes." If our missionary administration, with its eyes open, reverses the policy that has been consistently followed from the beginning, we can see only disaster ahead.

OF COURSE the real fact is that Latin-America just bristles with problems, and the Anglo-Saxon has been singularly tactless in dealing with them. To bunch together everything from Mexico to Patagonia, to assume that Santa Domingo and the Argentine present the same problems, and to treat of the continent of South America as though it was all one land, is to insure failure from the beginning. This present movement, well meaning though it is, is only one more of the perfectly absurd mistakes made by Anglo-Saxons in relation to Latin-Americans. We have lately received from an Anglican Churchman (not a missionary) resident for many years in South America, and whom we may not name, a private letter comprising this criticism upon the unhappy remarks of Bishop Every (English Bishop in the Argentine) which were the basis of the undiplomatic words in Bulletin No. 2:

"These sentiments are not peculiar to him, I am sure, but they to represent a very widespread attitude of Protestants in their relations to missions in Roman Catholic countries. It is rather the simplest way of gaining the support of men and money in Great Britain and the United States to preach that Latin-America is 'without true religion; has lost its faith; and needs to be restored as the heathen do in China and Japan. It all hinges on the definition of true religion, for these Catholics repudiate absolutely the kind of religion the Protestants bring with them, and they resent being con-

\* The editor desires to explain that Mr. Barrett's criticism was published in THE LIVING CHURCH (June 12th) without the slightest knowledge that it was deemed confidential. It came to us, not direct from the Latin-America committee, though in the form of a report from the sub-committee to the full committee, and with no marks to indicate that it was to be withheld from publication. So far as we know, it has not been published elsewhere. Whether the committee was bound to treat it as confidential or whether it was suppressed of their own motion, we cannot say. But if THE LIVING CHURCH violated a confidence it was wholly intentional, and there should have been marks in the report that would indicate that character.

sidered as semi-heathen. These people are happy, agreeable, hopeful, their cities are clean and very well governed even from American standards, wealth is increasing everywhere; schools, universities, modern engineering works are developing, railroads are here just as much as in Illinois. The churches are very interesting and vigorous. There are 4,000 clergy and students here [mentioning his own city]: the Dominican, Franciscan, Jesuit, Carmelite orders flourish and hold large properties; the central government supports them with large yearly grants. State and Church, schools and military, are interwoven. I have heard splendid sermons, been inspired with the magnificent power of the Church over these people, prayed that God might provide an equally effective propaganda in Boston, Washington, or Milwaukee; in fact I never realized what Church can mean, until my last residence here. These people do not want, would not understand, any form of speculative Protestantism with which I am acquainted. There are four small missions in ———, Protestant exotics for 'Gringos,' which are absolutely free to do what they like. On the other hand, the sad, the alarming aspect is that these mission churches do not hold their own people. Anglicans have say 30 at church out of a colony of 300, and the athletic club is much more popular. I think with you that such a union conference is folly."

How much more intelligent is this than the statement of the *Missionary Review of the World* printed with reference to the approaching Congress that—

"In the lands of Central and South America the people are gasping for the breath of God. The number of Christian missionaries sent to these peoples has thus far been totally inadequate. In the Republic of Venezuela, with millions of human beings, only three evangelical heralds proclaim the gospel of life through Christ. Much the same is true in other Latin-American countries."

And Bishop Brent, at the Edinburgh Conference—which, in spite of the resolution of the Board of Missions, had ideals diametrically opposite to those of the Panama Congress—was thus reported:

"Bishop Brent carried the Conference a little nearer the heart of the subject by insisting that courtesy and good fellowship, which were comparatively easy, were not the end to be attained. There was something more difficult for the conference to consider. A great and venerable Christian Church was sitting apart from the conference in an aloofness more pathetic than splendid. There must be a confident and kindly approach to the Roman Church. In order that this might be brought about, he laid down these principles. Treat Roman Catholics as true and sincere Christians. Always preach constructive, not destructive truth. Be sure you have an intelligent understanding of Roman methods before talking in public about them. Don't frame an indictment against a whole Church. If fighting ever becomes necessary, fight fairly, as Christian gentlemen."—*Spirit of Missions*, August, 1910.

AND SO WE LEAVE the subject. We do not believe the Board of Missions will appoint the delegates. We do not believe the issue was adequately presented to them. That there should be differences of opinion is inevitable. But that, with such marked and radical differences, the Board will endanger the whole missionary work of the Church for the sake of rushing into what is either a wildly extravagant method of giving a pleasant mid-winter trip to the tropics to a group of estimable gentlemen, for the sake of carrying on a delightful conversation respecting subjects in which they have a common interest and which they could discuss better in New York or Chicago, or else a complete reversal of the policy of the Church and a surrender of the position that the Anglican Churches have maintained toward Protestant sectarianism from its rise until 1915, we do not believe. And if one penny be voted from the missionary treasury from general funds to pay the expenses of delegates to this Congress, there will be thousands of Churchmen who will view it as a plain, sordid misappropriation of funds. We contribute through the apportionment that is levied upon us by authority for the maintenance of the missions of this Church. We recognize that some reasonable part of that amount must be used for administrative purposes and for publicity, and we would not be niggardly in regard to such expenditures. But we do demand that none of these funds be used for purposes apart from the missions of the Church. Every penny contributed is a sacred trust for that purpose and for that alone.

We cannot congratulate the administration, from which American Churchmen had hoped so much when the presidency of the Board of Missions was created, upon any part of its relationship to the present movement. But most of all we regret the two years of silence, when it was all being worked up, with no word concerning it to the Church by so much as a magazine article, no opportunity for expression of the mind of Churchmen, and the certainty that this most deplorable discus-

sion should come at this delicate stage of the proceedings, when it is an embarrassment to withdraw and an impossibility to proceed, on the lines that have been indicated by the administration.

In saying which we are charging no sort of intentionally "secret plot" such as would delight a yellow journalist. We question nobody's motives or good faith. We are simply reciting the one fact out of the whole chain of facts that has given to us the greatest distress.

And against the whole relationship of our missionary administration with the matter during these past two and a half years, and particularly, now, against the appointment of delegates; against the strange willingness to cause grave distress to large numbers of Churchmen in accomplishing a purpose that has not been committed to that administration, THE LIVING CHURCH makes again its formal and respectful protest.

**I**N connection with the unhappy Dumba episode we learn the following from press reports:

"Dr. Dumba met his wife in Sofia. At the time she was the wife of a Russian diplomat. The Austrian diplomat fell violently

**The Dumba Incident**

in love with her and when she obtained a divorce he proposed and was accepted. They were married and, as they say in the fairy tales, 'have lived happily ever since.'

Well would it be for this country if such a consideration were, in itself, enough to render an appointed ambassador *persona non grata*. To send as the personal representative of a great and a religious sovereign one whose personal record is what is here stated—assuming the statement to be true—does not reflect credit upon the sovereign, but neither does it speak well for the repute of the nation to whom such an ambassador is accredited. He was considered good enough for us.

Yet we can resent such an appointment only when our own marriage laws are strict enough for such a thing to be legally impossible here. By our own laxity we hold ourselves liable to receive diplomats who would probably not be sent to countries where marriage is legally treated as a fixed and final relationship between husband and wife. We afford a happy berth for the off-color diplomats of the world. We cheapen our own international standing and convey to the world the impression that American ideals are so low that a Dumba is good enough for us.

And the worst of it is that we deserve the reputation that we have.

**T**HE London *Morning Post* copies from THE LIVING CHURCH of July 24th the letter from Archdeacon Nies written from Munich in June, narrating his experiences in crossing from

**Archdeacon Nies' Letter Copied**

Switzerland into Germany and telling of conditions in the latter country as he found them. The *Post* remarks:

"The letter affords impartial evidence as to the true state of things in Germany after nearly a year of war, and it shows how false was the idea that the German people have been suffering from any shortness of food supplies."

If Americans can interpret for each of the belligerents the conditions and the sentiments prevailing in the other, it will be in every way helpful. As our diplomatic corps has in large part, throughout Europe, the privilege and responsibility of acting on behalf of the belligerents on both sides, so every American ought to feel that it devolves upon him in his own degree to seek to extend friendly offices wherever he can.

It is a pleasure to THE LIVING CHURCH to have been able, through its foreign correspondence, as well as through its War Relief Fund, to assist in this manner.

**W**E have lately received letters from the rectors of the several American churches in Europe telling of present conditions and prospects for their work during the autumn and approaching winter. Practically none of them is in immediate distress and each of them states that for the immediate present any appropriations from THE LIVING CHURCH WAR RELIEF

**Distribution of War Relief Fund**

FUND can be used entirely in their relief work, not being required for running expenses. Each of the clergy explains that there may be such need for the maintenance account sometime during the winter, but none asks for assistance in that manner at the present time.

From Paris we have a report so extended that it is printed in another column and will, we believe, be of general interest. From the other cities come interesting details of what is being

done. Archdeacon Nies writes from Munich that there are pressing cases needing relief from his parish and not much money ahead. "We minister," he says, "to the student and artist classes and to the families of English interned men and to the individual English who are allowed to live here, their own church being closed. This beside our Americans." This is the class of work for which he desires assistance through this fund. He is also acting as chaplain in the Red Cross hospital in Munich, while, naturally, his parochial duties devolve upon him as well. Work among students is a large factor in the anxiety of the rector at Rome, where that work would normally have been financed with ease under ordinary circumstances and now involves some anxiety in addition to the more direct necessities arising from the war. The rector at Geneva sends the interesting picture of a small part of the endless procession of *évacués* concerning whom much has appeared in these pages. Our fund has been of much assistance here.

A table of appropriations from the fund to the several churches, carrying the account to June 1st, was printed in THE LIVING CHURCH OF September 4th. Since June 1st the appropriations have been made direct from this office. The following table completes the information to September 11th inclusive.

Acknowledged June 1-Sept. 11, inclusive .....	\$2,604.43
Transmitted to Paris .....	\$1,015.24
" Geneva .....	658.37
" Munich .....	310.00
" Rome .....	300.00
" Florence .....	105.69
" Dresden .....	1.00
Sept. 11, Balance on hand .....	214.13
	<b>\$2,604.43</b>

The total amounts appropriated from the beginning of the fund are as follows:

To Paris .....	\$2,332.30	and	10,926.00	francs
To Geneva .....	658.37	and	8,882.00	"
To Lausanne .....			10,158.12	"
To Rome .....	350.00	and	11,500.00	"
To Munich .....	310.00	and	3,882.75	"
To Florence .....	105.69	and	3,500.00	"
To Dresden .....	1.00	and	5,163.75	"
To Nice .....			328.00	"

Total .....

[The amount appropriated in dollars was distributed from the editorial office in Milwaukee, that in francs by Archdeacon Nies while in Switzerland.]

The following is the table of receipts for the week ending September 13th—not included in the foregoing summary:

Mrs. L. H. Flske .....	\$	2.00
R. J. Griffith, New Market, Md. ....		7.50
Church of the Ascension, Pittsburgh ..		1.40
Livingstone Club Camp of Christ Church, St. Joseph, Mo. ....		7.82
A thank-offering, Albany, N. Y. ....		2.00
A. L. W. ....		5.00
St. Peter's Church, Westfield, N. Y. ....		1.00
Anonymous, Ironwood, Mich.* .....		2.00
Nathaniel Noble, Corvallis, Oreg.* ..		3.00
J. J. Purdy, Iowa Falls, Iowa† .....		10.00
Anonymous, New York‡ .....		10.00

Total for the week .....	\$	51.72
Previously acknowledged .....		14,407.82

\* For Belgian relief. \$14,459.54  
 † For Paris—for a wooden leg for a soldier.  
 ‡ For work in Geneva.

A pleasant letter from Nathaniel Noble, whose name appears in the foregoing list of contributors for the week, states that the amount sent for the fund is his birthday present on his ninth birthday. "I hope you will get some more money for the people over in Belgium," he very kindly adds. Certainly his gift is much appreciated. The Livingstone Club of Christ Church, St. Joseph, Mo., also referred to in the column, consists of boys, most of them wage-earners, who have spent their Sundays in a large assembly tent where they have service and Sunday school and where the attendance and offering are counted in with those of the Sunday school of the parish in town. During August, when there were no sessions in the city, this class, with the rector's approval, voted to send its contributions to THE LIVING CHURCH WAR RELIEF FUND, and a report was given week by week of the progress of that fund. To this group also we express hearty appreciation. The "leader" is Mrs. E. H. Turner.

OUR BODY THE TEMPLE OF GOD

SIXTEENTH SUNDAY AFTER TRINITY

**G**OD intended that the habitation of the soul should be as beautiful as possible. During its earthly life the interdependence of the soul and body is such that every psychological exhilaration or depression produces physical results and vice versa. Show me an impure mind, and I show you an impure body. Show me a body polluted by immorality or degraded by low practices and I show you a soul morally unclean.

The Gospel of Christ did not give to men a set of rules. The legislation of Sinai was prohibitive. Christ's teachings were a principle which was to increase in its sway over human hearts in proportion as we grew large enough to receive and obey it. Christ does not say, "Thou shalt not drink; thou shalt not degrade thyself," but a far higher law dictates that our bodies must be pure because they are the temple of the living God. The grandeur of this conception becomes higher as our knowledge of God grows. We must think of God and realize what it means for the Infinite to take our



FRENCH ÉVACUÉS PASSING THROUGH GENEVA, SWITZERLAND

bodies as His divine habitation. God is a God of beauty. Is our body beautiful or defiled? God is a God of purity. Is our body a pure temple of His presence? God is a God of holiness. Is our body a sanctuary where a holy God can abide?

In the old Greek temple the inner room or *naos* was a holy of holies. The word which some Greek writers use to describe this apartment implies undoubtedly the presence chamber of the deity. The matchless chryselephantine statue that stood therein was not merely dedicated to divinity, but it symbolized the presence of God Himself.

At the summit of the *scala santa* is the ancient chapel of the Lateran, the only part which remains of the old papal palace. So sacred is the enclosure that none but the Pope or one commissioned by him can enter the holy precinct.

If wood and stone are holy because a part of God's earthly temple, how infinitely more sacred is the human body, the abiding place of His living presence! Here should enter nothing profane, nothing unholy, nothing defiling. Anything injurious to our body is a sin because it mars the temple of God.

So close is the relation of the soul to the body that a noble aspiration, a high impulse, a beautiful thought, stamp themselves in physical image on the face. The body itself shares in the health and purity of the soul.

In fact, so close is the union between soul and body that physiological psychology deals not with the mind as mind, but with its relation to the physical organism. Our laboratories go so far as to take up the mystery of the soul's existence, and to ask, "If consciousness be a function of the brain, how is it related to the brain?" Psycho-physiology declares, as we well know, that when the organism of the brain is gross thought is dull; when it is fine and delicate, thought becomes keen and active. All this means bodily influence on the mind and soul. It means that as we care for our bodies we care for our souls.

Christianity demands that we keep our bodies as pure, as beautiful, as vigorous as the physical laws of God allow. It was no misconception, no misapplication of language, for the Greek to identify *beauty* and *goodness*. The full powers of the soul can find expansion only in a healthy body. The more healthy the body, the stronger and the more vigorous can be the exhibition of Christian character.

ANSWERS TO CORRESPONDENTS

ANXIOUS MOTHER.—The priest administering Baptism receives no fee.  
 C. A.—The length of a priest's stole without fringe should be 74 inches. There is much variation in the length of a surplice. Mrs. Weston, in *Vestments and How to Make Them* suggests 38 1/2 inches.

**RELIEF WORK OF THE AMERICAN CHURCH  
IN PARIS**

A STATEMENT is made on behalf of the American Church in Paris, which has been so large a beneficiary of THE LIVING CHURCH WAR RELIEF FUND, showing what disposition has been made of funds received during the first year of the war, covering, therefore, the period from August 1, 1914, to August 1, 1915.

The ordinary revenue of the Church has, of course, been greatly diminished. Notwithstanding that the statement says:

"We owe nothing: we have not touched the small permanent reserve: and we still have enough revenue in sight to provide for the normal contingencies of the Church's work for the next two or three months. It should further be borne in mind that this has been accomplished in face of the shrinkage in income already noted, and of the fact that we have fixed annual charges to meet of approximately Frs. 25,000 for taxes and ground rents: and that the Church's fixed income from the endowment is only about Frs. 6,000 a year."

This has been made possible through contributions from old friends of the parish very largely, and we are informed that no part of THE LIVING CHURCH FUND has been used for running expenses—although the editor has from the beginning advised the rectors of the several parishes that such use would be deemed entirely legitimate if needed.

In the period named, there was expended for relief work Frs. 52,185.03; and of this sum, there was furnished by THE LIVING CHURCH WAR RELIEF FUND Frs. 18,500; and by the fund established at the Church Mission House for work in Paris, Frs. 16,200; making a total from these two funds of Frs. 34,700 out of the Frs. 52,185 expended for relief during the year. The expenditures from THE LIVING CHURCH WAR RELIEF FUND were divided as follows:

Suffering in Paris.....	FRANCS.
Suffering in the Provinces.....	6,000
Belgian Relief .....	3,500
	9,000
	18,500

"It is hard," writes the Rev. Dr. Watson, rector of the church, "to say which is the most appealing call for help, when your ears are full of them all day long, and when, as is natural, the last one you hear is the most appealing for the moment. Just now it is the Belgian orphans and lost children, unclaimed children, of whom there are some twenty colonies in and around Paris, and one colony especially where the *religieuses* are teaching these children to make lace. Then again at the same time there is the ever-growing need of the poor women of this great city, honest, industrious, who had enough little sewing to do—or sometimes a great deal of sewing—to keep them and their families. And now all that work is gone. They have never begged; they do not know how to beg. Their little life has stopped its ordinary course, and there is no other way open. Often we do not hear of them until they have fallen somewhere faint with hunger; not that there is not plenty of food in Paris, but they do not know how to get it. One must know Paris to-day to know just what that means. Many of these people are gentle people; they cannot be known to be beggars; there is the *conciérge* to consider; they may defer the payment of their rent for their little rooms in this time of war, but if they were known to have asked for help anywhere their situations with regard to the *conciérge* and the other people would be intolerable. They can die from want, but they cannot beg. It is in unexpected ways that we hear of these people. Their gratitude is touching. I quote you the first lines of a letter from a sewing woman who fell in a faint from hunger in a theatre where she had gone to get some work: 'How to express my gratitude to you who have come to the rescue of me, a stranger to you, I do not know, except by my prayers.'"

The Church's work of relief has been largely carried on by means of "The Ouvroir of the American Church in Paris," where numbers of French working women, who would otherwise have been without employment, have been kept steadily at work for the past year, and are still working.

In the Ouvroir has been every kind of garment used by men, women, and children, and hospital supplies and household supplies to meet every variety of need.

The report of the Ouvroir for the year is as follows:

Articles received as gifts or made, 56,917; and in addition to this there have been distributed an immense quantity of supplies in the form of food and medical and surgical material.

The expenditures of this department of the Church's relief work have been:

For Materials purchased.....	FRANCS.
For Wages of Working Women.....	11,210.75
For Meal Tickets, Coal, etc.....	11,404.95
	7,251.15
Total .....	29,866.85

The entire output of the working women in the Ouvroir

has been given away to relieve the suffering and needy. Nothing has ever been sold; and large quantities of sewing have been done without charge for hospitals and other needy institutions.

From the funds which have been sent to the rector during the year the following payments have been made, in general terms:

For the relief work of the parish house and Ouvroir.....	FRANCS.
For the Church's general war relief charities, including Belgian relief .....	29,866.85
For Church maintenance, by cheque to H. H. Harjes, treasurer.....	22,318.18
	30,000.00
Total .....	82,185.03

"There is an expression very touching," concludes Dr. Watson, "which was recently used by one to whom we had tried to be helpful and which is a very real expression of their feeling:

"'Dieu ne vient pas toujours, mais il envoie quelq'un'—'God does not always come; but He sends someone.'"

**ANOTHER MISSION AMONG LEPERS**

AN item in THE LIVING CHURCH of September 4th spoke of a recent visit of Bishop Knight for Confirmation to a class of lepers in the Canal Zone as "the first recorded visit of a Bishop to lepers, and probably the only case in the history of the Church where lepers have been confirmed."

In the London *Church Times* of August 13th, however, is printed an account of the mission among lepers at Kumamoto, South Japan, a work of the English Church which has more than once been mentioned in the columns of THE LIVING CHURCH. From this account it appears that on Low Sunday this mission was visited by the Bishop of one of the English-Japanese dioceses—the account does not say which—who confirmed four lepers while it is also stated that another class is in course of formation among these people.

Some other interesting paragraphs of the same article relating to the Japanese work are the following:

"Our services on Easter Day consisted of the two greater Sacraments, as the patients cannot attend long offices. The singing throughout was bright and cheerful, and the room was beautifully decorated with flowers and plants. We had a "united" Celebration for the English-speaking and Japanese lepers, the Epistle and Gospel being read in both languages, and there was a very short sermon from the Japanese chaplain, the Rev. C. K. Jonehara. The *Kyrie*, Creed, Gradual, *Sanctus*, Communion hymn, and *Gloria in excelsis* were well and heartily sung in Japanese. Oh, the infinite pathos of the 'Communion of the people'! Think of these sufferers, members of the Holy Catholic Church equally with yourselves, and pray for them at your Eucharist at home, and for those who minister to them. As, long ago, the blind, the lame, the halt, the maimed, the deaf, the dumb and the distressed in body and soul came to Him the Lord of all, so here they come, some on their knees to the altar rails, some led, some carried, but still they come to receive Him whom they will soon meet face to face in His glorious home, where they will see and hear and speak and leap and walk again, and where all their faculties will be restored to them a thousandfold by the King Himself, whom they have known in the days of their humiliation in 'the breaking of the Bread.'

"After the service the whole congregation went in procession singing hymns, and the youngest boy carrying the processional cross, to communicate the sick in their wards.

"Holy Baptism in the afternoon was also a very solemn and touching service. Four of the men and three of the women, their ages varying from 69 to 17, received the sacrament with great reverence and devotion.

"On the following day (Monday in Easter week), Mr. Jonehara and myself went out some twenty-six miles from Kumamoto to give eleven Christian lepers their Easter Communion, and I had the opportunity of saying a few words to them about the Resurrection, and also of preaching for the first time to the heathen who came in after the service."

Thus does the Church quietly do her work among people who are social outcasts and where, of necessity, the work is both difficult and dangerous. The difficulty and the danger do not deter our priests from living among these people and giving them the sacraments and ministrations of the Church nor our Bishops from visiting them and giving Confirmation.

BROTHERLY LOVE is vital, not mechanical. How refreshing is the dew! It gives new life and verdure to all it touches. Brotherly love is independent of organizations, it is independent of all social mechanisms.—*Dr. Thomas.*

WHO HAS NOT experienced how, on nearer acquaintance, plainness becomes beautified, and beauty loses its charm, according to the quality of the heart and mind.—*Fredrika Bremer.*

## ARCHBISHOP OF CANTERBURY ON THE STATUS OF BISHOP MATHEW

### Curious Proposals Made by the Latter

#### CANON ROBINSON ON THE EFFECT OF THE WAR ON HEATHEN PEOPLE

#### Death of Rev. Dr. Illingworth

#### OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }  
London, August 27, 1915 }

A CORRESPONDENT in the *Guardian* writes that as misunderstanding appears to exist in the United States, and possibly in England, regarding the history and status of Bishop Mathew, the Archbishop of Canterbury has transmitted to the Presiding Bishop of the Church in the United States, a copy of the appended letter, together with a memorandum, recently sent by the Archbishop's direction to Bishop Mathew:

"Lambeth Palace, S. E., May 11, 1915.

"Right Reverend and Dear Sir—I am directed by the Archbishop of Canterbury to send to you, in accordance with an intimation already given to you by the Bishop of London, a reply to certain recent letters which you have addressed to his Grace and to the Bishop of London. If the Archbishop understands the purport of these letters aright, their suggestion is that you and those who are at present associated with you should be regarded as constituting or representing the Holy Catholic Church in this country, the Church of England remaining as a religious body associated with the national life, but with no claim to a regular or orthodox position in any ecclesiastical sense. You further suggest that the Bishop of London should submit himself to you for re-Ordination, in which case you would be prepared, as the Archbishop understands, to grant him some official recognition. The Archbishop of Canterbury feels it to be hardly possible to treat these letters seriously or to reply to them otherwise than in terms which you would regard as more discourteous than the silence which you deprecate. But, as you press for a reply, the Archbishop thinks it best that I should, on his behalf, enclose to you a memorandum recalling in bare outline some of the incidents of the last eight years. In view of the facts which are therein referred to the Archbishop feels it to be impossible for him to enter with you into a discussion of the subjects raised, or to regard your letters on these public matters as bearing a confidential character. He is quite willing, therefore, that you should make this letter and the memorandum public if you desire to do so, and he reserves to himself a similar discretion.

"I have the honor to be, Right Reverend and Dear Sir, your obedient Servant.

"J. V. MACMILLAN, *Chaplain*.

"The Right Reverend Bishop Mathew."

The memorandum referred to deals with Bishop Mathew's erratic career and notoriety in the past. How any person but one who is *non compos* could conceive of such proposals as his and actually transmit them to their intended destination, is surely a problem in psychology that must baffle the most acute understanding.

Preaching in Wells Cathedral on a recent Sunday, Canon Robinson, Editorial Secretary of the S. P. G., referred to what the non-Christian nations in the Far East and elsewhere would think and say concerning the bitter strife that is raging between the nations which are called Christian. Would they draw the conclusion that Christianity itself has failed, and that the message which the missionaries have brought them is therefore unworthy of credit? Part of his duty as the Editorial Secretary of a missionary society was to read many hundreds of reports, received from those who are in touch with non-Christians in all parts of the world. With few exceptions, their evidence did not support the suggestion that this war would prove a stumblingblock to those to whom Christian missionaries are trying to commend the Faith.

"Non-Christian races are recognizing that one of the chief issues involved in this war is the sanctity of national promises. However little they understand of Christian dogma, they have been accustomed to look upon a regard for truth as a distinctive feature of Christianity. . . . In view of the prominence which a regard for truth has always held in the teaching of missionaries, who in many cases have been the only Europeans resident in foreign towns, it does not require any argument to convince non-Christian nations that the rulers of a nation who treat a solemn national covenant as a mere 'scrap of paper' are Christians only in name." The victory of the Allies would be to the non-Christian nations, he added, the assurance that God had set His mark of approval upon those who have stood for the sanctity and inviolability of promises.

The *Guardian* has published the full text of the ser-

mon preached last Sunday week in Christ Church Cathedral, Oxford, at a Commemoration Service for the Fallen in the War, by Dr. Cook, Regius Professor of Hebrew and Canon of Christ Church.

Taking for his text St. Paul's words recorded in I Cor. 1:7-8, he said that they were offering their Eucharist that morning with special remembrance of their friends and kindred, of the members of that university and diocese, who have fallen in the war. Throughout the Christian ages the Church had regarded her supreme act of worship as the fitting moment for her most comprehensive intercessions. They came before God, not as so many different persons with their private burdens and desires, but as the Body of Christ, having at heart the interests and aspirations of the Church as a whole. And the Body of Christ was made up not only of those who were alive that day, but, in vastly greater numbers, of those who are departed this life. So the Church has always in her Eucharist acted upon her belief in the Communion of Saints, and remembered the faithful departed, in the confidence that the Sacrifice which she pleads will avail for their salvation as it does for the faithful still on earth. In this, as in so much else, the Church responds to and hallows our natural human instincts. After showing by reference to the Liturgy in the Prayer Book, to the Bidding Prayer, and to the prayers used in the university on Founders' Day, and to their grace before meat, the preacher went on to say that in the English Church, which appeals to the practice and teaching of the early Christian ages, "prayer for the departed cannot be excluded from our devotions; it is thoroughly primitive; it is found in every ancient Liturgy." The days which haunted the revisions of the Prayer Book when it was taking shape had to a great extent passed away; and, supported by the general revival of Church life and loyalty, English Churchmen were feeling more free to avail themselves of their ancient privilege, and to pray, as their fathers prayed, for the dead in Christ. Moreover, their recent experience of national trials and sufferings had taught them much. As Churchmen, then, "we keep the departed in our remembrance, and we pray for them with that careful reticence which the Bible has taught us, and at the same time with that full assurance of faith which the Church has always cherished."

By the decease of the Rev. Dr. Illingworth, at the age of 67 years, the Church upon earth has lost from her midst one of the most profound of Christian thinkers, and one who has long occupied a singularly unique position in the domain of

#### Death of Dr. Illingworth

contemporary Christian Apologetics. His works, says the *Church Times* "in memoriam" notice, have for a generation "guided English thought in matters of faith." A scholar and thinker, says the *Times* obituary, "of a type which the Church of England can ill afford to lose," as to his academic and university career he was a scholar of Corpus Christi, Oxford, obtained first class honors in the two classical schools, and was elected a fellow and tutor of Jesus College, Oxford, and tutor of Keble College in 1872. His only preferment was that of the rectory of Longworth, Farringdon (diocese of Oxford), which he had held since 1883. He was Bampton Lecturer in 1884, Select Preacher both at Oxford and Cambridge, an Hon. Canon of Christ Church, Oxford, while Edinburgh University conferred upon him the honorary degree of D.D. But his influence is to be measured much more by his published contributions to Catholic theology than by the offices he held. These writings comprise, among others, his famous paper in *Lux Mundi* on *The Incarnation in Relation to Development*, his Bampton lectures on *Personality*, his books on *Divine Immanence*, *Reason and Revelation*, *The Doctrine of the Trinity*, and *Divine Transcendence*.

The burial took place in the little country village of Longworth on Tuesday last, the coffin being met at the churchyard gates by the Bishop of Oxford and other clergy. The inscription on the coffin was:

JOHN RICHARDSON ILLINGWORTH,

Born June 26th, 1848.

Died August 22nd, 1915.

Rector of Longworth from 1883 to 1915.

The Lord grant unto him that he may find mercy of the Lord in that Day.

J. G. HALL.

WE SET UP for reformers, declaim at the wickedness of the age, and are all for suppressing and punishing it by vigorous laws; and yet are unwilling that any check or restraint should be put upon our own freedoms. This shows how far we are from observing that great rule of equity, the loving our neighbor as ourselves; and from meting to others the same measure which we are content should be measured to us again.—*Thomas à Kempis*.

HEAVEN'S never deaf but when man's heart is dumb.—*F. Quarles*.



**DEATH OF DR. J. H. VAN AMRINGE**

**Served Columbia University for Fifty Years**

**TENT CATHEDRAL CLOSES**

New York Office of The Living Church }  
11 West 45th St.  
New York, September 13, 1915 }

CHURCH circles in New York and vicinity were greatly shocked and deeply grieved this morning (September 11th), to hear that John Howard Van Amringe died on Friday evening, September 10th, suddenly, at Morristown, N. J.

Dean Van Amringe was a loyal Churchman, ever active in his duties as a vestryman of Trinity parish, New York City; keenly interested in the welfare of the General Theological Seminary and the students there, especially through his membership in the Society for Promoting Religion and Learning in the State of New York. He was also prominently identified with the New York Bible and Common Prayer Book Society, also in the affairs of Trinity School and the Church Club of the diocese of New York.

More generally was he known and greatly beloved by hundreds of Columbia University alumni. Before his retirement about five years ago he had served Columbia College in various capacities a full half-century. "The grand old man of Columbia" and "Van Am" were names his "boys" fondly called him.



DR. J. H. VAN AMRINGE

He was born in Philadelphia on April 3, 1835, and was the son of William Frederick and Susan Budd (Sternig) Van Amringe. He received his primary and preparatory education in Philadelphia, and the first two years of his college studies were passed at Yale. Then he entered Columbia University and was graduated in 1860. Immediately after his graduation he became an instructor at Columbia. Within the brief time of five years he obtained the chair of mathematics.

His subsequent career is so intimately linked with the history of Columbia University that in many ways they are one. It was said of him that there was no professor who occupied so warm a place in the hearts of his "boys," as he called Columbia men, as did Professor Van Amringe.

From the head of the department of mathematics Professor Van Amringe became in 1894 the dean of the school of arts, and six years later he was named as dean of Columbia College. During the year 1899, during the absence of Mr. Seth Low, Professor Van Amringe was president *pro tem.* of Columbia.

Professor Van Amringe was a Fellow of the American Association for the Advancement of Science, a member of the American Mathematical Society, the New York Mathematical Society, and the New York Historical Society, of which he was president from 1888 to 1900. He was president of the Columbia University Club and was a member of the Church and Century Clubs.

He was the author of *The History of Columbia College and University*, and wrote many articles and pamphlets relating to Columbia and its work, as well as many articles on life insurance and on vital statistics.

Professor Van Amringe married Miss Cornell Bucknor, of New York City, on June 20, 1865. She died about one year ago. Two children, a son, Mr. Guy Van Amringe, who married Miss Martha D. Bowers, daughter of Mr. and Mrs. John M. Bowers of this city, and a daughter, Miss Emily Bulow Van Amringe, survive him.

At this writing no funeral arrangements have been announced. The last service for this season was held in Tent Cathedral, Amsterdam avenue and One Hundred and Twelfth street, on Sunday evening, September 5th. A congregation that crowded the structure listened attentively to addresses on six watchwords: (1)

**Closing of  
Tent Cathedral**

"Watch," the Very Rev. Wm. M. Grosvenor, D.D.; (2) "Pray," the Rev. Wm. H. Weeks; (3) "Work," the Rev. Gustav A. Carstensen, D.D.; (4) "Strive," the Rev. W. G. W. Anthony, D.D.; (5) "Wait," the Rev. Charles P. Tinker, D.D.; (6) "Live," the Rev. Stuart L. Tyson. Prayers and appropriate hymns were interspersed, and Dr. Anthony read a few of the large number of written testimonies sent in by people to whom these special evangelistic meetings during the summer had been of great spiritual benefit.

A few evenings before, the chairman of the executive committee had asked as many as felt so minded to bring a picture post card, addressed to the Bishop of Fredericton and ready to be mailed to

him after this service. Two hundred and seventy-four such cards, expressing grateful appreciation of the Bishop's messages at Tent Cathedral, were sent that night.

Most of the written testimonies conveyed also the earnest expression of the hope that there might be another "Tent Cathedral" next summer. One, which Dr. Anthony reserved for the last reading, was somewhat as follows:

"We read in the charming biography of Monsignor Benson, by his brother, that when he left the community house at Mirfield, he kissed the door 'good-bye.' With feelings akin to his we take our leave of Tent Cathedral, hoping that we may so watch, pray, work, strive, wait, and live that another year may find us and many others tenting again on the dear old ground."

Dean Grosvenor was most emphatic in his testimony to the good work done. Some one remarked in answer to the question, "Shall we have 'Tent Cathedral' next summer?" "It will be a sin if we don't."

The strongest sermons of the season were preached by the Bishop of Fredericton. The estimate of his efforts, as printed in THE LIVING CHURCH a fortnight ago, has received many endorsements. While a goodly number of local clergy worked most earnestly and well in the interest of this new method of work, Dr. Carstensen was indefatigable and constant in every endeavor to crown that work with the best kind of success.

The present summer, probably more than any previous year, has witnessed an enthusiastic support of "fresh-air" work on the part of

**"Fresh-Air"  
Enterprises**

New York's churches. One of the most striking features of this work among the city churches is that of Trinity parish, with its

nine churches covering territory from Governor's Island to Harlem. Through the mission house of the mother church, and with the aid of several of the chapels, a number of camps have been established for the children and city-bound members of the parish and many excursions for them have been given. At Great Neck, Long Island, Trinity has established the Seaside Home and this year has proved the most successful in its history. The season opened on May 1st and will continue until almost the end of September, and in that time more than five hundred persons will have been given an outing. This throng includes alike the ten months' old babe and the mother of mature years, but it is composed for the most part of young children. All kinds of outdoor amusements, such as sailing, swimming, etc., are provided, and this year an automobile was presented to the camp which has furnished many cross-country rides. Children throughout the vast parish have benefited from this camp, many of whose visitors have never known the fun of the open air and the seaside.

Another interesting camp, this one for boys and young men, is located at Bellport, Long Island, and is under the immediate direction of St. Luke's chapel. From the ninth of June this camp has been open for summer sports. There are countless amusements here that appeal to the "eternal boy" and many scores of boys from the parish, ranging in age from seven to twenty years, have spent a week or even a longer period at St. Luke's Camp.

At the chapel of the Intercession, located at 155th street and Broadway, and which is the uptown branch of Trinity's activities, the "fresh-air" work has been well developed. Under the tutelage of Miss Gretchen Tappen a girls' camp has been established at Lebanon Springs, N. Y., where instruction in cooking and other domestic arts is mixed with the sports of summer time. The Intercession also gives a monster Sunday school picnic, usually attended by about 1,000 persons, and many single day excursions for mothers with their children. This year the Girls' Friendly Society has taken Saturday afternoon excursions such as hikes, boat rides, and picnics, and these will continue until the late fall.

A form of "fresh-air" work which is probably peculiar to Trinity is the throwing open of the churchyards of old Trinity and St. Paul's chapel for the noon-hour rest and luncheon of the down-town office-workers. These places, in which are buried some of the country's most eminent men, are thronged with men and women who seek these rendezvous in the midst of the busy day. This year Trinity has placed a number of extra benches to accommodate the crowds. The churchyards are open the year round.

The Trinity mission house on Fulton street is particularly designed to meet the religious needs of the down-town people, and now and then throughout the summer groups of women, who, late at night and early in the morning, clean out the city's office buildings, are sent away for a day's boat trip to one of the beaches. This mission house is under the active direction of Sisters of St. Mary.

From a report printed in the New York Times on Saturday, September 11th, it appears—a startling statement it will be to a

**Census Figures  
for New York City**

great many people in New York City and throughout the civilized world—that the population on Manhattan Island has decreased since the federal census of 1910. The report is as follows:

The population of the state, in exact figures, based on the recent census, is 9,773,817. The population of the City of New York is 5,066,222.

The New York City figures are especially disappointing, as the health department's estimate for the year 1915 was 5,806,532.

(Continued on page 722)

## BOSTON MISCELLANY

The Living Church News Bureau }  
Boston, September 13, 1915 }

THE Rev. and Mrs. Henry M. Saville have returned to their home in Waltham and to the Church of the Ascension after a year's absence. They were to have gone to England, when Mr. Saville had planned to study at Oxford, but the plan had to be abandoned on account of the war.

A new rectory, valued at \$5,800, has just been presented to St. Paul's Church, Malden, by Mr. and Mrs. Frank J. Bartlett.

On September 2nd the Rev. Burdette Lansdowne of St. Ann's Church of North Billerica was married to Miss Ada V. Treen of Winthrop, in St. John's Church, East Boston, by the bride's brother, the Rev. Albert W. Treen of the diocese of Maine, assisted by the Rev. W. D. Roberts, rector of the church. The Rev. Lyman C. Rollins, rector of St. Michael's Church, Marblehead, was best man. Among the ushers at the church was the Rev. Daniel Magruder of St. John's Church, East Boston.

The Rev. and Mrs. Edward Tillotson of Swampscott, are receiving congratulations on the birth of a daughter. Mr. Tillotson is rector of the Church of the Holy Name and was formerly on the staff of St. Paul's Church, Boston.

Christ Church, Hamilton (Rev. G. W. Sargent, rector), has just been presented with a set of silver altar vessels, by Mrs. William Phillips, the wife of the Third Assistant Secretary of State, in memory of her little daughter. The vessels will be blessed on September 19th.

W. Lynnwood Farnam, organist of Emmanuel Church, has been giving a series of recitals on the great organ at the Panama Exposition, in San Francisco. J. H. CABOT.

## DEATH OF DR. J. H. VAN AMRINGE

(Continued from page 721)

The population of the boroughs, according to the state enumeration, is as follows:

Manhattan .....	2,143,061
Brooklyn .....	1,803,191
Bronx .....	622,635
Queens .....	398,651
Richmond .....	98,684

Total of city .....

According to the federal census of 1910 Manhattan Borough then had a population of 2,331,542. The returns this year therefore show a decrease of 187,481. The other boroughs of the city have all increased, the Bronx showing the largest advance, 184,655, an increase of about 42 per cent. over 1910. Queens has increased about 39 per cent. The entire city, however, shows an increase of only 300,661 the past five years. The population of the state outside of New York City is 4,707,595. So that the city has about three hundred thousand more inhabitants than the up-state counties.

Of the gross population of Greater New York (city), 2,864,380 persons live in the diocese of New York, and 2,201,842 in the diocese of Long Island.

The Rev. Dr. Alexander G. Cummins, rector of Christ Church, Poughkeepsie, was married on September 8th in that city to Miss Evelyn Atwater, daughter of Mr. and Mrs. Edward S. Atwater. The Rev. Herbert Shipman of New York officiated.

I KNOW at least fifty men, fathers of families, whose homes might radiate kindness and sympathy and set an example of wise, generous, and broad-minded living, who, already rich beyond their needs, rush downtown before their children have gone to school, pass hectic, nerve-racking days in the amassing of money, and return after their little ones have gone to bed, too utterly exhausted to take the slightest interest in what their wives have been doing or in the pleasure and welfare of their friends.

These men doubtless give liberally to charity, but they give impersonally, not generously; they are in reality utterly selfish, engrossed in the enthralling game of becoming successful or more successful men, sacrificing their homes, their families, and their health—for what? To get on; to better their position; to push in among those others who, simply because they have outstripped the rest in the matter of filling their own pockets, are hailed with acclamation.—*The Goldfish*.

ONE GREAT inconvenience in reading the Scriptures is our own vain curiosity. We lose much of the benefit which might otherwise be gathered from them by pretending to nice disquisitions of difficult points, and laboring to bring to the standard of our own imperfect reason what we should be content to receive with the simplicity of an humble obedience, and place to the account of Divine faith.—*Thomas à Kempis*.

## TWO HUNDRED YEARS OF "OLD ST. DAVID'S"

## Philadelphia Suburban Parish Passes a Notable Milestone

## FALL WORK OPENING IN THE QUAKER CITY

The Living Church News Bureau }  
Philadelphia, September 13, 1915 }

LAST Saturday and Sunday Old St. David's Church, Radnor, celebrated its two hundred years of service in that village. On Saturday the bicentenary celebration began with a meeting in the old graveyard, with addresses. Ex-Governor Samuel W. Pennypacker, who is deeply interested in historical affairs, and is president of the Historical Society, spoke on "The Significance of St. David's." Henry Budd, chancellor of the diocese, referred in an address to "St. David's as a Symbol." The rector, the Rev. James Hart Lamb, D.D., opened the exercises with prayers. During the day the church and cemetery were opened to the public, and the many interesting graves, among others the tomb of General Anthony Wayne and the graves of the ancestors of "Mad Anthony," were objects of study. In the vestry room many relics, including the books sent out by the London "Society" to the church in 1714, an ancient pewter Communion service, and the old bass viol which was used to lead the music before the time of the organ, were exposed to view. On Sunday commemorative services were conducted in the church morning and afternoon. At the morning service the Rev. James Biddle Halsey, rector of St. Timothy's Church, Roxborough, preached an historical sermon, and his brother, Edward Biddle Halsey, an accomplished musician, played the service. These are sons of a former rector of the parish and had resided in the old rectory. In the afternoon the Rev. Henri M. G. Huff was the preacher.

The congregation of St. David's goes back beyond 1700. Before that date the citizens held services in an old log building on the site of the present church. There was no settled minister until the autumn of 1714, when the Rev. Mr. Clubb was sent out by the London Society for the Propagation of the Gospel in Foreign Parts on petition of the congregation. Mr. Clubb records that at a meeting held on September 7, 1714, his people agreed to build a "handsome stone church" and raised a subscription for it. The cornerstone was laid with appropriate ceremonies May 9, 1715, and by September of that year the building was completed, substantially as it is to-day, except for a curious outside stone staircase to the gallery, which was built in 1771. The church has been well preserved and has never been enlarged.

The first day of September marked the homecoming of many of the clergy and the preparations for the work of the fall and winter.

Homecoming Many of the larger parishes will not start full parochial activities until the first week in October, but others have begun all the regular services, Sunday school sessions, and organization meetings. Some of the churches have been making necessary repairs and have painted buildings during the summer. Gloria Dei (Old Swedes) is being renovated and painted on the inside. During the month of August the churches of St. Luke and the Epiphany and St. Matthias have been closed and the rectors absent from the city. The rector of St. Luke's will continue the afternoon services at the Fresh Air Farm until October; he will then resume the afternoon services in the church. These Fresh Air Farm services have been in the open air, and have been very popular, many of the regular members of the parish going out each week.

Mr. and Mrs. George Long, of the Inasmuch mission, have been in the West during the greater part of the summer. Last week they returned and were given a hearty reception at the mission on Sunday. Mr. Long gave "impressions" of the various cities, through which they had passed, in an address. He referred to one of the far western cities as the "wickedest" city in the United States, and many of the Middle West and some eastern cities as much worse than Philadelphia. In fact he referred to this city as the "best." While in New York he held a mission in Calvary Church and spoke in many of the other churches there and in other parts of the country.

Reception

AS GOD is present in the universe, the Holy Spirit is present in the Scripture. God so manifests Himself in the universe, that all who seriously contemplate it find it difficult to be atheists; the Holy Spirit so testifies of Christ in Scripture, that all who seriously study it must struggle hard not to be Christians. The Bible is a wonderful creation of the Holy Spirit.—*Flint*.

WHEN YOU HAVE conceived and promised friendship, impress its duties on your heart. They are many! They are nothing less than making yourself worthy of your friend all your lifetime.—*Pellico*.

## IN THE CHICAGO DIRECTORY

## Many Sorts of Information May Be Gleaned

RELIGIOUS ORGANIZATIONS OF  
MANY KINDSReligious Facts and Figures in the New Chicago  
City DirectoryThe Living Church News Bureau }  
Chicago, September 13, 1915 }

THE Chicago City Directory of 1915 was issued on September 13th. It contains, says the *Chicago Herald*, 1,981,195 names, an increase of about 19,000 over the 1914 directory. According to a conservative estimate made by Mr. Edward J. Dillon who has had charge of the getting out of the directory, Chicago's population is 2,550,000, an increase of 50,000 over a year ago. The increase is not as large as the average increase of 1911, 1912, 1913, and 1914, which was, each year, about 65,000. This falling off is due to the European war, which has resulted in a large exodus of foreigners from Chicago to join the warring forces.

Many will be interested in such facts as that there are 9,211 Johnsons in Chicago (the Johnsons are still the largest tribe); that there are 7,343 Smiths, 6,341 Andersons, 4,563 Millers, 4,183 Petersons, 3,707 Nelsons, 3,577 Browns, 2,502 Carlsons, 2,278 Olsons, 2,273 Joneses, 2,140 Williamses, and 2,120 Murphys. Chicago, it would seem, is a large Scandinavian city. The longest name in the directory contains 35 letters and belongs to a Greek who keeps a restaurant on South Halsted street. There are some other names of 15 and 18 letters, nearly as unpronounceable as his. Some of the shorter names are Ek, Ex, Gu, Py, Re, To, and Wu. Some names are significant of the trade or profession of the bearer, as, Bitter, a druggist; Blade, a cutter; Cutter, a barber; Driver, an expressman; Draper, a tailor, Flask and Sourwine, bartenders; Pain, a physician. Two men had the name of Hell, and are saloon-keepers.\*

On May 1st of each year over 500 men begin the work of collecting names. The names are compiled for the printers by 150 other employees. On April 1st a special staff begins to write up what is called "Miscellaneous Information." Churches and religious institutions are contained under this title, and Churchpeople will be very much interested in what may be found there. The directory does not profess to give a religious census, and further, it is to be noted, it confines its attention within the city limits. This limitation is evident when the section on the Episcopal Church is studied. None of the suburban congregations is listed. The parishes and missions, 48 in number, are put together and are distinguished only by the titles of those in charge, "rector" and "priest-in-charge." Two of these congregations are Swedish (St. Ansgarius and Immanuel); one is Italian (St. John the Evangelist). Besides, there are the "chapels and missions" of All Angels (for deaf-mutes); chapels at the Champlin Home for Boys, at the Home for the Aged, at St. Luke's Hospital, at the Western Theological Seminary, at St. Mary's Home for Children, and at the Mission House. The City Mission's work in hospitals and prisons is also recorded. There are a few mistakes and omissions. For instance, the names of several of the clergy are left out, and the classification and nomenclature are not accurate. But one feels that these things may be forgiven in a work that one can hardly expect to be complete or technical.

Coming to other bodies, the first in the alphabetical list is "The Advent Christian," which has two churches. "The Seventh Day Adventists" have ten; the "African Methodist Episcopal" have twelve; the "African Methodist Zion," one.

The Baptists have eighty-six churches and seventeen missions. The missions include one to the Chinese, four to the Bohemians, and one to the Slovaks. There is one congregation of Seventh Day Baptists. The self-supporting Baptist churches are, nationally, American, Colored, Swedish, Danish, German, Bohemian, Finnish, Norwegian, Hungarian, and Lettish. Compared with Roman Catholics and Protestants, it would seem that the Episcopal Church in Chicago is not doing her duty by the foreign peoples.

There are nineteen "Christian Disciples" congregations, including one colored and one Russian mission. "The Christian

Reformed" churches are eight, and they employ, too, a city missionary.

The Christian Scientists have sixteen churches, and an East Side Society. The uniformity of the Scientists is indicated by the hours of service of all the congregations. On Sunday, with one exception, the services are held at 10:45 A. M. and 7:45 P. M.; on Wednesday, the hour is 8 P. M. Probably all the "Science" tabernacles have the same pretentious Greek front.

There is a "Church of Jesus Christ of Latter-Day Saints," a long name for a lone church. The "Church of the Brethren" in Chicago has three congregations.

The Congregational churches number eighty-five, and include English, Norwegian, Swedish, Bohemian, many German, and Lutheran congregations. They have seven missions, of which two are for Chinese and one for Swedes. Again the comparison for local work among foreign peoples is not flattering to our Church. Dear Bishop Toll at the last diocesan convention was very emphatic in reminding us of our delinquency in this field.

The Reformed Episcopal Church in Chicago has five churches, and one Neighborhood Guild, a social and mission center on South Canal street.

"The Chicago Ethical Culture Society" (Horace J. Bridges, leader), holds Sunday lectures from September to May in the Fine Arts Theater.

Many churches are found under the title of "Evangelical." There are seven "Swedish Evangelical Free" churches; sixteen "Swedish Evangelical Mission Covenant of America"; five "Swedish Evangelical Mission" churches. The "Evangelical Association" has seventeen churches, including two Italian; the "Evangelical Free Church of North America" has three. There are thirty "German Evangelical"; two "Union Evangelical"; and six "United Evangelical" churches.

The "Free Methodists" have four churches; the "Friends," two.

Under the head of "Independent" are found: "All Souls Church," of which the Rev. Jenkin Lloyd Jones has been the minister for many years; "The Armour Mission"; "The Catholic Apostolic Church" (Irvingites); "The Central Church," which meets each Sunday in the Auditorium under Dr. Gunsaulus; "Dan Batey's Mission"; "Grace Gospel Mission"; "The Independent Religious Society (Rationalist) of Chicago," led by Dr. Mangasarian; "The Life Saviour Apostolic Social Church"; "The Moody Church"; "Mount Israel Church of God"; "Lucky Baldwin's Rescue Mission"; and "The Union Free Baptist Mission."

The Jews have fifty-seven congregations, of which thirteen are Reformed, and one is Hungarian and one Roumanian. All are in charge of rabbis, and there are few assistant rabbis. Assistant ministers are rare, except in our own Church and in the Roman Catholic Church.

The Lutheran churches are many, and are organized into synods as follows:—The Augustana Synod (Swedish), with twenty-five Swedish and three English churches; The Chicago (English) Synod, nine churches; the Danish Synod, three churches; the Danish United, three churches; the Iowa Synod, two churches; the Missouri Synod (Northern Illinois District), fifty-three churches (in this Missouri Synod mission work is done for the deaf and dumb, the insane, the French, Persians, Poles, Slovaks, and Magyarians, Esthish and Lettish, and Lithuanians); the General Synod (Northern Illinois), fifteen churches; Wartburg Synod, six churches; Norwegian Synod, eleven churches; Hauge Synod, six churches; Norwegian United Church Synod, nine churches; Ohio Synod, three churches; Slovak Evangelical Lutheran, two churches and six missions (including missions for afflicted Lutherans in homes of mercy, and missions at Dunning, Oak Forest, the County Jail, and Cook County Hospital); there is, too, the mission of Our Saviour to Deaf-Mutes; and "The Zion Society for Israel," the Lutheran Mission to the Jews. The Lutheran seems to be the only body who have local organized work among the Jews. American Christianity is not strong in this branch of missions; for some reason or other it does not begin at Jerusalem.

The Methodist Episcopal Church in Chicago belongs to the Rock River Conference, of which the Right Rev. William F. McDowell is Bishop. It is divided into Northwest and Southwest districts. There are ninety-four English congregations, one Italian, two Bohemian, thirteen German, twenty Swedish, eight Norwegian and Danish, and one Deaf-Mute.

\* But the Milwaukee City Directory alone contains the following remarkable entry—no punctuation marks being used in the directory: "Kaiser William Jr ruler 1229 8th St."—EDITOR L. C.

There are two colored congregations belonging to the Lexington Conference.

There is a congregation of Methodist Protestants.

The Presbyterians have sixty-four congregations, including two colored, one Italian, one Welsh, and one Scotch; thirteen missions, which include the extensive work at Association House on West North Avenue, missions to the Bohemians, the Persians, the Italian Christian Institute, and the Rescue mission. Besides these there is another congregation of Welsh Presbyterians.

There is a Reformed Church in America, with four English and five Dutch congregations; and also a Reformed Church in the United States with six congregations, of which three are Bohemians, one German, one Hungarian.

There are two congregations of "The Reorganized Church of Jesus Christ of Latter-Day Saints."

Next in order is the Roman Catholic Church. The Titular Bishop of Chicago is the Rt. Rev. P. P. Rhode; the Titular Bishop of Marcopolis is the Rt. Rev. A. J. McGavick. There are two hundred congregations in all, most of them English-speaking. There are many German, several French, and Bohemian, Slovak and Croatian, Polish, Lithuanian, Italian, Ruthenian, and Greek Rite, Slovenian, Belgian, Syrian. There is a mission for the deaf, but there seems to be none for the colored people. At the Cathedral of the Holy Name are a rector and a staff of thirteen assistants. There are fifteen convents besides in the city.

The Polish National Catholic Church (united with the Diocese of Scranton) has two congregations.

The Russian Orthodox Greek Catholics and the Russian Orthodox Polish Catholics each have a church.

The Greek Orthodox churches are three, "The Annunciation," "The Holy Trinity," and "St. Constantine's."

The Salvation Army is particularly well organized and extraordinarily active in Chicago. It is associated with the Department of the West. Its sub-departments are: Chicago Social Work for Men (Industrial Homes and Stores); Chicago Social Work for Women (Rescue Home, Maternity Home, and Slum Settlements); Department of Charities (work in prisons, relief work, woodyard and anti-suicide sections, free medical dispensary, inquiry and missing friends, free labor bureau, and free legal bureau). There is, too, a Young Women's Boarding Home. The religious meetings are conducted by ten English-speaking corps, and nine Scandinavian corps.

The Volunteers of America (Department of the Northwest) have three posts in Chicago, a church home, free medical dispensary, a free sewing school, a day nursery, a noon-day rest for working girls, and a workman's home. In their relief department there are seven relief branches, a sewing school, manual training school for boys, and a mission hall, a Young Women's Christian home, a Young Woman's home, and an Elderly Women's home. There is, too, a Provident and Industrial Department, with a warehouse, a prison league, and a fresh air camp.

The Swedenborgians have five churches; the Unitarians, three; the United Brethren, four; the Universalists, four; the United Presbyterians, seven.

Under the caption "Spiritual" are found twenty-one leagues and societies, among them "The Children's Progressive Lyceum," "The Society of the Golden Rule," "The Illinois Sunflower Club," "The Society of Light and Truth (German)," "The Society of New Life," "The Society for Spiritual Healing," "The Soul Circle," and "The Sunlight Circle."

Of the religious societies classed as "Miscellaneous," the names will suffice. They are, "The Assembla Christiana," "Bohemian Congregation of Free Thinkers," "The Seamen's Mission," "Chicago Hebrew Mission," "Church of God and Saints of Christ," "Church of God in Chicago," "Colored People's Mission," "Grace Gospel Mission," "Kirkland Mission," "Memmonite Gospel Mission," "Memmonite Home Mission," "Pacific Garden Mission" (the well-known work on Van Buren street), "The Peace Mission," and the "University Forum." The extensive work of the Y. M. C. A. and the Y. W. C. A. is not contained here.

It would seem from this extensive catalogue that the two and one-half millions in the city of Chicago are not lacking in religious opportunity.

Preparations are being made for a ten-day series of Conferences on Religion which are to be conducted in St. Luke's parish, Dixon,

#### Conferences on Religion

the middle of October, by the Rev. Graeme Davis of Marshfield, Wis. The object of the conferences, as distinguished from a mission, is primarily the deepening of the spiritual life in the parish itself, before effort is made to reach those outside the parish. There will be daily celebrations of the Holy Eucharist, daily noonday prayers, several conferences (after school hours) for children, and the conferences in the evening, daily except Saturday and Sunday. The preparations consist mainly of daily prayers by certain of the communicants who have pledged themselves thereto, and special prayers in the church. Everyone reading this is earnestly invited to add his prayers for the success of this effort towards the spiritual restoration of St. Luke's parish.

Following the recent complete redecoration of the St. Luke's rectory, Dixon, plans are rapidly maturing for the renovation and redecoration of the entire church plant. The church has been reshingled; an electric organ-blower has been ordered to replace the outworn water-motor; new altar hangings and vestments have been made; a new missal, new choir books, and hymnals for both choir and congregation have been purchased; the vestry floor has been covered; a parish paper has been started. Altogether, the repair of "the breaches in the Lord's House" is progressing very favorably.

Dr. D. M. Platt, superintendent of the Easter School (for Igorots), Philippine Islands, who has been on furlough and is now returning to work, gave an illustrated address at the Central Y. M. C. A., on Sunday, September 5th. Dr. Platt's address was mainly on the work among the Igorots, which he illustrated with a remarkable selection of slides. Some of the slides depicted the state in which these savage head-hunters lived when they were first found in the wild, mountainous country by the missionaries of the Church, and the United States authorities. Other slides showed some of the marvellous results of the work of the Church and the government. Tribes of absolute pagans had been civilized within a very short time. The Igorot children, said Dr. Platt, acquired a real zeal for attending our schools. Dr. Platt does extensive work at the dispensary attached to the Easter School.

Dr. Platt on Work in the Philippines

Church Camps at Lake Chapin

The Church of St. Chrysostom had this summer a very successful series of camps at Lake Chapin, Michigan. There were choir camps, scout camps, and Sunday school camps during the month of July. The camp was also open kept for the month of August, and was occupied by several of the families of the parish. The use of the premises was offered by the rector to the Cathedral and to the United Charities, but the latter were unable to avail themselves of his kindness.

H. B. GWYN.

#### \$32,000 WILL COMPLETE THE EMERGENCY FUND

**A**NOTHER week adds \$8,000 to the Emergency Fund, making the total \$368,000. This brings both gratification and warning—gratification that the end has grown steadily nearer and warning lest there be any relaxation of effort to reach the goal.

One of the healthiest phases of this campaign is that the present measure of success is due to the "rank and file." It has been an enthusiastic free-will offering of the many, and mostly in small amounts. No committees have been "button-holing" wealthy individuals with the purpose of obtaining the \$400,000 in large gifts from a few people, nor have Churchmen been enlisted to come forward at the last moment and make up the balance needed. The appeal has been made directly to the whole Church with full faith in its ability and desire to rise to the emergency. This has been the strength of the movement, and it is this which must carry it to triumphant success.

The largest gift last week was \$5,000. The donor writes, "I notice in the *Spirit of Missions* for September that the Emergency Fund is near reaching the \$400,000 you have worked so hard to raise. Please accept my contribution to the Fund." The number of people who have made second and third offerings continues to increase, due to their deep desire to see the fund completed. And that people are giving of their prayers in every section of the country for the success of the fund is nobly attested by the letters which bear the gifts.

Recently a clergyman sent in his gold watch which had been given him by parishioners. It was valued at \$50 but it was bought for \$200 and returned to the donor. The point of this illustration is not that it yielded fourfold, but that the thought which prompted the gift was "The Emergency Fund must be raised." This was the vision which called forth the sacrifice of the treasure. And it is the one which the Church must keep before it as the remaining \$32,000 is gathered. The Emergency Fund *must* be raised.

NO MAN IS FREE WHO IS NOT MASTER OF HIMSELF.—*Epictetus*.

## TOMBS DISCOVERED AT CANTERBURY

INTERESTING details regarding the finding of the burial place of St. Augustine and his five immediate successors in the Archbishopric of Canterbury, as well as the fixing of the position of the graves of King Ethelbert and Queen Bertha, were recently given to members of the Kent Archaeological Society, on a visit to the historic Abbey Field, adjoining St. Augustine's College, Canterbury.

The Rev. R. U. Potts, sub-warden of the college, who has had charge of the excavations, said they had found the north aisle or porticus of the original church which was built by Ethelbert and St. Augustine. This was the porticus of St. Gregory, and on the other side, beneath a building which served as the washhouse of the Kent and Canterbury Hospital, was the porticus of St. Martin, where the remains of Ethelbert and Bertha, Eadbald and his Consort, and other Royal personages were buried.

## THE FIRST SIX ARCHBISHOPS

In the porticus of St. Gregory were buried the first six Archbishops—Augustine, Lawrence, Mellitus, Justus, Honorius, and Deusdedit. The original grave of St. Augustine was covered by the third pillar from the central tower of the later Norman church built by Abbot Scotland. The actual tombs of Lawrence, Mellitus, and Justus had been discovered, but the others were destroyed when the Norman foundation wall was built.

It was known that in 978 Dunstan rededicated the Abbey Church of St. Peter and St. Paul, and added the name of St. Augustine. There was no record of any rebuilding then, but Sir William St. John Hope held that rededication always meant extension, and therefore they thought that some work which they had discovered later than the original, but earlier than Norman date, must be part of Dunstan's extension. When the first six Archbishops were buried in the porticus of St. Gregory there was no room left for the seventh, Theodose, and the conclusion they had arrived at was that the porticus was then enlarged by the addition of a sort of apse.

In the reign of Canute the body of St. Mildred was translated thither from Minster in Thanet, but the body, with those of the other saints, was later removed from the original grave, which, however, still remained.

## ABBOT SCOTLAND'S CHURCH

Then in the time of Edward the Confessor Abbot Wulfric obtained the Pope's permission to carry out an enlargement of the Abbey Church, his plan being to join this up with the Church of St. Mary's built by Eadbald as a sort of reparation for his apostasy, and so make one big church of the two. When, however, Scotland was appointed Abbot by William the Conqueror in place of Egilsine, who was a supporter of Harold, he decided that Wulfric's work was not good, and therefore pulled it down. In its place he began building the church of which the remains were now to be seen, his work consisting of a great crypt and over it an upper church with three apses.

Having finished the crypt and the upper church, Scotland built the transepts and the nave, but he died before actually coming to the most sacred place—the porticus where St. Augustine and his successors had rested from the seventh century. The Abbot was buried in the centre of his own crypt, and his coffin was found there some years ago, the coffin plate being now in the college library, bearing his name and the date of his death.

Abbot Wido, who followed Scotland, went on with his work, removing the saints from their resting place in the porticus to Scotland's new presbytery. Gundulph of Rochester, who was administering the see of Canterbury at the time, presided over the removal, and Goscelin, the 11th century chronicler, who was also present at the ceremony, described how the bodies were disposed of with extraordinary detail, his record also enabling them to fix the exact whereabouts of St. Augustine's tomb, as well as those of Lawrence, Adrian the Abbot, Mildred, Mellitus, Honorius, and Deusdedit.

The Royal tombs at the time of the translation of the saints were removed to a chapel which was built at the end of the south aisle.—*London Times*.

HUMBLY and meekly, but with all Christian boldness, let us strive to obey the Bible, the Church, and the Prayer Book, and so to put the enemies of truth to shame; and, by the whole course of our lives, to exhort those who are partakers with us of the Gospel, that "with purpose of heart they cleave unto the Lord" for ever.—*Kehle*.

## A CONGREGATIONALIST ON BOSTON CHURCHES AND SERVICES

IT is singular, perhaps, that three of the largest audiences, certainly the audiences that aggregate the largest number, are found in the very heart of the business section of old Boston. Tremont Temple, Park Street and St. Paul's Cathedral are always full, while many churches in the most beautiful and popular residential districts are half empty. Is it that people like a walk for exercise to get up their appetite for the strong meat of the Word? But no, most of them ride. Is it the preaching? Is it the old associations? I will leave it to my readers to guess.

## THE BILLY SUNDAY OF BOSTON

Another church that is always well filled and often crowded is the Church of the Advent on Brimmer street. If I should say that the genial, erudite, and charming rector is the Billy Sunday of Boston I should shock, surprise, and perhaps grieve some people, and yet I would mean a genuine bit of appreciation, for a refined, scholarly Billy Sunday is just what Boston needs.

To be sure, a morning service in the Church of the Advent, with its genuflections and its incense, its candles, its ceremony of touching head and breast and heart in the name of the Father, Son, and Holy Ghost, seem about as far removed from the wooden tabernacle and the sawdust trail as the imagination can stretch. Indeed, nothing ecclesiastical could be more dignified and imposing than the morning service.

But in the evening the rector lets himself go in a delightful way. The service is very short and informal, and then the sublimated Billy Sunday shines out. No extravagant gestures, to be sure, but racy, every-day colloquial English, spiced now and then by a college phrase, or an expression from the street, that drives home the truth like a sledge-hammer. I think the rector would indorse Billy Sunday's theology, and he would defend it, too, which is more than some people who believe it could do. The way he strikes out from the shoulder at Christian Science, Mormonism, the Pope's pretensions and a "namby-pamby" theology, would delight the heart of the former idol of the baseball fans.

With all the good preaching and large audiences, why do we not get the results that the evangelist secures? Perhaps the Church of the Advent and some others do in proportion to the numbers reached, but this is not true of the churches generally. At a recent Ministers' Meeting one of the brethren said (what has often been said before) that "Sunday's power lies in the fact that he believes tremendously that men are lost sinners and that Jesus Christ is the only Saviour from sin."

But surely many ministers of Boston believe this, do they not? Or am I a prehistoric relic of a past generation that took this truth for granted, while now it is doubted or ignored?

At any rate, I have seen one significant fact. The Churches of Sweetness and Light, of Salvation by Character, are not crowded, as a rule, and the audiences are often largely women. By actual count, in two such churches, more than seven women sat with one man, though they did not "take hold of him." On one evening, a stormy one, to be sure, in a noble old historic church, an eloquent minister, who is said to believe both that God is too good to punish sinners and that sinners are too good to deserve punishment, preached to twenty-four people, twenty-one women and three men (one of them the sexton).—"ABJAH OLDSKOO!" in *The Congregationalist*.

A MANUFACTURER said to me: "Business is a hard proposition. It is not a charitable institution; if you can't produce the goods you have got to go." This was said with reference to the employment of men. It is easy to see that the practical application of that principle soon becomes as hard as adamant. With few exceptions corporations have held, and still hold, the same view. Men, professedly Christians, accept directorship in corporations, who by their own admission have very limited knowledge of how the business is managed or of the hard conditions under which their employes are compelled to labor. And what is worse, they do not seem to care. This is not true of all; perhaps not of most. Under the old Jewish system no one would become extremely rich nor extremely poor permanently. What would be the conditions to-day if the teachings of our holy Christianity were allowed full supremacy in all our affairs?—*The Christian Herald*.

THE GUARDIAN ANGEL of life sometimes flies so high that we cannot see him; but he is always looking down upon us, and will soon hover nearer to us.—*Richter*.

## South Carolina and the Episcopate\*

To the Editor of the *Southern Churchman*:

IT is only to-day that I have seen the communication of the Rev. Dr. Whaley of Charleston, S. C., in your issue of August 7th, and the editorial comment on the same in THE LIVING CHURCH of August 21st.

In my article in the *Constructive Quarterly* I had no intention of representing the general attitude of the diocese of South Carolina towards the Church or towards the Episcopal office. I merely stated certain facts, as they appear in the records of that diocese, to illustrate the general ignorance and indifference of many of our Church people of that period in regard to some of the fundamental principles of our polity.

My friend, Dr. Whaley, takes a passage from my article. He divides it into four statements, and proceeds to draw certain inferences and conclusions which he says follow from these statements. Then he goes on at considerable length to refute his own inferences and conclusions; giving incidentally quotations from his diocesan records, which go a great way to establish the truth of my statements. But he mingles with his citations so many explanations and arguments to show how they must be understood, and how not, that the plain meaning of the quotation itself is often obscured and lost in a multitude of words.

I ask space in your columns to make some quotations from the records of the diocese of South Carolina, and will leave it for others to find glosses and interpretations to make these records mean something different from what they say.

I will take my impugned statements as they come:

1. "The diocese of South Carolina came into union with the General Convention with the express proviso that no Bishop should be established in that state."

The General Convention in 1785 drew up the first Constitution of the Protestant Episcopal Church in the United States. That Constitution came up for consideration in the diocesan convention of South Carolina April 20, 1786. The sixth Article of that Constitution provided that "The Bishop, or Bishops, in every state shall be chosen," etc. This by implication required the election of a Bishop in every diocese adopting the Constitution. The convention of South Carolina considered this Constitution article by article, or rule by rule, to use their own term. When they came to the sixth article, this is the entry:

"Rule 6. Objected to: so far as relates to the establishment of a Bishop in South Carolina."

In their next convention, May 29, 1786, they adopted a Constitution for the diocese. Article 4 is as follows: "Art. 4. That the succession of the Ministry be agreeable to the usage that requireth the three Orders of Bishops, Priests, and Deacons (with the exception however to the establishment of Bishops in this state)."

So we see that both in their action upon the Constitution proposed by the General Convention, and in their own diocesan Constitution, they expressly provide against the establishment of a Bishop in South Carolina. So much for my first statement. The second and third must be taken together.

2. "When the first Bishop was elected it was with the declared purpose of having a Bishop who could ordain men to the ministry, so that the diocese might withdraw from union with the other dioceses," as

3. The diocese of South Carolina "would not consent that the House of Bishops should have an equal voice with the clerical and lay deputies in legislation."

The consecration of Bishop Claggett at the General Convention of 1792 gave an impression of the real establishment of Episcopacy in America which could hardly be felt before. The New England Churches had come into union with the General Convention in 1789 upon terms which provided that the House of Bishops should have a negative upon all action by the House of Clerical and Lay Deputies. The General Convention of 1792 submitted to the several dioceses the question of incorporating this provision in the Constitution. It was really no more than giving the two Houses concurrent power in legislation, but the terms used excited prejudice, and in that form it failed of final adoption.

The convention of the diocese of South Carolina, at its session of October 16, 1794, having this question before them, made the following entry upon their Journal:

"The subject of the Bishops claiming a negative on all proceedings of the Clergy and Laity in Convention assembled, came before them, and the unanimous opinion was that no such power should be granted.

"It was then suggested that, as such an opposition would probably occasion a schism, and that we should be separated from the General Association, as no other State except Virginia seemed united with us in such a resolve, whether it would not be expedient, prior to any secession taking place, to delegate some person from this place to obtain the Episcopate, in order to accommodate persons desiring to become Ministers in our Church," etc.

But on account of the small number present, the election of a

Bishop was postponed to an adjourned meeting of the same convention, to be held in February, 1795. A committee was appointed to communicate to all the parishes the "plan of what was intended," and to urge their attendance at the adjourned session.

This committee sent out a circular letter in which they say, among other things: "Considering the situation we shall then be left in" [by secession from the other dioceses] "we are desirous, by the blessing of Almighty God directing us in our choice, to select one from the Clergy of the State to be sent forward immediately to the Northward to obtain authority solely to ordain ministers for this State, as well as to renew that ordinance which has too long laid dormant in our country, *Confirmation*," etc.

February 10, 1795, at the adjourned session, *this same convention, continuing its incompleated action*, thus records its proceedings:

"The circular letter of the committee being taken into consideration, *Resolved*, That a Clergyman be nominated and appointed for Consecration as Bishop of this State.

"Whereupon the Rev. Robert Smith, D.D., Rector of St. Philip's Church, and Principal of Charleston College, was unanimously elected."

Whether these records are not in exact and literal accord with my statements 2 and 3, it is for the judicious to say.

4. That "Bishop Smith had not a seat in the diocesan convention, except as a delegate elected by the vestry of St. Philip's Church."

Possibly this may be an error. I only state what seems to be the unavoidable implication of the diocesan records. But I am strongly supported in this statement by Dr. Whaley. He says the only record of St. Philip's parish he can find for 1785-1795, relating to the attendance of the rector upon the diocesan convention speaks of the rector being "appointed"; and the earliest rules of order for the government of St. Philip's parish which he has been able to see contain "a limitation on the voting of the ministers who were not 'elected' delegates." What is the unavoidable conclusion from these facts given by Mr. Whaley?

I repeat that there is no recognition of Bishop Smith, in the records of the convention, in his Episcopal character. He appears in the convention after his consecration, as he has appeared before, only as a deputy from St. Philip's Church, along with other deputies. He was the presiding officer of the convention both before and after, with nothing to indicate that his elevation to the Episcopate had at all altered his relation to the convention. The Journals of the convention, supported by Mr. Whaley's references to the parish records, convince me of the accuracy of my statement 4.

The convention of the diocese of South Carolina during all Bishop Smith's time seems to have been composed only of delegates from parishes, and Bishop Smith is regularly enumerated as a delegate from St. Philip's Church, and in no other way.

I do not care to engage in arguments and contentions with my brethren. The above quotations from the diocesan records do, to my mind, amply sustain my statements. I am sorry if they offend the sensibilities of any. I try to speak and to write the truth, so far as I am able to apprehend it.

JOSEPH BLOUNT CHESHIRE.

Ravenscroft, September 4, 1915.

\* In THE LIVING CHURCH of August 21st an editorial reference was made to a paper by the Rev. P. H. Whaley, D.D., historiographer of the diocese of South Carolina, that had appeared in the *Southern Churchman*. In which some criticism was made of an article in the *Constructive Quarterly* by the Bishop of North Carolina, in which latter Bishop Cheshire made certain statements as to the early history of the Church in South Carolina which Dr. Whaley disputed. The Bishop of North Carolina now furnishes us with the copy of a letter to the *Southern Churchman* giving the evidence on which his statements were based. It so happens that Bishop Cheshire's letter is received at this office on the same day that notice is received of the lamented death of Dr. Whaley.—EDITOR L. C.

THERE IS AN island on the coast of Virginia where the people in time past have not been righteous overmuch. We were informed that for some time they had no church, and no preaching of the Gospel. Then a missionary went to them, and they began to mend their ways. One day while the missionary was busy working, in his shirt sleeves, on a new church which he was building, a stout sea captain hailed him:

"Are you the minister here?"

"Yes, sir."

"Well, I've got ten dollars for you."

"For the church?"

"No; for yourself. I like your way of doing things here. I've come to this island for clams a good many years, and have always found them a thousand or fifteen hundred short when I got home. It will pay me to have you keep preaching doctrines which make the people count their clams honestly."—*Church Messenger*.

IT IS the belief of the unseen things that makes possible the right use and enjoyment of the seen.—*Selected*.

# Thirtieth National Convention of Churchmen Under the Auspices of the Brotherhood of St. Andrew

Los Angeles, August 25-29

**T**HIS year for the first time in its history, the Brotherhood of St. Andrew held its annual convention west of the Rocky Mountains. The attendance was not limited to Brotherhood members, but consisted partly of interested laymen connected only in sympathy with the order. In addition to a registration of seven hundred and fifty-five men and boys, several hundred women attended the sessions. The addresses were throughout of the highest order, earnest, "meaty," and sometimes eloquent. The effects of months of prayer were evident in the spiritual atmosphere of the meetings.

#### CHURCHMEN'S DINNER, WEDNESDAY EVENING, AUGUST 25TH

The convention opened with a men's dinner. Five hundred and fifty were present, not one of whom went away disappointed. The toastmaster was Mr. HARRY E. ANDREWS of Los Angeles, who proved that he was well qualified. BISHOP JOHNSON was introduced by him

#### THE MORNING DEVOTIONS

BISHOP PAGE of Spokane conducted the meetings for prayer and delivered the devotional addresses on Thursday, Friday, and Saturday mornings. His first subject was "Our Father." In this address he emphasized the fact that the whole story of a man's life is in his convictions. We act as we think. As we believe, we live. Belief in God is the sum total of a Christian's platform; that God is a personal God, a moral person. Love belongs only with personality. Jesus Christ emphasized the fact that God is a person, a loving person, our Father. He is the Person of persons. We can only know Him by the same methods that we know earthly friends: by keeping in constant touch and communion with Him. We must find Him in our Bibles, but we must begin with prayer, talking to God and letting Him talk to us, just as we would do with our earthly father.

His second subject was "Our Lord Jesus Christ." Men looked 2,000 years ago into the face of a man, Jesus, and saw God. It was



THE NATIONAL COUNCIL, BROTHERHOOD OF ST. ANDREW

and all present rose to their feet out of courtesy to the Bishop of the convention diocese. The Bishop extended to the visitors a most hearty welcome, telling them of the eagerness with which the opportunity to have the convention had been grasped. PRES. BONSALL of the Brotherhood responded by thanking the Bishop, the men, and the press of Los Angeles for the welcome; and by some earnest words regarding the aims of the Brotherhood and its relation to the welfare of the Church.

Mr. H. D. W. ENGLISH of Pittsburgh, former president of the Pittsburgh Chamber of Commerce and a leader in civic affairs, was then introduced. He read a very able, very earnest, and very helpful paper on "A Man's Religion," the topic of the evening. He emphasized the fact that religion is an essential part of a man's nature. It is the quest of Man for God and God for Man. To be true, it must be unselfish. A man's religion is tested by the life he lives. One who does not undertake to translate his religious convictions into action may have a creed but he has no religion. That one's creed should be true and adequate is only of vital importance when one puts that creed into action.

BISHOP WOODCOCK, of Kentucky, speaking on the same topic, stressed every man with the eloquence, common sense, and compelling forcefulness of his address. A man's wife and children and business partner know whether a man has a religion, and the kind of his religion. Men too generally put secondary things first. They too often make efficiency a question of how much one can get out of a man, rather than how much you can make out of him. A man's religion needs to be definite and personal.

#### THE COMMUNION SERVICES

Every morning during the convention there was an early celebration of the Holy Communion at St. Paul's Pro-Cathedral. On Thursday morning the celebrant was the Rev. John H. Houghton, rector of St. Mark's Church, Denver; on Friday, the Rev. Milo H. Gates, of the Church of the Intercession, New York; on Saturday morning, the Rev. Edgar F. Gee, rector of St. Peter's Church, Oakland. On Sunday morning, the great annual corporate Communion was held and the celebrant at this wonderful, power-giving service was Bishop Johnson, who was assisted by Bishop Page, Bishop Keator, Bishop Sarrd, three visiting priests, and three local priests. About 400 men received the sacrament.

necessary for God to take human form in order to reveal Himself to men. Because Jesus lived the life He did, men came to know God. He touched men elbow to elbow, and drew them to Him. He gave the commission to His disciples to go and do the same thing. The Incarnation is not only a fact, but a principle. As His disciples, we must so consecrate our personalities that men will look into our faces and see God there. The Church is the Body of such people. "He that doeth the will shall know the doctrine." We can only know Jesus by doing His will. If we do His will, intellectual difficulties fade away. The heart of religion is loyalty. Men like Phillips Brooks and James L. Houghteling, the founder of the Brotherhood, have been such loyal men, in whose faces some of us have seen the indwelling Christ.

Bishop Page's third subject was "The Holy Spirit, the Comforter." The belief in the Holy Spirit means that the Spirit of God is in man. The Kingdom of God is within us. We are responsible for making others to know God. The secret of life lies on the inside. The Spirit is working in men everywhere. In God we live, and move, and have our being. With God in us, we can, as God's children, triumph over sin.

At the beginning and end of these services, as in fact of all the sessions of the convention, there were hymns and prayers and periods of silence. One could feel that men were putting their earnest efforts into their prayers, just as they put their voices heartily into the singing.

#### THE BUSINESS SESSIONS

No more time was devoted to business than was absolutely necessary. The new council was chosen, the personnel being much the same as the year before, and the old officers were re-elected. Cleveland was chosen as the place for the next convention, which will occur a week before the General Convention. Reports of the past year, showing much progress along the lines of the Threefold Endeavor, in Men's Communions, Bible Classes, and Church Attendance Campaigns, were read and filed. Mr. English was chosen chairman of the convention. Much applause greeted the announcement of the reelection of the field secretaries.

It was voted to move the headquarters from Boston to Philadelphia, and as Mr. Haddon wished to be released from the office of treasurer, his place was not filled at the convention meeting.

## "THY KINGDOM COME"

On Thursday morning, the Rev. HENRY S. FOSTER, of Denver, gave a powerful and eloquent address on this subject. We are charged with the spread of the Kingdom. No one is so great, so good, as to be immune from the responsibility; no one is so poor as to be disbarred. In order to convert men, we must be certain about the meaning of the Kingdom. We must have enthusiasm, the product of strong conviction plus desire. The Kingdom is the Holy Catholic Church. It is no mere human institution. Because so many people regard the Church, they are indifferent to her. Christ is her living Head. The Church is founded, not on a book, but upon Christ. All baptized are members. The hypocrites in the Church are proof of her intrinsic worth. Men do not bother to counterfeit worthless things. The Church has no monopoly of hypocrites; there are quack physicians and shyster lawyers. The bane of life is selfishness. The Kingdom begins in Love, the antidote for selfishness. It is the only solvent for public or private peace. We must get the vision, remember our responsibility, and remember our privilege as co-workers with God. We must begin with prayer. God will send us seeking souls. Then we must concentrate, and personally touch the soul we seek.

## "THE PROBLEM OF LEADERSHIP"

This subject was treated by G. FRANK SHELBY, field secretary for the West. From the wide extent of his experience and the depth of his convictions, he told his remedy to the convention of Friday morning. The problem arises from the lack of a vital religion among so many of our men, the lack of personal piety, of vision, and of intimate association with God. There is a leader covered up somewhere in every parish. To find him requires a good list of the men in that parish, and a careful canvassing of the qualifications of each one of them, with the rector. Search should be made on one's knees. When the leader is found, he very often works a transformation in the parish.

## THE QUESTION BOX

DR. CARLETON'S ability to give satisfactory, workable answers to every question relating to the work of the Brotherhood, and his store of apt stories to drive the point home, seem limitless. The Question Box proved most interesting.

## THE GENERAL CONFERENCES

The first General Conference was at two o'clock on Thursday afternoon, and its subject was "The Brotherhood's Call." To Mr. W. A. GEDDES, of Calgary, Alberta, had been assigned the sub-topic, "To the Worker." At the last minute, Mr. Geddes was unable to come, but he sent on his paper, and it was read by Dr. Carleton. To the worker comes the call to offer prayer and make the effort. The results are in God's hands. The sub-topic, "To the Leader," was taken up by Mr. HENRY M. HEWITT, of New York. The rector very often utters a call for a leader with the words, "Find a man to take the burden off my shoulders." He may be in need of a Bible Class leader, a Sunday school superintendent, or a leader of boys. Boys of twelve need a man to be their leader. When that leader is found, he is not called to run things; that is not leadership. He should go often to the rector for advice. Too often the leader thinks he knows it all, and does not deign to seek guidance from God and from his rector. Mr. Hewitt then read a paper by Mr. Kiddle of New York, proposing a carefully-planned whirlwind campaign to secure both workers and leaders, organized along provincial or

diocesan lines, and using the same methods that are so successfully used in financial campaigns.

The second General Conference was held on Friday afternoon, upon the subject of "The Threefold Endeavor." Mr. B. F. FINNEY, the Southern Field Secretary, dealt with Men's Bible Classes in a very able manner. The topic of Men's Communion was handled with great helpfulness by GEORGE H. RANDALL, associate secretary. GEORGE W. LELAND of New Orleans related the methods and benefits of Church Attendance Campaigns, which have been so successfully conducted in the South in the past year.

The third General Conference was held Saturday morning. It was the Boys' Inning. The subject was "The Junior Recruit." ERNEST PARKS, of Long Beach, California, had the topic, "His Captain." Not only the 150 boys who were present, but every man in the auditorium listened with keen interest to the finished statement of this live Junior. He divided recruits into two classes, conscripts and volunteers. Brotherhood members are volunteers. The war is against the World, the Flesh, and the Devil. The great cause is the Redemption of the World. Our Captain is the Prince of Heaven, who became like one of us and endured all the hardship which we are called upon to endure. He knows each of His soldiers personally, as a Napoleon never could have done. We are His companions as well as His soldiers. Around the world stretches our battle line.

ROBERT LEHMAN of Chicago was the next speaker. His subject was "His Company." The company is the Brotherhood chapter. Its success depends upon the individual loyalty of its members and its officers. A good company cannot exist without good members. Its drill is in its devotions, its corporate communion, its meetings, its knowledge of the rules of prayer and service, its personal work.

KENNETH COLLINS of Spokane, Washington, took up the subject, "His Training." He pictured the scene which may be seen in many places in England and the continent today, the training of the recruits. Spiritual training is as necessary to successful Brotherhood work as physical is to warfare. The Brotherhood member's training consists of his individual prayer, his attendance at the corporate communions, his chapter devotions, his study of the manual, his part in the Church services, and his study of the Bible.

All the conferences, general and sectional, were well attended.

## THE SECTIONAL CONFERENCES.

It would have been a very difficult matter to make the sectional conferences more helpful than they were. It was but a few steps from the general auditorium to the conference rooms, consequently there was little loss of time in getting started. FRANKLIN H. SPENCER, Chicago District Secretary, conducted the conference on Chapter Problems; JAMES L. HOUGHTLING, Jr., son of the Brotherhood's Founder, the conference on Local Assembly Problems. PRUDENT BONSALE led the Conference of the Clergy; and B. F. FINNEY, the Conference of the Boys. Those conferences were held on Thursday afternoon, but the leaders had individual conferences throughout the Convention.

## "SOLVING THE BOY PROBLEM IN THE PARISH"

On Thursday and Friday afternoons, Mr. COURTNEY BARBER, of Chicago, conducted an Institute on the above problem. He charged the men to recall the time when they were boys. He stated that there was to be a talk to the "old boys" about the "young men." There is no such thing as the Boys' Problem as related to the boys.





is the problem of the men. Men do not realize that fact, and so the problem continues to exist. If they would see their vision and their opportunity, the problem would cease to exist. A man who begins to make excuse when the opportunity is put to him, has the idea that life is a goblet to be drained and not a measure to be filled. A boy is dependent on the man, and therefore the man is responsible not only for the physical and mental training of the boy, but for his spiritual training as well. A boy can no more become a Christian without effort than he can become educated without effort. It is impossible for a man not to have influence over boys. By taking a positive, personal interest in some boy, he can mold his life.

On Friday afternoon Mr. Barber took up the practical solution of the problem and the methods to go about it. His plan was the plan which the Brotherhood of St. Andrew has tried and found not to be wanting. The Brotherhood chapter is the solution by putting responsibility on the boys, checking them up by means of occasional examinations, inducing friendly rivalry, making use of the Scripture Union cards, and the other methods found in the handbook. He recommended George Wharton Pepper's book, *The Way*.

THE BOYS' DINNER

Saturday noon a photo of the Juniors was taken, and then the boys adjourned to the Bible Institute dining room, and over 150 of them sat down to something unique in National Convention annals of the Brotherhood, a Boys' Dinner. They were not wearied with long speeches. The Doxology was sung, and Dean Bode of Long Beach said grace. Between courses, the visiting delegates stood and gave their names and chapters. At the end, all stood and sang the Brotherhood Hymn. The success of this dinner was in large measure due to R. P. Guin, director of St. Matthias' Junior Chapter, Los Angeles.

THE EVENING MEETINGS

Thursday evening the subject was "Undeveloped Resources of the Church." Prof. A. C. NEWELL of Portland spoke on "Prayer Power." He confined himself to Intercessory Prayer. The requisites for prayer power are complete insulation and direct contact. The first, from selfishness; the second, with God. Very earnestly the speaker emphasized the great results which we can accomplish if we go about our prayers with sincerity and enthusiasm, after due deliberation and meditation, in the spirit of humility, and with both moral and intellectual faith. We must be definite, and we must be importunate. He laid stress upon ejaculatory or unspoken heart prayer; and upon extempore prayer. He voiced the need for prayer meetings.

DR. CARLETON, speaking on The Power of Personal Influence, stirred the audience with one of the most remarkable addresses of the Convention. "Our Church," he said, "is filled with men who are inoculated with a mild serum of Church membership which prevents them from catching real religion. The primary work of the laymen as well as of the clergy, is to bring men to Christ. We must either use or lose our religion. The Lord's way was the way of personal influence. That should be our way. We need more religious agitators like the Old Testament prophets. Our motto should be, 'Remember our Opportunity.'"

Friday evening, DEAN GRESHAM, of San Francisco, delivered a splendid address on "The King's Business." He started out by explaining the meaning and value of a "point of contact" in any work with men. The point of contact for his address, he said, was,

not the King's Business, but the King Himself. The King's Business is to take the kingdoms of this world and make them His Kingdom. He will win those same kingdoms which the devil offered to Him if He would but worship Him. The King's Business is to get Himself enthroned in our personality.

At the same hour BISHOP WOODCOCK addressed a public meeting of women. At 9 o'clock, all adjourned to St. Paul's parish hall and an informal acquaintance meeting took place, the Convention speakers mingling with the Brotherhood men and the Daughters of the King.

On Saturday evening, BISHOP KEATOR, taking for his text the words of hymn 228, conducted the Preparation Service, at St. Paul's Pro-Cathedral. It was a splendidly helpful service.

THE FINAL SERVICE

On Sunday afternoon PRESIDENT BONSALE delivered the formal Charge to the Brotherhood. It was forceful and practical: "Spiritualize the practical and make practical the spiritual."

Twenty-five hundred people attended the closing service in the vast Auditorium of the Bible Institute on Sunday evening. The singing was led by combined choirs of all the churches, which had closed their doors for that event. BISHOP JOHNSON expressed something of what this convention had done for Los Angeles, and then BISHOP WOODCOCK delivered an impressive and magnificent sermon from the text "For their sakes I sanctify Myself."

Too much appreciation cannot be given to those who have worked so long and arduously to make this convention the success it certainly was in every way. The following constituted the chairmen of the several committees:

*Executive*, Colin Munro Gair; *Finance*, John R. Coghlan; *Newspapers*, Willis H. Booth; *Church Press*, Merton A. Albee; *Literature*, S. B. Robinson; *Attendance*, E. David Williams; *Transportation*, Allen M. Culver; *Reception*, C. A. Rockwell; *Halls and Churches*, R. B. Kirchhoffer; *Hotels*, F. H. Bush; *Hospitality for Clergy*, Rev. J. Lamb Doty.

BRITISH METHODISM—THE WAR

THE WAR has exacted a heavy toll from British Methodism. Their conference has recently closed in England and the seriousness of the events now happening in Europe was fully realized. There were very few ministers or laymen in the conference who did not have one or more sons at the front. Then a very large number of the young ministers have enlisted and are now in the trenches. The conference was impressed as it has never been when the announcement was made in one of the morning sessions of the fall of one of their number in the battle last week. It was a solemn moment. A memorial service was ordered, and conference business was suspended for the service. It is all so sad. Methodists—German, Austrian, Russian, French, and British—fighting and killing each other. Verily in the presence of such a situation it is humbling and we ought to exercise charity in all our judgments. It does not become our Christian profession to judge harshly.—*Christian Advocate*.

IT IS A POINT of Christian courage, in which we are most of us sadly wanting, to do the right thing, when we know it *at once*; not to stand parleying and doubting about it, but to strike your blow *at once*, like a valiant soldier, who knows what his commander expects of him, and what will most baffle his enemy.—*Keble*.



# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

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

## WORK OF ST. MICHAEL'S, MAMARONECK

IN 1887 the trustees of the Midnight Mission, one of the charities of New York City, realizing the need of a country home for the young and hopeful cases among the wayward girls who came under their notice, bought a house and grounds in a high and pleasant situation in Mamaroneck. It was placed under the care of the Sisters of St. John Baptist, and during the years since it was opened it has cared for over a thousand young girls with the varying success which must always attend an attempt to reform and reclaim the wayward and erring. It is well known that the best results in training wayward girls are obtained in the country, where the quiet and seclusion, removed from the glamour of old temptations and exciting influences, give a favorable atmosphere for imparting good impressions. At St. Michael's it is found that the pretty grounds, with shade trees and many flowering shrubs, gay garden beds, and the conservatory in winter, have a decidedly refining influence. The attractive recreation ground with its seats under the trees, its swings, croquet, tether ball, and various other outdoor amusements, gives the opportunity for the development of the physical life under pleasant natural conditions. When the wayward girl of the city is taken from street excitements and the strain of living in a rush, and is placed in simple home life, there is an inevitable shock, after which there is generally a sense of relief and the girlish simplicity latent under the wilful gay exterior comes to the surface. At this moment the work of reformation may be begun; very gradually and gently at first the character building proceeds. The soul of the girl has to be reached, duty to God and neighbor taught, and habits of truth, obedience, and self-control formed. The bright choral services in chapel, the spiritual teaching, manual work, all a part of the daily routine, form the means by which the necessary self-restraint, prompt obedience, industry, and honesty are learned.

The training at St. Michael's is industrial and domestic, for it is believed that by this means rather than by the learning of distinct trades the womanly instincts of the girl are more surely developed and practical ideals of a home life which she has never seen or known are more definitely inculcated.

The work of the home includes plain sewing, mending, darning, dressmaking, cutting out, embroidery, fancy work, all varieties of house work, training as waitress, cook, and pantry maid, and also laundry work.

St. Michael's can accommodate 60 girls and the course of instruction is two years. It is felt that if habits for good are to be lasting that length of time is required. The age limit is from 16 to 20 years but there are sometimes exceptions.

Though its work is the reformation of character, St. Michael's is not a reformatory in the technical sense of the word; it is a private and charitable institution supported almost entirely by subscriptions and donations.

It receives no appropriation from state or city. The girls are not committed by court, they come to the home through the rectors of parishes, parish visitors, agents of charitable societies, probation officers, and are often brought by their parents or relatives. This being so, a girl may feel that no stigma is attached to her name from the fact of having been at St. Michael's. Many old girls come back for visits at festival and holiday times, and the Sisters keep in touch with others more distant by means of letters.

Each year a Confirmation is held in the chapel and last May Bishop Burch confirmed a class of twenty.

St. Michael's like all similar work, is greatly in need of funds and of more annual subscribers for its maintenance.

## SOUTHERN VIRGINIA COMMISSION

The Social Service Commission of the diocese of Southern Virginia is profoundly impressed with the opportunities of the Church for social service, "but is especially impressed with the apparent lack of interest on the part of the clergy in this profoundly important application of the principles of Christianity to the social and economic conditions throughout the diocese."

It is the hope of the commission "to disseminate such information as will create active interest which will result in the Church taking that position of leadership on which the amelioration of these conditions will depend." The commission has declared its intention to be to discover through study, investigation, conference, and correspondence with the clergy and laymen how the Church may best become a real leader in that social and economic reformation upon which the spiritual welfare of our diocese depends. To cooperate with the various parishes in helping local organizations. To cooperate with such forces as may be working for social betterment throughout the diocese.

In the country parishes the commission hopes to organize a local commission, which shall investigate its own conditions and also cooperate with forces already at work in the state for the betterment of country life, such as the state board of education, board of charities and correction, the board of health, and the cooperative education associations and the organization of school leagues and local betterment clubs under the leadership of resident talent.

In city parishes these methods will necessarily be somewhat modified for country parishes, which will necessarily arise from the local situation.

## THE ORDER OF THE HOLY CROSS IN SOCIAL SERVICE

The Order of the Holy Cross is engaged in a lot of work which may appropriately be called social service work. Perhaps the best known is that which is done in connection with the Church Mission of Help of New York, and that in the rescue work at St. Faith's House, Tarrytown. The Church Mission of Help is endeavoring to do all sorts of work in connection with efforts for the rescue and help of Church girls. The Order's connection with this work is the fact that Father Officer is chaplain. He goes once a month to the reformatory at Bedford, and spends a day or two seeing the individual girls, preparing them for their confessions, for Holy Baptism, and Holy Communion. Once a quarter he celebrates the Holy Communion for them. There are about eighty girls at Bedford who belong more or less definitely to the Episcopal Church. Father Huntington is chaplain of St. Faith's House, Tarrytown. He goes there every two weeks, and among the twenty or so girls who are there he does a much more intensive and detailed work of instruction and general religious training than can be done at Bedford.

## CATHEDRAL ACCEPTS SOCIAL SERVICE BUDGET

Dean Davis of Christ Church Cathedral, St. Louis, in his annual sermon said: "The social service work, as we call this work nowadays, has been a gradual growth, and up to two years ago was supported by special contributions secured by the Dean. But at that time the chapter, realizing that it was an integral part of the Cathedral, determined to make it so in fact and assumed the cost as part of the budget."

The Cathedral's social service budget was \$6,314.31. In the year the Cathedral gave \$2,677.85 to general missions and \$1,375 to diocesan missions. Other disbursements were: \$1,359.07, relief of the poor; Grace Church-Holy Cross House, \$800; St. Stephen's House, \$500; Hospital Missions, contingent fund, \$161.50; Hospital Saturday and Sunday Association, \$104.02.

THE FOLLOWING is a list of vice investigations which have been carried on during the past few years:

Atlanta, Ga.; Baton Rouge, La.; Bay City, Mich.; Boston, Mass.; Baltimore, Md.; Cleveland, Ohio; Chicago, Ill.; Denver, Colo.; Elmira, N. Y.; Grand Rapids, Mich.; Hartford, Conn.; Honolulu, Hawaii; Kansas City; Lancaster, Pa.; Lafayette, Ind.; Little Rock, Ark.; Minneapolis, Minn.; Macon, Ga.; Newark, N. J.; New York; Philadelphia; Portland, Maine; Portland, Ore.; Pittsburgh, Pa.; Richmond, Va.; Rockland County, N. Y.; Schenectady, N. Y.; St. Louis, Mo.; Syracuse, N. Y.; Shreveport, La.; Massachusetts; Wisconsin.



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 shall be published.

"THE EUCHARIST OUR WORSHIP"

To the Editor of *The Living Church*:

**A** RECENT experience of my own bears out the contention made by the Rev. F. S. Penfold in the first part of his able paper on *The Eucharist, Our Worship*, that Morning Prayer is not a service that attracts or holds people brought up outside the Church, while (as I suppose he will proceed to show us) the Holy Eucharist does.

A very close friend of mine, a devout Methodist, reared in the South, and familiar with only one type of Episcopal worship—Morning Prayer and Sermon—had always insisted in his conversations with me that the Episcopal service, while beautiful and dignified, was too stiff and formal to be helpful to any but a highly intellectual class of people. I tried to answer this statement, but as I could not convince myself that he was not right, I could not convince him. This summer, however, on a visit to the Pacific coast, he attended with me a choral celebration of the Holy Eucharist, with vestments, lights, and a proper though not exaggerated ceremonial. Every point of the service pleased him, whereas I had expected him to be repelled. "This is not the kind of service I ever saw in an Episcopal church before," he remarked to me. "There was something real about this service, there was a point and meaning to it that I have found wholly lacking when I attended your church before. After all those psalms and lessons and prayers, you seemed to have gotten nowhere. This service was different, and I liked it." The next Sunday he went to hear one of the notable preachers of our communion in the most advanced church on the Pacific coast. I was expecting to hear that this was too much for my Methodist friend. Of course the sermon pleased him; but the service, too, a sung Eucharist, again, with incense and elaborate ceremonial ("the incense was pretty elaborate," was his remark), pleased him. It was worship. It was hearty. It was beautiful. There was something objective about it. Matins had repelled him. The Lord's own service drew him.

I am in agreement with the statement of Father Penfold that it is not the substitution of the Holy Eucharist for Matins *per se* that raises objections. It is the unwise effort to accompany Eucharistic worship from the first with ceremonial and vesture and ornaments that are strange and unintelligible to the congregation, that causes the trouble. I know of two cases where the clergy have put first things first—the Holy Eucharist, the chief act of Lord's Day worship—leaving the adjuncts of ceremonial to find their place (as they will, in due time) in the devotion of the people. This means tact and continual teaching, slowly but definitely and sympathetically given. But the results are most gratifying.

In the work among the Chinese of San Francisco and Oakland it has been found as impracticable as it is undesirable to make Matins the Sunday worship of our people. To them Sunday worship means the Holy Eucharist in the early morning. Every communicant receives every Sunday. There is Sunday school at a later hour; but no service again till evening.

Very truly,  
THOMAS J. WILLIAMS.

Oakland, Calif.

To the Editor of *The Living Church*:

**I** HAVE just finished reading that admirable paper, *The Eucharist, Our Worship*, by the Rev. F. S. Penfold, and I heartily concur with him in his desires to make the one great sacrifice of a Sunday that service that was divinely appointed.

But there is one statement that I cannot let go without comment. He is speaking of the hordes of Romanists that flock to church every Sunday morning and he says that "it is useless to maintain that Roman discipline is responsible for all this." "Discipline," he continues, "does not make people love a thing, and only loving the Eucharist can move people so deeply pitted with Americanism as all second-generation Romans are among us."

It is true that discipline does not make *all* the Romans go to Mass. There is no doubt whatever that there are a great many who really love that service; but as for the greater part attending for that reason, I have serious misgivings. I have many a time made one of a Roman congregation in several of the Roman churches here in Boston and elsewhere, and I couldn't help but notice the almost stolid indifference on the part of the congregation to the presence of the priest, back-to, at the altar and to everything he was doing or saying. They were simply waiting, waiting till the time should be up and the service over. To be sure one or two were intent and deeply concerned with their devotional books or fingering a rosary while gazing about or out of the window. The rest were simply

biding their time until the recipe was filled, and they could go. I leave out of account their ingrained act of smiting the breast at every stroke of the sacring-bell. There was little enthusiasm and apparently no love manifest in those services on the part of the vast majority. Indeed, a friend said to me when I asked her how it was that such crowds attended the church even on very wet mornings: "Why, it's a mortal sin to stay away from Mass!" It may be for aught I know. But that was the point. It was not the love that drew her and them to Mass, but the fear of punishment for the mortal sin. I have been with young Romanists (who were about of age and over) and heard them rip out an oath synchronically with lifting their hat when passing their church building; and I have seen these same the next Sunday beating their breasts at the stroke of the sacring-bell. I am yet to be persuaded that it is not *discipline* that keeps them at Mass, that it is not discipline that keeps the greater part of them doing the same.

I believe in discipline, but not that kind; and I am satisfied that many of our Bishops and priests are slipshod in the carrying out of their duties, that priests are not properly backed up by their diocesan. But I fear that it will always be a case of "Many are called, but few get up," until *proper* discipline along with the re-adjustment of the Eucharist as *THE* service of the day are brought about.

Most sincerely yours,  
JOHN C. POLAND, JR.

West Roxbury, Mass., September 3, 1915.

OPINION OF THE CHANCELLOR IN IOWA

To the Editor of *The Living Church*:

**A**N article entitled "Opinion of Diocesan Chancellor" appeared in a recent issue of *THE LIVING CHURCH*. The article was condensed from an opinion rendered by the chancellor of the diocese of Iowa, the Hon. George F. Henry, LL.D. This opinion, taken together with the note preceding, needs in fairness a word of explanation.

On April 10, 1915, the Bishop of Iowa issued the following canonical notice:

"In accordance with the provisions of Article II, Secs. 2 and 3 of the Constitution of the Diocese of Iowa, I hereby give notice that at the Annual Convention of the Diocese of Iowa to be held in St. Paul's Church, Des Moines, Iowa, on Monday and Tuesday, May 17th and 18th, 1915, I will ask the Convention to elect a Coadjutor Bishop for the Diocese of Iowa.

"In case such a request is granted, the Convention will proceed under the Constitution to an election of a Coadjutor Bishop.

"Faithfully yours,  
THEODORE N. MORRISON,  
"Bishop of Iowa."

Accompanying this notice, a letter was sent in which the Bishop called attention to the fact that he had received a communication signed by almost every clergyman in the diocese, raising the question whether it would not be for the best interest of the diocese to secure Bishop Longley permanently to the diocese by electing him Coadjutor Bishop, and very courteously intimated that the clergy signing the letter would vote unanimously for Bishop Longley whenever the Bishop thought best to ask for the election of a Coadjutor. The Bishop of Iowa in his letter of explanation said plainly that he was of the same mind as the clergy and would be pleased to have Bishop Longley so elected.

Now the wisdom or unwisdom of that letter is not in question. The notice was canonical in form and the fact that Bishop Longley was virtually nominated to the convention has no bearing on the legality of the election itself. The usual order would have been followed. Nominations would have been called for. The convention might have elected the Rev. Mr. Brown Coadjutor. It was free to do so. In that case Iowa would have had a Bishop, a Coadjutor, and a Suffragan.

Much of what the chancellor urges has therefore no bearing on the real and only point involved, namely: Can a Bishop for whose assistance a diocese has provided a Suffragan and who is with the help of that Suffragan able to do the work, ask for the election of a Coadjutor on the ground of age and infirmity?

The question is purely a technical one, and as we have no method of antecedently determining the construction of canons, the only way to settle the matter would be for a diocese to make an election and put the confirmation of the Coadjutor-elect up to the Standing Committees or to the General Convention. The opinion of a chancellor is of weight, but after all it is only an individual

opinion. It is not a judicial decision. Several chancellors have dissented from Judge Henry's opinion.

After mature consideration I have come to the conclusion that we would have violated neither the letter nor the spirit of the canon if we had proceeded to the election of a Coadjutor.

THEODORE N. MORRISON.

[With respect to the publication of the Opinion of the Chancellor of the Diocese of Iowa, to which the Bishop of Iowa now refers, an explanation is due. When the chancellors of the different dioceses effected a national organization, they agreed that opinions officially rendered by any of them should be circulated among the others. Learning of this, the editor of *THE LIVING CHURCH* asked that when no confidential matters were involved in these, they might also be published, from time to time, in *THE LIVING CHURCH*, as affording a notable contribution to the interpretation of the canon law of the Church. The consent of the officers of the organization to this was given only after leading members had signified their approval. This Iowa opinion is not the first to be published in *THE LIVING CHURCH* under this arrangement, and it was received from the chancellor of that diocese in his capacity as secretary of the national organization, that being the method agreed upon. We believe this explanation is due each of the parties in the matter.—EDITOR L. C.]

### WANTED—A RICH YOUNG MAN

To the Editor of *The Living Church*:

**W**E have work here calling a rich young man; rich in enthusiasm for his Master's service; a man who will live on Narragansett Bay for a few weeks, and try to tell the young men and boys in this neighborhood what it means to "stand up for Jesus." He must support himself—his pay will be his Master's "well done" some certain day. He can board inexpensively and comfortably with a parishioner. A man wanting to do literary work will find this a good place for quiet and study, with the added opportunity for voluntary service.

This mission has been started on Catholic foundations. The priest in charge, who is rector of a neighboring parish, has temporarily broken down from overwork, but the priestly ministrations of the Church are, and will be, provided by clergy from a distance. The people need someone living among them, who will carry on the little work I have been doing in a larger and more vital way. I will gladly give details of the mission to anyone writing to me.

We also want a mother whose daughter is safe in Paradise to read this. There is a sweet, pretty, bright girl of 15 whose home surroundings make it expedient that she be sent to boarding school, where she can carry on her studies and make good friends. She needs to have the good in her encouraged—not crushed. She is often kept home from church as a punishment! Indifference and probable sin are what we fear for her. The few Church people here in the summer have already done all we can expect them to do for the natives. So I appeal to the Church at large. Here is a tangible, preventive case. If some mother reads this who cannot do all, let her not hesitate to do a part.

May the Holy Spirit bring this letter before those who can respond—and touch their hearts!

(Miss) ISABEL K. BENJAMIN.

Saunderstown, R. I., September 4, 1915.

### A NATION-WIDE SCHOOL SYSTEM

To the Editor of *The Living Church*:

**T**HE letter of the Rev. J. Morris Coerr in your issue of September 4th is in all respects admirable and gives evidence of interest in the Church's welfare by one of her priests whose thought is more than skin deep. But, when we get this "Nation-wide Church School System," what good will it do if every man reads into our laws his own individual notions and apparently scoffs at authority more than the named "agnostic and infidel professors" gibe at the religion of Jesus Christ? What good will it do if in one school one thing is taught while in another something else? We have differences that make world-wide discrepancies. Can such institutions be better than the source from which they spring? Is the principle that indefinite rubrical and canonical interpretations are the glory of Anglicanism the right one? Is there gain in one man not knowing his brother ecclesiastically?

One man leaves a parish and another comes into his room with entirely different training. There need be no railing of priests against priests, their works before the people do that more forcefully than the bitterest tongue, supposing that such could exist. Our troubles lie in our formularies being a dead letter and really an object of contempt. There should be a strong arm in every diocese enforcing the Church's law and that arm has no right to rest anywhere save in the decrees of the General Convention. In the meantime the Church will be a factor that will make itself felt. Billy Sunday said only the truth when he said that the Episcopal Church is the best organized Church in the world; this can

mean nothing but that she is—for as far as carnal wisdom and means are concerned she is undoubtedly outwitted—nearest the New Testament and primitive pattern. Were it not for the fact that truth is on her side, where would she be? Said an aged priest to me the other day, "O, but for the Church's vitality."

MARTIN DAMER.

### THE LOVE-FILTER

By LILLA B. N. WESTON

**I** KNELT at prayer. And beside me knelt one who is wonderful among women.

Even in my prayer, the glory of this woman seemed to circle me round like a bright cloud; almost it was as though the soul of her exuded a tangible sweetness, heavy with the incense of angels.

And so, as I knelt within the golden radius of her soul, my spirit wandered; and I beheld a vision.

A mighty Shape clothed in the radiance of many swaying wings paused behind me—hovered between me and the Greater Unseen as a wall of white fire mingled with roses and rare embroideries spangled with gems as yet unguessed by human intelligence.

A soft yet flooding music wrapped the plane whereon I stood. And I knew, were I to thrust out my hand, that it would graze the Walls of Life—the Boundary, which no human hand may recognize, and which eyes perceive only after they have passed quite by.

"I would show thee a picture," spake a voice like wind in summer—soft, soft, yet mighty, and swelling with promise.

And at once unrolled before me a shimmering curtain, as though the dawn itself were making ready to step forth upon some rosy stage.

Then wonderfully did atoms of light and beauty and color gather; and presently they formed themselves into the semblance of a soul, which no human may see unclad this side of the Wall.

It was a beautiful soul. It shone and glistened and gleamed and glowed, and robed itself in grace and silvery loveliness and a purity that dazzled. Then I saw it holding up in its rose-tipped fingers a wondrous object. I can scarce describe it; but it was a shining disc, the color of beaten gold, and very marvelously wrought.

As the soul held it aloft, it began to extend and expand; and presently it swirled about the soul, although I could see through its delicate meshes plainly.

Then I began to perceive that all did not pass through this protecting screen. All that was not bright enough or pure enough or clear enough or fine enough, remained in the outer atmosphere. But what did pass through to the soul was at once transformed, as it were, into something glorious and inconceivable. It was as though the soul subsisted upon the filtered beautifuls that sifted through the meshed veil. Those things which were dark or vile or unlovely or in any way ugly, never came near enough even to brush against its luminous transparency; so the soul never saw these last at all.

As in awe I beheld this mystic spectacle, I crouched back against the winged Shape that had borne me hither. Who was I . . . to gaze upon such a mystery!

Voices. . . My knees upon the ground. Somewhere in the distance, music ringing faintly . . . earthly music, yet with a heavenly tune . . .

“. . . Though the eye of sinful man  
Thy glory may not see . . ."

And a voice murmuring in my ear, "Thou hast seen the soul of thy friend!"

The soul of my friend! . . . And she knelt beside me, her hands gently folded, her eyes upon a shining cross!

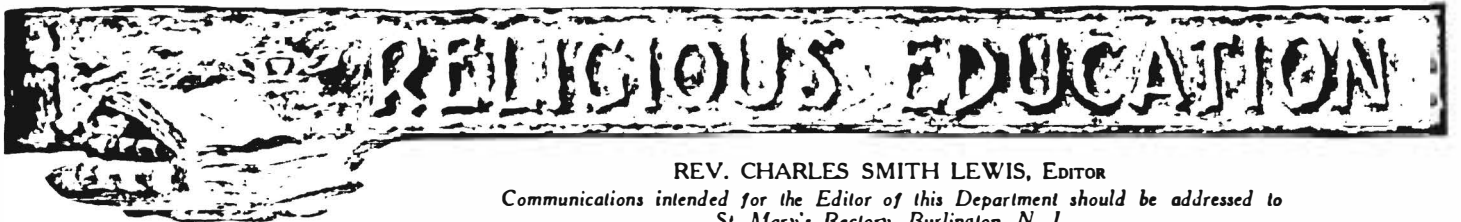
And then I knew.

Always about her she wove that indescribable Something, through which all things in the world must filter before they could pass to her sweet soul. She had woven it of love and unselfishness and pure thoughts and prayer and a great understanding of the beautiful and the divine; and, having woven it all through the years, it was at once her shield and her glory.

"Whom shall I send?" . . . "Lord, here am I; send me." Always it had been so with her. . . . "Send me."

Aye. . . . Wonderful among women!

THE SOUL of man and the gospel of Christ answer to each other like lock and key.—*Vinet*.



REV. CHARLES SMITH LEWIS, EDITOR

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

**T**HE highest aim of education is developing character. We prefer this definition to the one so often given "developing personality," for this latter is not definite nor is it free from grave criticism.

Character, we are reminded by Illingworth in his recent volume, *The Gospel Miracles*, is a collection of habits, and habits are, as we all know, customary acts. Man is distinguished from lower creatures by his ability to determine his character. A good dog is a good dog not because of his own will but because of his inherited traits and his training. A good man on the contrary is a good man not only because of his inherited traits and his training; but because, in response it may be to that training, he has learned to strengthen the motives that lead to right action, and to weaken those that lead to wrong action. It is here that the real issue of conduct lies. All action is the outcome of motive, either simple motive or a conflict of motives in which the strongest rules. A man can throw the weight for or against any motive and by so doing determine the action that will follow. He can, by a lifelong series of such deeds, determine his character and the quality of it.

Education aims at developing character and then of fitting a child for his place in the world. This second element in education is really secondary, but it was on this that the chief stress used to be laid. Every study which a child may have in school or college falls in with these two elements. To give an example, take arithmetic. There is no question of its importance in the manifold activities of life. To count, to use figures, to do the various processes that bother and puzzle a child, are all practical necessities for the adult; and he could not suitably fill any place in the world if he had not some such training and knowledge. But mathematics—of whatever stage—plays a further part. It trains in accuracy of statement, in clearness of process, in sharpness of thinking, of proper relation between cause and effect. All traits that play an important part in forming habits of mind and conduct, and so enter most necessarily in the larger group of character. The same thing is true, though not always so evident, in languages and literature, in history and science. They all play their several parts in helping to form habits, and so character, in preparing for life.

It is at this point that a good deal of what is said about vocational training seems to run astray. The emphasis on this group of thinkers is not on character, nor on "personality." It is purely economic, or social. The young people do not know the sort of facts that serve as good preparation for later life as mechanics or artisans, and so to fit them as wage earners later. They should be taught. We are reminded of the criticism of a thoughtful writer in a newspaper recently. He reminded his readers that high school training in printing, which he took as a type of such vocational work, would be no help whatever to the boy who might want to take up printing for a trade. The union requires a certain length of apprenticeship. The high school work would not shorten this. The trade itself required skill and training which, in our friend's judgment, would not be likely to be given in school. Then he added a further criticism that the only advantage—or disadvantage—would be the probable establishing afterwards of job printing shops which would cut into the work of the regular printers. Working mainly for utilitarian ends, the movement, he thought, in the long run was strictly against the trade. We would commend his criticism to the enthusiastic vocational school advocate.

**EDUCATION'S AIM** we say is developing character, by the formation of a body of habits which will always result in good actions. It is at this point that religion comes in. The master motive that decides the several minor motives that lie behind each act, the master purpose that rules the acts and

forms them into habits and goes on perfecting them and so developing the character; of what sort is it? Is it self? Is it pleasure? Is it humanitarian? Does it center on, and have its inspiration from things of the present and only of this life, or is there something higher? We are all at one in saying that the higher motive is the love of God, and the most perfect revelation of this is the Gospel. So if we would make our educational processes most perfect, if we would give the noblest inspiration for those "painful acts of choice or free will, grimly reiterated through weary years," it must be by giving the Christian impulse, the Christian incentive to our actions. But this is not possible under our national and state laws. Someone has said recently, "The state may train and develop a good citizen, the Church alone can develop a good man." Of course a great many people would object to that alternative. But the life motivated by the highest motives and lived in accordance with the best ideals is only to be found under the influence of and, truthfully speaking, within the Church. It is the Gospel and the Sacrament of the Gospel that mean the noblest and the highest character, just as it is only in Him whom the Church proclaims that it can be found.

It is here that our duty comes in so plainly. We have to give to the children under our care and whom we can reach the greatest motive of all the world. How can we do this? We have spoken of the Church schools and colleges. We have talked on and on about the Sunday schools. But in the last resort there is another element, the parents.

SOME TIME, reader, look over your friends who have children and see what interest they take in the education of their children. Look first at the mere question of knowledge. It is a most unusual thing for a father or mother to know, accurately and definitely what the boy or girl is learning. Sometimes, and alas too late generally, the information comes; and he tries to make up for the neglect. Generally it is at the cost of his child.

Less frequently the parents know the character effect of their work upon the children. They have taken no thought whatever of this, and again there comes a sad awakening as they find their boys have lost grip on things that are really most worth keeping. We recall the effect, on character and on thinking, that a brilliant professor made upon a large group of men in one of the well-known universities.

But let us come to the further question of the religious side of the training. The school cannot give it. What does the father or the mother do to see that this is added, supplementing in this way the school work. The Sunday school, you say. But do you seriously think that the ordinary parent knows anything about the Sunday school his child goes to? Talk to the teacher and learn her experience when she went to call and found that the parents took the boy out in the car every Sunday and that that was why he was so irregular; or that the mother said her daughter worked hard during the week and she must not try to study on Sundays and that that was why she did no work and never knew her lessons. And so we might go over the long list of indifferences and carelessness and antagonism, all pointing to just one outstanding fact, the ordinary parent sends—perhaps—his child to Sunday school, and leaves the rest quite alone. *And godparents are not much different.*

IN THIS CONNECTION we read with interest an article by Miss Vera Wright, Sunday school visitor to Norwich diocese, England, reprinted from the Church of England Sunday school magazine in the *American Church Sunday School Magazine*, on the Coöperation between Home and Sunday School. She says:

"One great need in our Sunday school work is the need for the

prayers, sympathy, and encouragement from the parents of our scholars.

"The children are theirs, they are responsible for them, and it is chiefly the homes which are moulding and modeling these children's future lives. We teachers have undertaken to help the fathers and mothers by giving the children a Bible lesson every Sunday. Yet, strangely enough, in but few parishes do the parents and teachers ever meet to discuss the work which they are trying to do in common. It is true that most really earnest teachers find that they cannot have the influence over the children which they desire unless they know their homes and meet their class out of school; and these teachers usually visit the parents when a child is sick, but in other cases the only idea of a visit to the home is as a threat when a child behaves badly.

"If parents and teachers were united in their efforts instead of working separately, far stronger influence might be brought to bear on the children.

"In order to gain the coöperation between home and school some parishes are adopting the plan of inviting the parents to become affiliated members of the Sunday school. Those joining have their names enrolled on a special list in the school register and are given one of the Sunday school workers' cards.

"The method of working this plan differs slightly in different parishes, but the basis is always that the parents' interest in the school should be recognized and that they should undertake to pray for the work of the school every Sunday and to help in any other way in their power."

The parents are asked to keep a half dozen simple rules.

1. To pray for and with the children.
2. To pray for their school and teachers.
3. To send them to school in good time.
4. To visit the school from time to time when invited.
5. To teach the children to pray morning and evening.
6. To ask about their lessons and help them with their home work.

"THERE ARE MANY other ways in which parents can show their sympathy and interest, but the really important thing asked is that they should support the work by prayer.

"This scheme was originally planned to draw in the parents, but those parishes which have adopted it seem to have found a rather unexpected result, *i. e.*, on the teachers. They cannot go to school to teach merely facts, history, or repetition, if they have been privately consulted by a mother, because Mary has such a bad temper, or Willie is getting into a bad set, and she does not know what to do. The teacher's aim is raised at once, and he becomes more practical. The very fact, too, of parents being occasional visitors makes some superintendents look to their ways. The writer addressed a gathering of parents on this subject not long ago, and afterwards walked home with the superintendent. The latter, in discussing the scheme, said: 'It is a splendid plan and just what is needed; but it will keep me terribly up to the mark!'"

## TO THE CHURCH BELL

BY ZOAR

O II! for the pen of poet, to answer thy earnest appeal, dear old Bell! Oh! for the wings of a dove, to come at thy daily morning call!

"We are too busy!" Are they still answering thus—those who have the privilege to hear thee? "Too busy!" to leave, for half an hour, kitchen, parlor, schoolroom, or office, and—with the last vibrations of thy dear voice—to enter the sweet solemn hall of the King, the very gates of Heaven, the one place on earth where peace is to be found—yea, peace—in the midst of the storms of life.

Ring, dear old Bell! Call them in! Call and call again! From thy lonely height, in the clear, blue sky, or under the lowering cloud, let thy sweet voice tell the wondrous story of the infinite, wonderful, patient love waiting to bless them, if only they will come. Remind them of the purpose for which they were created: *to worship and serve God*, and that surely a day has lost its greater value which has not seen them kneeling in their Father's house. "Wist ye not that I must be about my Father's business?" Remind them that these words were spoken in His Father's house, by their Lord and Master. His "Father's business" is also theirs since they pray, Our Father!

And finally, dear old Bell, with solemn and heart-reaching tones, tell them of the day when thou shalt ring for them. They will not hear thee then, nevertheless they shall come at thy summons, whilst thou slowly shalt toll for their departed Souls.

And if the living still remain deaf to thy voice—yet, dear old Bell, ring! For—around the sacred sign—legions are keeping their watch, and glorious melodies unheard by mortal ears are answering thy call.

## COVETOUSNESS

BY THE REV. HENRY S. SMART, B.D.

WE live in an age saturated with materialism. Society, government, literature, the drama, dress, amusements of the day, emphasize unmistakably the material side of life. The whole stress of modern thought is put upon mere material valuations. It is true to an alarming extent in educational, social and political affairs. Men of vision tell us that we are passing through another period of transition. Certainly our time is better than that of Charles the Second in England, or of Louis the Fourteenth in France. But it is materialistic enough. Christian people who continue to be Christian not only in name, but essentially in thought and act, stand aghast at the physically sensuous interpretation of human life in its various phases.

There never was so much wealth as to-day. More people are richer and the comforts and conveniences of daily living are more evenly distributed than twenty years ago, yet people, as a whole, are less satisfied. The common desire is to crave more and more of this world's goods and chattels. Naturally enough, we think that when a man becomes possessor and master of millions of dollars, his heart and all its desires are satisfied. But it is not so in the majority number of cases. Experience has shown otherwise.

There is a grave danger in this dissatisfaction. It produces a condition that craves for more and yet more. Dissatisfaction creates covetousness. People will covet their neighbor's splendor, costly munificence, pompous retinue, costly feasts, rich clothes. The evil desire to possess what they covet, too often points out a line of conduct that leads to dishonesty, theft and sometimes crime. Covetousness is the bane of our life. It is the immediate cause of banks closing their doors, rendering thousands of daily toilers poverty-stricken, losing their small earnings, saved only after years of grim struggle and hard work. Covetousness is too often the underlying cause of divorce, murder, suicide, and other terrible evils that loom before our minds, as we recall the events of the past year, recorded in the pages of the associated press. Covetousness teaches us to be cruel, crafty, full of care, and malicious. It blinds the spiritual vision of man. It destroys the peace and harmony of nations. Those who grind the poor and compel women and little children to work in factories, sweat shops, mines and other unsanitary and immoral places, are pitiable victims of covetousness. Poor, narrow hearts, confining their love to present things, toiling for a small part of this world's goods, knowing not that they themselves perish sooner than ill-gotten wealth!

Who of us is content with what we possess? There is the pivot of it all. If we appreciate what God has given us, and make the most of our talents and possessions, using them for the glory of God, as stewards who must give account of our stewardship; the sin of covetousness cannot harm us. The true joy of life is borne in upon us, as we learn to appreciate what we honestly possess. Every new acquisition will mean more, much more indeed, if there has been some love and sacrifice connected with it.

It is a good thing to cultivate this fine sense of appreciation. It will help us to be grateful. Then it will make us think of others. It will ultimately give us a heart, compassionate to the poor, and liberal to the needy.

Men of enormous wealth have died broken-hearted. Friendship, love, sacrifice, sympathy, kindness; these cannot be measured in money value. All we possess is a mean, to the end that we might have the knowledge, and know the love of God in this present world.

My soul, O God, thirsteth after Thee. I will behold Thy face in righteousness; for in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore. Whatsoever I can wish for, is present with Thee; whatsoever can be desired, is in Thee in abundance. Thou shalt make me drink of the river of Thy pleasure; for with Thee is the fountain of life.

THERE ARE two things needed to the perfection of a gift: the thing itself and the spirit in which it is given: the preciousness of the gift itself, and the preciousness of the manner in which it is conferred; and both of these are seen to perfection in God's gifts.—*Rutherford*.

THERE ARE moments when, whatever the attitude of the body, the soul is on its knees.—*Victor Hugo*.

# Church Calendar



- Sept. 1—Wednesday.
- 5—Fourteenth Sunday after Trinity.
- 12—Fifteenth Sunday after Trinity.
- 19—Sixteenth Sunday after Trinity.
- 21—Tuesday. St. Matthew, Evangelist.
- 26—Seventeenth Sunday after Trinity.
- 29—Wednesday. St. Michael and All Angels.
- 30—Thursday.

## CALENDAR OF COMING EVENTS

- Sept. 21—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee, Wis.
- Oct. 12-14—Second Synod, Province of the Mid-West, Chicago.
- 19—Synod, Fourth Province, Sewanee, Tenn.
- 26-28—Synod, First Province, Concord.

# Personal Mention

THE REV. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, N. Y., is preaching in the interests of the Actors' Church Alliance (of which he is the national secretary) throughout the Canadian Northwest, San Francisco, San Diego, and the larger cities of the Middle West en route home.

THE ADDRESS OF THE REV. FRANCIS F. BRUNNER, Ph.D., now is 2518 Emerson Avenue South, Minneapolis, Minn.

THE REV. W. M. GAMBLE of the Church of the Good Shepherd, Quincy, Ill., is taking September for a vacation visit East.

THE REV. H. H. GOWEN, D.D., Professor of Oriental Languages at the University of Washington, has returned from his summer residence at Crystal Springs and is now at home, 3005 22nd Avenue N. E., Seattle, to which address all mail should now be sent.

THE ADDRESS OF THE REV. LEICESTER C. LEWIS, professor at the Western Theological Seminary, is now 2730 Washington Boulevard, Chicago.

THE REV. EDWIN W. MERRILL, curate of St. Mark's Church, Grand Rapids, Mich., has been appointed priest in charge of Grace Church, Ludington, Mich.

THE REV. RICHARD J. MORRIS has resigned as rector of the Church of the Epiphany, Germantown, to become assistant to the Rev. G. Woolsey Hodge, D.D., at the Church of the Ascension, Philadelphia. Mr. Morris has also been appointed one of the assistants to the secretary of the Bishops.

THE REV. HERVEY C. PARKE has become rector of Grace Church, Amherst, Mass., and should be addressed at 31 Amity Street.

THE REV. S. D. VAN LOAN of Georgetown, Delaware, has been appointed Secretary-General of the Guild of the Love of God in place of Rev. F. S. De Vona, resigned.

THE REV. DUNCAN WEEKS has been appointed chaplain of Shattuck School, and should be addressed at Fairbault, Minn., care of Shattuck Hall.

THE REV. WILLIAM CURTIS WHITE, rector of St. Paul's Church, Aurora, N. Y. (diocese of Central New York) has accepted the rectorship of St. James' Church, Macon, Ga. (diocese of Atlanta) to begin his new work October 1st.

## DIED

BURT.—Suddenly, at her residence, 14 Fifth Avenue, New York, on Tuesday, August 17th, ELIZABETH BRAINE BURT, daughter of the late James and Euretta Gulon Burt.

"On the Via Dolorosa He precedes us with His sweet humanity."

GREEN.—At her residence in Evanston, Ill., August 30th, MARY HUTCHISON GREEN, wife of John Byron Green. She died following a short illness and a life of loving service. Surely she shall rest in peace and her works shall follow her.

## MEMORIALS

### MRS. FREDERICK T. PROCTOR

RACHEL MUNSON WILLIAMS PROCTOR was the daughter of James Watson Williams and Helen Elizabeth Munson. She was born on Saturday, September 7th, 1850, and was married to Frederick Towne Proctor on December 1, 1894. She died on the 5th of July, 1915, at her home in Utica, N. Y.

The religious side of her character was its dominant note and was the key to all her good deeds. At the age when other children have to be urged to attend church, the difficulty was to

keep her at home when deemed advisable from her state of health or for other reasons. She always realized the responsibility of each person to uphold the highest standards of morals and conduct wherever she was placed, abroad as well as at home.

In all these ways she honored "her father and mother," who brought her up with these high ideals, and her grandparents on each side, who always stood for the old standard of righteousness. As she had been taught, she held her worldly goods in trust from the Giver of all things, that she might "give a good account of her stewardship," and all her wonderful gifts of heart and mind and hand, particularly her mastery of the organ, were used as coming from her beloved Heavenly Father.

Although her life was of good length, her faculties and her energies were unimpaired, and she wanted to live and continue all her activities, but she was contented with what the Lord willed, and she has only left this life to begin another where

"All her powers find full employ  
In that eternal world of joy."

"He must see with larger eyes,—  
He must love with deeper love:—  
We, half-loving, scarce half-wise,  
Clutch at those He doth remove;  
See no cause for struggle long  
With our sharp, mysterious wrong.

"Though we cannot trace God's ways,  
They to her may plain appear,  
And her voice that sang His praise  
May still sing it loud and clear,  
O'er this silence of death-sleep,—  
Wondering at those who weep.

"Thus, our Father, one by one  
Into Thy bright house we go,  
With our work undone or done,  
With our footsteps swift or slow,  
Dark the door that doth divide,—  
But, O God, the other side!"

### MARY M. WARREN THOMPSON

The social and religious life of Troy, N. Y., has suffered a distinct loss in the death of MARY M. (WARREN) THOMPSON, who passed to her reward, Aug. 17, 1915. She was a daughter of the late Joseph M. Warren (formerly Mayor of Troy and member of Congress from the Rensselaer district) and Elizabeth A. Phelps, and spent her life in Troy, where she was born seventy-seven years ago. With a strong religious bent, she early gave herself to devotional and charitable activities and was never happier than when engaged in the stated services of the Church, or in providing, from her ample means, for the needs of religious works and workers. She was much interested in the Christian ministry and assisted many struggling candidates for holy orders. Some years ago, in conjunction with her husband, the late John I. Thompson, she was identified with the founding of St. Mark's Church, Green Island, and St. Paul's free chapel (now St. Barnabas Church), Troy.

But though mindful of interests outside and full of helpfulness in many directions, Mrs. Thompson's special thoughts and exertions were in connection with her own parish, St. Paul's, of which she was a lifelong member. Almost from girlhood, she taught classes in the Sunday school and the Sewing school and directed guilds for young people. She was active in the Woman's Auxiliary to the Board of Missions, the Altar Guild and the society "Friends of the Sisterhood," of which she was a charter member and treasurer. She leaves a son, Hobart Warren Thompson; a daughter, Mrs. Edward Courthand Gale; and two sisters, Mrs. John M. Glidden of Newcastle, Me., and Mrs. Isaac McConike of New York. May she rest in peace and light perpetual shine upon her!

## RETREATS

HOLY CROSS, N. Y.—A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 20th, and closing Friday morning, September 24th, will be conducted by the Very Rev. Dean Vernon. Apply to GUEST-MASTER, Holy Cross, West Park, N. Y.

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

## WANTED

### POSITIONS OFFERED—CLERICAL

**UNMARRIED PRIEST** wanted to act as organist and choirmaster in a large city church, as well as to do the work of an assistant priest. Comfortable salary as well as room and board. Apply to SAMUEL, care LIVING CHURCH, Milwaukee, Wis.

**LOCUM TENENS** two months beginning October 8th. Please write REV. NELSON KELLOGG, Brattleboro, Vt.

### POSITIONS WANTED—CLERICAL

**YOUNG PRIEST**, eight years' experience, married, university man, desires city or suburban parish where, by systematic work, thoughtful, straightforward preaching, scrupulous attention to spiritual side of his office, good business sense and positive leadership, he can be useful to community, church and people. Best references. Address LOYAL, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST** seeks parish. Earnest, active, experienced; definite Churchman. East preferred. Married; tactful; well recommended. "EXCELSIOR," care LIVING CHURCH, Milwaukee, Wis.

**PRIEST**, American Church, would welcome correspondence concerning Church work in the West. Address "EAST," care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

**ORGANIST** and Choirmaster needed. For a Michigan city of 25,000 people. Salary \$600 a year. Good field for Music Classes. Mixed choir. Communicant preferred. Address with references "G. W.," care LIVING CHURCH, Milwaukee, Wis.

**GOVERNESS**, English or American, wanted in Church Home for Girls, to teach ordinary grammar grade subjects. Address, giving references, HEAD DEACONESS, 649 College Street, Macon, Georgia.

**WANTED**, organist-choirmaster, suburban church. 3 manual electric organ. Volunteer adult choir. Salary to suitable man \$600. Address with credentials Box 288, Glendale, Ohio.

### POSITIONS WANTED—MISCELLANEOUS

**ORGANIST AND CHOIRMASTER**, thoroughly competent, experienced, desires immediate position. Accomplished player. Successful trainer and director. Recitalist. Churchman. Highly recommended. Address BACH, care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER**, free October. Successful with boys. English training. European and American experience. Testimonials from Dr. Percy Dearmer and other Catholic clergy. Address: CECILIUS, care LIVING CHURCH, Milwaukee, Wis.

**VOICE TEACHER**, graduate of New England Conservatory of Music, Boston, Mass., wishes a position in Church school or other. Two years' experience. Write MISS MARGUERITE SPOFFORD, Claremont, N. H.

**DEACONESS**, fully qualified, desires parochial work. Would forward mission or neighborhood work for Catholic parish. Address DEACONESS, care LIVING CHURCH, Milwaukee, Wis.

**CLERGYMAN'S DAUGHTER**, who is a graduate nurse, desires position as parish visitor in Catholic parish. Address FAITH, care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

**ROOD SCREEN**—The rood screen on exhibition by the Domestic and Foreign Missionary Society at the Panama-Pacific Exposition has been pronounced by many people to be of such excellence as to be well worth preserving. It is offered for sale at \$100 f. o. b., San Francisco. Further details may be had of the Educational Department, Church Missions House, New York.

**AUSTIN ORGANS**—Recent contracts call for organs in St. Paul's, Chicago; St. Peter's, St. Augustine, Fla.; Trinity, Pawtucket, R. I.; St. Thomas', Brooklyn; Bishop Paret Memorial, Baltimore; Total stops 140 and two to four manuals. All information by writing the factory, AUSTIN ORGAN Co., Hartford, Conn.

**CHOIR** or Church Club may have a five years' supply of music from a choral society of 75 voices by paying for packing and transportation. The list includes *Messiah*, etc., and part songs. Address 166 Lorraine Avenue, Upper Montclair, New Jersey.

**SINGING IN SUNDAY SCHOOL** is greatly improved by the use of Hymns with Music. A Book with eighty from the Church Hymnal is published by THE PARISH PRESS, Ft. Wayne, Ind., at \$5 per hundred. Sample postpaid, 10 cts.

**PIPE ORGAN FOR SALE**—A one manual Hook-Hastings organ with total of eleven stops; black Walnut case. For particulars address: "THE RECTOR," St. Mark's Church, Newark, N. Y.

**ALTAR** and Processional Crosses. Alms Basons. Vases. Candelsticks, 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.

**THE HOUSE OF THE HOLY NATIVITY**, West Orange, N. J., is open to ladies who may wish to make a day's retreat, or desire a rest for a few days or longer. Address the SISTER IN CHARGE, 33 Mt. Pleasant Ave.

**ECCLESIASTICAL EMBROIDERIES**. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

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

**PIPE ORGANS**.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

**FOR SALE**—Pipe Organ. Jandine make, one manual with pedals, five stops. Apply to REV. GEO. W. LAMB, Rector, Trinity Church, Rochester, Pa.

**FOR SALE**—20 new choir gowns for sale at half price. Write F. L. A. care LIVING CHURCH, Milwaukee, Wis. Offer good until Oct. 1st.

**UNLEAVENED BREAD—INCENSE**

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

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

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**LITERARY**

**IN PREPARATION**, a book of "DAILY MEDITATIONS" by FATHER HARRISON, O.H.C., to be published before Advent, the number of volumes to be according to subscriptions, which are now being received. \$1.50 postpaid. Address Sr. ANDREW'S, Sewanee, Tenn.

**BOOKS**

**JUST PUBLISHED**, catalogue of several thousand second-hand Anglican books largely from the library of Rev. E. Lyon, Hudson, N. Y. Catalogue sent free on request. SCHULTE'S BOOK STORE, 132 East 23rd street, New York City.

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**TO SELL INTEREST IN SCHOOL**.—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, LIVING CHURCH, Milwaukee, Wis.

**COMPLETE CARE OF BOYS**

**RECTOR** of parish in University town in New England, of long experience in the care and tuition of boys, will take into his rectory one (or, at most, two) from 12-15, for complete care and education. Large, commodious, modern house, best of food, etc. Only boys of good family and character, and of companionable disposition will be considered. Advantages, references, etc., will be discussed with anyone interested. Address "HARVARD," care LIVING CHURCH, Milwaukee, Wis.

**CHOIR SCHOOL**

**A CHOIR SCHOOL** for boys will be organized in connection with the Church of the Messiah, Rhinebeck, N. Y., and opened the second week in September. Board, lodging, and good schooling will be offered in return for chorister service. Candidates must not be under 9 or over 13 years of age. Beautiful situation in the country. Apply to NORMAN CORE-JEPHCOTT, 58 Fair street, Kingston, N. Y.

**THE BOARD OF MISSIONS**

is the Church's executive body for carrying on its general extension work at home and abroad. Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." Address, 281 Fourth avenue, New York City. *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.

**LOANS, GIFTS, AND GRANTS**

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

**THE ORDER OF THE DAUGHTERS OF THE KING**

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal work.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

**UNIVERSITY OF MICHIGAN**

The Reverend Clergy who know of young men or women about to enter the University of Michigan are respectfully requested to send the names of such men and women and, if possible, their Ann Arbor addresses to the Rev. Henry Tatlock, D.D., St. Andrew's rectory, Ann Arbor, Michigan. Compliance with this request will be of great aid to the effort which is made in Ann Arbor to minister to the students of the University who are affiliated with the Church.

**APPEAL**

**GENERAL CLERGY RELIEF FUND**

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ALFRED J. P. McCLURE, Treasurer, Church House, Philadelphia, Pa.

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R. W. Crothers, 122 East 19th St.  
M. J. Whaley, 430 Fifth Ave.  
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Church Literature Press, 2 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 L. Farwell, 87 Hudson St.

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T. J. Hayden, 82 Weybosset St.

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John Wanamaker.  
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M. M. Getz, 1405 Columbus Ave.  
A. J. Neler, Chelton Ave. and Chew St.

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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, S. E. cor. Chestnut and State Sts.

**MILWAUKEE:**  
The Young Churchman Co., 484 Milwaukee St.

**ST. LOUIS:**  
Lehman Art Co., 3526 Franklin Ave.

**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.



**BOOKS RECEIVED**

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

- HOUGHTON MIFFLIN CO.** Boston.  
*The Valley Road.* By Mary Hallock Foote. Price, \$1.35 net.  
*Youth, School and Vacation.* By Meyer Bloomfield.  
*Red Wine of Roussillon.* A Play in Four Acts. By William Lindsey. Price, \$1.25 net.
- OPEN COURT PUBLISHING CO.** Chicago.  
*Mithraism.* By W. J. Phythian-Adams, M.A. (Oxon.). Price, 40 cents net.

- LONGMANS, GREEN, & CO.** New York.  
*Henry Augustus Coit.* First Rector of Saint Paul's School, Concord, New Hampshire. By James Carter Knox, master and former scholar at Saint Paul's. Price, \$1.00 net.
- LOTHROP, LEE, & SHEPARD CO.** Boston.  
*The Single-Cole Girl.* A Novel. By Bell Elliott Palmer. Frontispiece by Chase Emerson. Price, \$1.25 net; postpaid, \$1.40.
- NATIONAL WOMEN'S TRADE UNION LEAGUE OF AMERICA.** 166 W. Washington St., Chicago.  
*Proceedings of the Fifth Biennial Convention of the National Women's Trade Union League of America.* Price, 25 cents.

**PAMPHLETS**

**FROM THE AUTHOR.**

- The Church the Inspiration of Magna Charta and the Declaration of Independence.* Two sermons preached at St. John's Church, Corsicana, Texas, by the Rev. Charles Forrest Scofield.
- "Mysterium" and "Sacramentum" in the Vulgate and Old Latin Versions.* By Theodore B. Foster. Reprinted for private circulation from The American Journal of Theology, Vol. XIX., No. 3, July, 1915.

□ THE CHURCH AT WORK □



THE LATE SAMUEL R. KEMPER  
 With His Grandchild Samuel Reif Durand

**NEED OF A TEXAS MISSION**

A PATHETIC STORY of the terrific storm that swept the Texas coast on August 16th and 17th, and which did such great damage at Galveston and other points comes to us from Texas City. There a little church building had been opened only on last Easter and had been decorated and beautified in the simplest way by the few members of the little congregation. The storm came and took off the roof, damaging the walls, ceiling, and floors, making a complete wreck of the organ, and generally devastating the building so that it is no longer in condition to be used. It had not been fully paid for, and there are no funds in hand with which to make repairs.

The history of the beginning of this mission is of interest. During Lent of three years ago six Churchwomen met and organized a branch of the Woman's Auxiliary. A year later, the troubles on the Mexican border having developed, a considerable force of the United States Army was sent to the place and the chaplain of a cavalry company, the Rev. C. W. Freeland, a priest of the Church, began giving Sunday services at different homes, celebrating the Holy Communion once a month. This continued for a year and a half, and last March the little group of people purchased some lots upon which they are still making payments, bought a little building, moved it to the lots, and fitted it up for Church purposes. There are only three men among those interested, together with a few good women. The Bishop paid a visit and gave his approval to all that had been done, and the little church building was opened on Easter Day as stated. Now

the building lies a complete wreck; and to increase the discouragement the cavalry company has been ordered away and the chaplain who has done such good work is therefore no longer with them.

Certainly it would seem as though this was a good place for assistance to be given. The information comes to us from the president of the local branch of the Woman's Auxiliary, Mrs. F. R. Sawyer, who, no doubt, would be willing to receive funds.

**SECRET SOCIETY FOR COLLEGE CHURCHMEN**

THERE HAS lately been organized in connection with the University of Washington a secret society for Churchman-undergraduates with the title *Beth Qoph*. The active members are students. Beside these there are honorary and associate members. The honorary members are the Rt. Rev. F. W. Keator, D.D., Bishop of Olympia, and the Rev. W. H. Stone, rector of Christ Church, Seattle. The associate members are such professional or business men, being Churchmen with college training, as the active members may choose. The ritual, which will be first used this year, will have the sanction of the Bishop of Olympia and will be of a Churchly character.

It is hoped that the movement will spread and a league of such societies be formed in the colleges of the country. Correspondence in regard to such organization is invited by Mr. A. Wendell Brackett, 312-313 Northern Bank Building, Seattle, Wash.

**A COLORADO RECTORY**

FOR A number of years a rectory has been needed and in contemplation at St. Barna-

bas' Church, Glenwood Springs, Colo. It remained for the present incumbent, the Rev. Edwin Johnson, to fulfil the need in an unusual manner. Resources being limited, the

**THE REV. J. STEWART-SMITH'S WORK AT EVANSTON**

IN NOTING the recent death of the Rev. James Stewart-Smith, THE LIVING CHURCH made brief reference to his rectorship of St. Mark's Church, Evanston. Looking into the register of that parish, a correspondent finds additional historic note, for which he asks that we find place:

"The Rev. James Stewart-Smith, B.D., deacon, for some time assistant of the Rev. William Edward McLaren, D.D., rector of Trinity parish, Cleveland, was called to St. Mark's, January 30, 1876. He was ordained to the priesthood by the Rt. Rev. William Edward McLaren, D.D. (being the first priest ordained by him), in the Cathedral of SS. Peter and Paul, Chicago, on Septuagesima Sunday, February 13, 1876, the presenters being the Rev. James De Koven, D.D., and the Rev. Canon J. H. Knowles. On Monday, February 14th, Fr. Smith entered upon his work as rector of St. Mark's parish."

Fr. Stewart-Smith's ministry at St. Mark's, Evanston, covered the period from February 14, 1876, to January 4, 1880. Of such importance was the work of those years that Dr. F. S. Jewell, who succeeded Fr. Smith, has left on record a brief summary of its chief points, which he prefaces as fol-



REV. EDWIN JOHNSON AT WORK ON THE RECTORY  
 Glenwood Springs, Colo.

low: "The history of the parish during this rectorate has seemed to me in every way too important to be lost. I have, therefore, inserted here a condensed outline of its leading

low: "The history of the parish during this rectorate has seemed to me in every way too important to be lost. I have, therefore, inserted here a condensed outline of its leading

facts. It is true, however, that no such outline can do justice to the work of that period. My only aim is to put on record enough to keep the Church from forgetting how much a parish may owe to the faithful labor of a true priest."

#### MISSION STARTED ON COMMUNITY INITIATIVE

IN THESE DAYS of apparent indifference to religion it is encouraging to hear of a group of people who of their own initiative and under difficulties start a Church service in their community.

In May, 1913, the colony of St. Louis families who had recently settled on ranches near Lake Chelan, Wash., invited the Rev. Jay C. Black, missionary at Chelan, to minister to them. He celebrates the Holy Communion one Sunday in the month and Mr. J. P. Williams, one of the colony, acts as lay reader and conducts the services at other

sents the self-sacrifice of the children of the mission school of Holy Cross House of Grace Church, Missouri.

#### TIDINGS FROM THE CITY OF MEXICO

NEWS DOES not easily come from the City of Mexico in these troublous times. Tidings have, however, reached us through the Rev. A. L. Bursleson, rector of Christ Church, who left Mexico August 19th for a furlough of a few months after passing through the exciting times of the past two years in the Mexican capital. The Rev. A. H. Mellen, who has been engaged in Red Cross work during the last few months, will take charge of Christ Church during the absence of Mr. Bursleson. Miss Whittaker, a woman worker of the Church, has had an attack of typhoid which has incapacitated her and she is hoping to leave for her home in Philadelphia by a steamer sailing from Vera Cruz, September

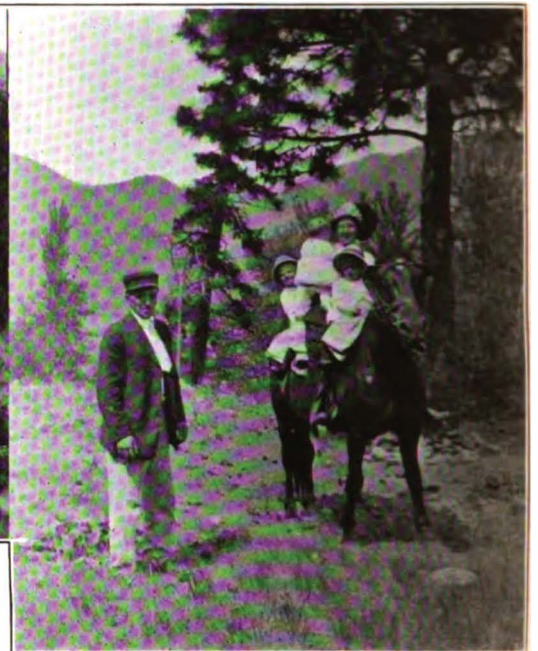
#### DEATH OF REV. DR. WHALEY

THE DEATH of the Rev. Dr. Percival H. Whaley, rector of Christ Church, Mount Pleasant, N. C., and historiographer of that diocese, occurred at Rochester, Minn., on September 2nd. The body was taken to Edisto Island, S. C., where the burial took place on September 5th.

Dr. Whaley was born sixty-two years ago and was educated at Trinity College, Hartford, where he took his degree of B.A. in 1874 and M.A. in 1877; and at Berkeley Divinity School, from which he was graduated in 1872. In later years he received the degree of D.D. from the University of the South. He was ordained deacon in 1877 by Bishop John Williams, and began missionary work in Connecticut at Putnam, succeeding later to the rectorship of Christ Church, Sharon, and after that of St. Thomas' Church, Hartford. In 1888 he went to South Carolina as rector of St. Paul's Church.



THE CHURCH AT MARYVALE, LAKESIDE, WASHINGTON  
On Lake Chelan



GOING TO CHURCH AT MARYVALE

times, with occasional assistance by Mr. E. A. Smith and Mr. Titus Hale.

At first the meetings were held at the home of Mr. Smith—who later gave an acre of land for church purposes—and in 1914 a building was begun. The material cost about \$350 and the labor was donated by the neighbors, and now there stands on the edge of beautiful Lake Chelan a churchly building valued at \$600. As the money of the little community was exhausted, they could not plaster the inside nor put in other protection from the winter's cold. It will take about \$150 to finish the interior with beaver board and this will make it possible for these faithful people to continue services through the year.

One interesting thing about this church in the wilderness is that the congregation is made up of members of various denominations and also that they all participated in the work of the building.

The church was used for service the first time when Bishop Page made his first visit to Maryvale. There were seventy persons present. The vicar, Mr. Black, celebrated the Holy Communion, and the Bishop preached.

Several gifts have been made to St. Mary's mission. The altar linen was given by Mrs. Eames and Miss Eva Eames of St. Louis; a prayer book rest made of olivewood brought from Jerusalem was presented by Miss Mary Triplett, secretary of the Woman's Auxiliary of Missouri; the chalice was given by Bishop Tuttle, the paten by the Woman's Auxiliary of Emmanuel Church, Old Orchard, Mo., the alms basin by a Bible class of boys of the same church; and a brass altar cross repre-

16th. She will be made a deaconess while in the city.

Of the eight Red Cross relief stations in Mexico City, three are administered by our Church workers, two being in charge of the Rev. Mr. Mellen, these being located in the most congested and needy part of the city, while the third is administered by the parish of Christ Church.

Mr. Bursleson has had very interesting experiences during the war period and has twice been under fire. He expects to return in November.

#### BISHOP GRAY CELEBRATES EIGHTIETH BIRTHDAY

ON SEPTEMBER 6th, Bishop William Crane Gray, retired Bishop of Southern Florida, celebrated his eightieth birthday. Gifts, letters, and telegrams of love and congratulations came to him from all parts of the country, giving him great pleasure.

#### HUNGARIAN SERVICE BOOK ISSUED

THE WORK among Hungarians that is carried on in the diocese of Michigan City by the Rev. Victor von Kubinyi, of South Bend, Ind., has frequently been mentioned in these columns. A *Hungarian Service Book* has now been issued under the license of the Bishop of that diocese, containing a translation of the more necessary parts of the Book of Common Prayer. Copies may be obtained of the Rev. Victor von Kubinyi, Box 243, South Bend, Ind.

Summerville, and from 1890 to 1908 was rector of Christ Church, Pensacola, Fla. In the latter year he assumed the rectorship of Christ Church, Mount Pleasant, S. C., and continued in that position until his death.

#### OPENING OF ST. STEPHEN'S POSTPONED

THE PRESIDENT of St. Stephen's College telegraphed a request that announcement be made of the postponement of the opening of the college to October 1st because the alterations are not yet completed.

#### DEAF-MUTE SERVICES

ON THE Twelfth Sunday after Trinity, August 22nd—known to the Deaf-Mute Missions throughout the United States as EPHPHATHA SUNDAY—the Rev. Oliver J. Whildin, missionary to deaf-mutes, preached to large congregations of silent people in the Church of the Mediator, Allentown, Pa., and Christ Church, Reading, Pa. On September 3rd to 6th he attended a meeting of the Alumni Association of the Pennsylvania Institution for the Deaf, Philadelphia, Pa., and on the Fourteenth Sunday after Trinity, September 5th, preached the Re-union Sermon to the largest congregation of deaf-mutes ever gathered together in All Souls' Church for the Deaf, of which the Rev. C. Orvis Dantzer is the efficient pastor.

The Rev. Mr. Whildin returned to his

headquarters in Baltimore, Md., on September 7th, after spending a pleasant though busy vacation of one month in Eastern Pennsylvania. Much of his time was occupied in visiting the scenes of his boyhood, accompanied by his family, in visiting deaf-mute friends and attending their annual reunions.

**MEMORIALS AND GIFTS**

A BEAUTIFUL silk processional flag has just been given to St. Luke's Church, Dixon, Ill., by the ladies of the G. A. R. Circle. It was used for the first time and dedicated at the service for Labor Day.

A BRASS TABLET was recently unveiled by the Rev. W. J. Lockton, rector of St. Thomas' Church, Battle Creek, Mich., erected by Miss Kate Bock Tanner in memory of her parents, Charles F. Bock and Harriet Bock.

A PAIR OF brass eucharistic candlesticks has been given to Zion Church, Oconomowoc, Wis., and were used for the first time at the late Eucharist on the Fourteenth Sunday after Trinity. The gift is from St. Agatha's Guild and is a memorial to a departed member, Anna Josephine Baker.

EPIPHANY CHURCH, South Haven, Mich. (Rev. E. W. Hughes, priest in charge), has recently installed a Kimball pipe organ which was the gift of Mr. Walter Ioor in memory of his mother and his son Walter. The opening recital was held the evening of August 27th by Mr. Arthur Fraser, organist at Grace Church, Oak Park, Chicago, Ill.

THERE HAS lately been presented to St. Paul's Church, Albany, N. Y., a beautiful processional cross in memory of William Addison Wallace, a life long member of the Church, and in later years a devoted communicant of the Albany parish.

The cross is from the well-known studio of J. & R. Lamb, New York, and was presented by the widow, and dedicated and used for the first time on the anniversary of Mr. Wallace's birth.

IN ST. PETER'S CHURCH, Bayshore, L. I., N. Y. (Rev. Rowland Stuart Nichols, rector), there was unveiled on Sunday, September 12th, through the generosity of one of the parishioners, Mrs. Spencer Aldrich, two windows in the chancel, picturing St. Peter and St. Andrew. These face right and left towards the altar, above which is the "Resurrection" window. The artist, Mr. Frederick Stymetz Lamb, carried out the gift in a deep, rich scheme of color.

ST. JOHN'S CHURCH, North Adams (diocese of Western Massachusetts), was recently presented with two beautiful hand-carved hymn boards with complete sets of cards and numerals. They are the gift of Mrs. Alice Smith as a memorial to her husband, who was formerly a vestryman of the parish and who was especially interested in the music. This church has also been presented with a large illuminated copper cross for the spire. The work was done by the local electric light company under the direction of Mr. Thomas G. Henderson, formerly superintendent of the Sunday school and now warden of St. Andrew's mission in another part of the city. The donor is Mr. William A. Gallup, senior warden of the parish.

**BETHLEHEM**

ETHELBERT TALBOT, D.D., LL.D., Bishop  
Clericus Meetings—Preparation for the Preaching Mission—Apportionment Overpaid

THE SCHUYLKILL COUNTY CLERICUS met at Shenandoah on Monday, September 6th, as the guests of the Rev. John Porter Briggs, rector of All Saints' Church. Mr. Briggs read the

paper, "The Value of Reading the Day Offices."

BISHOP TALBOT has appointed a committee of five clergymen in each archdeaconry on the Nation-wide Preaching Missions, Archdeacon Durell being the chairman in the archdeaconry of Reading, and the Rev. W. B. Beach, rector of the Church of the Good Shepherd, Scranton, being the chairman in the archdeaconry of Scranton. The committee for the archdeaconry of Reading held a meeting at Allentown on Monday, September 6th, and sent to the clergy a circular letter reiterating the ideas already set forth by the Nation-wide Preaching Commission. However, in two points the local committee seems to differ with the joint commission. According to THE LIVING CHURCH of August 7th, the commission reports that it has been deemed wise to have the period extended to include the seasons of Advent, Epiphany, and Lent, but the local committee clings to the earlier idea of the commission, namely, the first two weeks of Advent with the Third Sunday in Advent. And while the commission seems to regard the conducting of the mission by the rector of the parish the exceptional arrangement to be followed only where conditions make it necessary, the local committee seems to regard this as the normal plan to be followed. It is hoped that the preaching mission will be made a vital factor in the life of the diocese of Bethlehem. The committee for the archdeaconry of Reading is as follows: The Ven. H. E. A. Durell, rector of St. John's Church, East Mauch Chunk; the Rev. R. N. Merriman, minister in charge of the chapel of the Mediator, Allentown; the Very Rev. F. W. Beekman, Dean of the Pro-Cathedral, South Bethlehem; the Rev. Howard W. Diller, rector of Trinity Church, Pottsville; and the Rev. F. A. MacMillen, rector of Christ Church, Reading.

ST. PETER'S CHURCH, Tunkhannock (Rev. L. B. Sheen, minister in charge), has purchased a fine house for a rectory, and the Rev. Mr. Sheen now occupies it. The purchase was made possible by the aid of the entire diocese with the fifth call of the Bishop's Church Extension Fund.

AT THE regular meeting of the Carbondale clericus held at Carbondale, the Rev. E. A. Heim, minister in charge of St. Mark's Church, Dunmore, read a paper on "The Right of a Clergyman to Smoke."

BY AUGUST 1st the diocese of Bethlehem had overpaid its apportionment for General Missions by \$2,130. The total payments amounted to \$19,483, including \$5,304.83 for the Emergency Fund. For the same eleven months last year the payments totalled only \$13,897.12.

**LONG ISLAND**

FREDERICK BURGESS, D.D., Bishop  
Conference for Clergy—Archdeacon Webb at St. Peter's, Brooklyn

BISHOP BURGESS has invited the clergy of this diocese to a day of conference at Garden City on Thursday, September 30th. The programme is as follows: Celebration of the Holy Communion in the Cathedral with address by the Bishop, 10 A. M. Topic of conference: "The Nation-wide Mission," 11 A. M.; "Social Service," 2 P. M.; "Religious Education," 3 P. M.; "Missions," 4 P. M. Luncheon in the see house at 12:30.

ARCHDEACON C. H. WEBB will assume charge of all services at St. Peter's Church on Sunday the 19th. This church ought to have a large work in its new character as a mission under the archdeaconry of Brooklyn. It has a Sunday school with two hundred in attendance; a large men's league; and a good work for young women and boys. The plant consists of a large church, a very

good parish hall, and a large rectory. But changing conditions in this part of Brooklyn have changed its constituency.

**MAINE**

ROBT. CODMAN, D.D., Bishop  
Conference of Clergy and Lay Readers

THE REV. HENRY F. KLOMAN, rector of St. Stephen's Church, Portland, has been in camp this summer at Ft. Williams, near Portland, with the Coast Artillery Corps, Maine National Guards, of which organization he is chaplain. A number of the young men of St. Stephen's are members of the corps and Mr. Kroman greatly enjoyed his association with them and their comrades.

DURING JULY and August the clergy and lay readers of the Central Maine mission (Rev. A. E. Scott, priest in charge), met two days in the month at Brownville Junction, the headquarters of the mission, for conference and spiritual refreshment. The special feature of these gatherings was the full choral Eucharist each morning. Of the 471 members of the mission, 205 are confirmed persons and 146 are actual communicants. One most encouraging sign of Christian life in the well-cultivated field in which Mr. Scott and his associates are laboring is that more and more lapsed communicants are presenting themselves for the Blessed Sacrament.

**MILWAUKEE**

W. W. WEBB, D.D., Bishop  
Presentation to the Very Rev. S. P. Delany

AT AN INFORMAL luncheon served at the University Club on Monday the lay members of the Chapter of All Saints' Cathedral presented to the retiring Dean, the Very Rev. S. P. Delany, D.D., a gold watch as a memento of his work in Milwaukee. Engraved on the inside cover, with an inscription dedicatory, is the device used in the shield of the Bishop Armitage memorial hatchment that has for many years hung in Bosworth Hall and will be remembered by older members of the Cathedral congregation as having previously been hung in the chancel. Dean Delany responded feelingly to the presentation. The Bishop of Milwaukee, just returned from his summer in New Hampshire, was also present.

**MINNESOTA**

S. C. EDSELL, D.D., Bishop  
FRANK A. MCELWAIN, D.D., Bp. Suffr.  
Confirmation Services

AT ST. STEPHEN'S MISSION, Minneapolis, a Confirmation service was recently conducted by Bishop Edsall at which three persons were confirmed. The service was held in a house, and was the second Confirmation service held in that mission. Services are held every Sunday afternoon at the home of a Churchman, and the work is carried on in connection with Grace Church. Plans are being made to build a church next spring. The Bishop also confirmed a class of eight at Grace Church on the same day and celebrated the Holy Communion, at which the newly confirmed received for the first time.

**NEVADA**

G. C. HUNTING, Miss. Bp.  
Monthly Services at Genoa—Resignation of Warden of Christ Mission, Pioche—House Needed at Pyramid Lake

THE MONTHLY services which were begun last May at Genoa, Douglas county, are much appreciated by the people. Religious work has been done more or less regularly by the Methodists and Lutherans, with an occasional preaching service, but the Church has never before done any regular work. Services are held by the Rev. L. B. Thomas of Carson in

a little union chapel which was recently built for the use of a Sunday school.

**CHRIST MISSION** at Pioche, for more than a quarter of a century in charge of Mr. Frederick W. Dickle, is now in charge of the Rev. Percival S. Smith. Mr. Dickle has made the care of this mission his particular business, and its continued life is due in a large measure to him. Through friends and many appeals he gathered churchly furnishings for the union church building in which the services are held. Mr. Dickle has felt compelled to resign his position as warden of the mission, and in future friends and supporters of this work are requested to send their gifts to Mr. Frank P. Thompson, treasurer of Christ mission, Pioche, Nev., or to the Bishop.

**THE REV. PERCIVAL S. SMITH**, formerly of Elko, Nev., resigned his parish at Pomona, Calif., last spring to return to his first field of work. He has charge of southern Nevada, caring for Las Vegas, Caliente, Pioche, and Beatty. He desires, however, to go to the Indian work at Pyramid Lake, where he was until the church burned some four years ago. The church has now been rebuilt, but there is no house available where the missionary could live. As soon as the means are provided, Mr. Smith will return and make this his life work. He is much beloved on the reservation, and is fitted for the work. It will mean much personal sacrifice, but this is willingly made for the sake of the Indians.

**THE DISTRICT** much regrets the loss of the Rev. Leland H. Tracy, who has answered the call of the Board to undertake work in the Hawaiian Islands. Mr. Tracy had already begun to make his work count in Tonopah and Goldfield, even though he had been there only a few months.

**DUPLEX ENVELOPES** have been introduced at Trinity parish, Reno, to begin the first of September. Now each of the three parishes of the district is using this method of meeting financial obligations.

**THE REV. ROSS TURMAN** of Sausalito, Calif., a graduate of the Divinity School of the Pacific, is coming to Nevada in October to take the work at Winnemucca, Battle Mountain, Golconda, and Austin, with headquarters at Winnemucca. Mr. Turman was at one time assistant at Trinity, San Mateo. He was born in Gold Hill, Nev., and so is really coming home to work for the Church, and is well fitted for the peculiar needs of Nevada.

### NEWARK

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

#### Former Baptist Minister Joins the Church

**THURSDAY**, September 9th, William Pringle, D.D., formerly a Baptist minister, was ordered deacon by the Bishop of Newark in the Church of the Holy Rood, New York City, assisted by the rector of the parish, the Rev. Dr. Stuart Crockett. Dr. Pringle will continue his mission work in the northern part of the diocese of Newark.

### OHIO

**WM. A. LEONARD, D.D., Bishop**  
**FRANK DU MOULIN, LL.D., Bp. Coadj.**

**Vacation House Closed—Gift to St. Matthew's Mission—Renovation of Christ Church—Lot Secured for New Church Building**

**THE VACATION** house of the Girls' Friendly Society at Salida Beach, after a capacity season of nearly three months, was closed September 11th. A service of Evensong and brief sermon was maintained each Sunday by the clergy of Cleveland and contiguous parishes.

**THE PROPRIETORS** of the pottery town of Sebring, the Sebring family, have presented St. Matthew's mission, organized there a

year ago, with a lot. The location is not favorable for Church purposes, but the mission is allowed to sell and apply the proceeds toward the purchase of a lot yet to be selected.

**CHRIST CHURCH**, Windsor Mills, Ashtabula county, the oldest house of worship in the diocese now in regular use, consecrated by Bishop McIlvaine, October 2, 1833, is now in the hands of workmen. It has been re-roofed and is being decorated anew on the interior. The citizens of the neighborhood, irrespective of religious affiliations, have responded to the call for funds. The parish was organized by Bishop Chase on his arrival in Ohio in March, 1817.

**DENNISON AND URRICHVILLE**, a composite community of 9,000, are practically one city, separated only by a small stream. The mission of St. Barnabas, our only organization in the community, is a half mile from Urrichville towards the opposite end of Dennison on a side street and on an inaccessible hillside, where the congregation has worshipped faithfully since the mission was organized. An excellent corner lot within a few paces of the boundary line between the two towns has been secured, and plans are now going forward for a new church in this new and favorable location.

### OREGON

**W. T. SUMNER, D.D., Bishop**

#### New Church Building at Medford—Opening of St. Helen's Hall

**THE CONGREGATION** of St. Mark's, Medford (Rev. W. B. Hamilton, vicar), are rejoicing over the prospect of a fine new church building, the plans for which have been drawn and forwarded to the diocesan commission on church architecture. The work of accumulating funds began last Easter and has proceeded with great success, much credit for which is given to the guild, whose membership is fifty. It is expected that the work of construction will begin soon and that the first service in the new church will be held on Thanksgiving Day.

**ALL SAINTS' MISSION** at Hillsboro, which is one of the charges of Archdeacon Chambers, has developed several lines of special work full of helpfulness to the community. In the guild hall, which was finished last spring, classes in sewing are held regularly and instruction in music is given. Attractive playgrounds have also been fitted up. They are supervised by members of the guild in turn, and have gained great popularity among the children in Hillsboro.

**ST. HELEN'S HALL**, the diocesan school for girls, will open Tuesday, September 14th. The Sisters of St. John the Baptist will reside at the former Bishopcroft, which together with an adjoining residence will also be occupied by boarding pupils. The site for the new St. Helen's Hall, to replace the building destroyed by fire last year, has not yet been selected. The class will meet in the school gymnasium again this year.

**THE REV. ARTHUR H. MARSH**, formerly headmaster of the Bishop Scott School at Yarnhill, has gone with his family to the diocese of Nebraska, where Mr. Marsh will have work. Their departure is greatly regretted, and Mr. Marsh takes with him a splendid record built up by his efficient administration of affairs at the Bishop Scott School.

### PORTO RICO

**C. B. COLMORE, Miss. Bp.**

#### St. Luke's Hospital, Ponce, Damaged by Storm—Church School Opened

**A CYCLONE** passed over Porto Rico August 11th, with especial severity in the region of

Ponce. Our hospital was in the path of the storm and suffered the loss of a balcony roof on the side and one front corner of the building. Fortunately no lives were lost and no one was hurt. Patients were moved to a safe part of the building and suffered none from the shock apparently.

**A NEW private Church school** is to be opened September 20th in San Tucee under the directorship of Bishop Colmore, who has secured, as instructors in the school, Miss Iva M. Woodruff, one of the staff of mission workers in Porto Rico, and Miss Grace Epley of New Richmond, Wis. A very desirable furnished house has been secured, and twenty-four pupils are already enrolled and others promised. It is designed to be a strictly Church school to accommodate the children of Americans living in San Juan, to whom the public schools offer many drawbacks.

### QUINCY

**M. E. FAWCETT, D.D., Ph.D., Bishop**

#### Joint Meeting of Deanery and Clericus

**THE JOINT** meeting of the Quincy deanery and diocesan clericus was held at Warsaw from the 7th to the 9th of September. The visiting clergy present were the Rev. John C. Sage of Keokuk, Iowa, the Rev. R. J. Long of Palmyra, Mo., the Rev. Dr. E. H. Rudd of Fort Madison, Iowa, and the Rev. W. F. Mayo, O.H.C. The Bishop was present and presided at a meeting of the Board of Missions; also at a men's club banquet, at which Mr. Monell Sayre spoke on the Clerical Pension Fund. The chief question discussed at the meeting was the Preaching Mission to be held in the diocese next Lent.

**THE REV. W. F. MAYO, O.H.C.**, spent the last week of August and the first week of September in the diocese, making his headquarters with relatives in Peoria. He held services at the Church of the Good Shepherd, Quincy, and St. George's Church, Macomb, of which two parishes he was formerly rector. He also held services at Carthage and Rushville and at St. Andrew's, St. Stephen's, and St. Paul's, Peoria. Father Mayo was for several years general missionary of the diocese.

**THE MEN'S CLUB** of Trinity Church, Rock Island, has purchased a pool table, which has been installed in the parish house.

### SPOKANE

**HERMAN PAGE, D.D., Miss. Bp.**

#### Resignation of the Rev. A. F. Randall

**THE REV. A. F. RANDALL** has resigned as rector of Holy Trinity Church, Spokane, to go to Los Angeles, where he expects to specialize in social service work. He was very active in civic work in Spokane, being a member of the City Charity Commission, vice-president of the Humane Society, clergy member of the Rotary Club, directing chaplain of the Actor's Church Alliance, and chaplain of St. Luke's Hospital. Mr. Randall has been a successful rector and his parishioners regret his leaving. During his three and a half years at Holy Trinity the parish house and rectory were rebuilt and enlarged and a new altar costing \$500 was placed in the church.

### SPRINGFIELD

**EDWARD W. OSBORNE, D.D., Bishop**

#### Two Retreats Held in Champaign

**THE ANNUAL** retreat of the clergy of the diocese was held September 6th to 10th at Champaign. The Bishop and eighteen clergy attended, the meditations being given by the Very Rev. S. P. Delany, D.D., Dean of All Saints' Cathedral, Milwaukee. Before the retreat the subjects of diocesan synods and

the Nation-wide Preaching Mission were discussed in conference. A retreat for Churchwomen followed that for clergy from September 11th to 14th. The Bishop gave the meditations and fourteen women were present. Both retreats took place in Osborne Hall, the Church house for girl students at the state university.

**WASHINGTON**

ALFRED HARDING, D.D., LL.D., Bishop

**Home Children Return from Summer Trip—Death of Mr. Abraham Vander Veer**

FORTY-FIVE CHILDREN of the Episcopal Home for Children have been spending the summer at Colonial Beach. They returned to their home at Anacostia last week. They have had a pleasant summer and are all well. They have a remarkable record, as there has not been a doctor in the Home for over a year. The Home regrets very much the loss of a valuable assistant, Miss Cady, who is leaving to take up hospital work in the Southwest among the Navajo Indians. Miss Cady is a trained nurse of marked ability and has been a great help in the care and training of the children. This Home is doing a grand work in training children for the Master and should have the cordial help of all Churchmen.

MR. ABRAHAM VANDER VEER, a prominent Churchman, was killed by being struck by an automobile this week. He had been a vestryman of Rock Creek parish for many years and had also had a prominent position in the Treasury Department for many years. He was a native of New Jersey, where he was prominently connected. He was buried from St. Paul's Church, Rock Creek, Saturday, September 11th, the service being conducted by the Rev. Charles E. Buck, the rector of the parish. The other clergy in the parish, the Rev. Howard G. England, vicar of the Holy Comforter, and the Rev. Horace W. Stowell, vicar of the Transfiguration, were also in the chancel. Interment was in the cemetery adjoining the church. Mr. Vander Veer was seventy-eight years of age and leaves a widow.

**WESTERN MASSACHUSETTS**

THOMAS F. DAVIES, D.D., Bishop

**Reopening of Sunday Schools**

Two VERY impressive processions have recently been held in Stockbridge. The first was a meeting of all the Church workers of St. Paul's parish, headed by the vested choir of St. Paul's and that of the chapel of the Good Shepherd, South Lee. The procession started from the rectory, proceeding to the church across the street. On Sunday, September 5th, the Sunday schools of these parishes reopened. The children, numbering one hundred, met at the rectory and marched across the street to the church, headed by the choirs and seven banner bearers, one of the banners being the "Parish Banner" presented by Mr. and Mrs. Henry McBurney. Back of the cross which surmounts it are the words: "In memory of Arthur Montague Rundall and his brother Lionel Bickersteth Rundall, killed in action at the Battle of Festhubert, France, December 19, 1914." "This is the victory that overcometh the world, even our faith." This banner was set apart on September 5th.

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**WESTERN NEW YORK**

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop  
Brotherhood Assembly—To Celebrate Anniversary  
of Lyons Church

THE REV. WEBSTER W. JENNINGS, who for the last five years has been rector of the American Church in Munich, but returned to this country last June, has accepted the call to become rector of the Church of the Epiphany, Rochester, and enters upon his duties at once. Mr. Jennings succeeds the Rev. Dr. Amos Skeele, who was rector for the past thirty-five years and is now rector emeritus. Mr. Jennings' father, on account of whose feeble condition he returned from Europe, suffered a stroke of paralysis on September 8th, and died on the 11th.

THURSDAY EVENING, September 9th, the local assembly of the Brotherhood of St. Andrew in Buffalo met at the Church of the Ascension. Supper served at 6:30 o'clock was followed by the regular meeting with addresses by W. W. Brundage, local councillor of Boy Scouts; W. H. Walker of the National Council of Boy Scouts; and Henry Adsit Bull. This meeting is the first of a series arranged by the programme committee, of which E. W. Leslie is chairman.

GRACE CHURCH, LYONS (Rev. George H. Ottaway, rector), has been undergoing extensive repairs during the past few months in anticipation of the fifteenth anniversary of the parish, which will be celebrated next January. The committee has done everything possible to make the exterior and interior of the church more attractive. The pews have been refinished in their original colorings, the side walls have been redecorated, and a new system of electric lighting installed. Three large domes have been placed in the center aisle. The organ has been thoroughly overhauled and placed in such a position that it no longer hides the beautiful window which has been standing back of it for so many years. The original decorations in the chancel have also been restored. Many of the former rectors have promised to take part in the anniversary celebration, among them being the Rev. William H. Williams, who is a resident of Lyons and is nearly ninety years of age; the Rev. Henry Lubeck, D.D.; and the Rev. John R. Harding, D.D.

**CANADA**

Dedication of Launch—Return of Canon Almond  
—Death of Rev. S. G. Poole—Missionary  
Items

*Diocese of Algoma*

BISHOP ROPER of Ottawa gave the address at the opening meeting of the Muskoka summer clerics, which met at Port Carling, August 11th. Principal Waller of Huron College spoke on "The Creed in the Acts of the Apostles." Among the clergy present was the Rev. Louis Wood of Charleston, S. C.

*Diocese of Caledonia*

BISHOP DUVERNET held a short dedication service on board the new mission launch, *The Western Hope*, before starting on the trial trip, August 11th. This is a companion ship to *The Northern Cross* and is in charge of the Rev. J. Gillett. The Bishop in the dedicatory prayer committed the launch and its skipper to the Divine protection, praying that it might help to carry the hope of the Gospel to the islands of the West. The Bishop has received some large donations towards the cost of the launch.

*Diocese of Calgary*

BISHOP PINKHAM dedicated the new church at Drumheller, on the occasion of his visit in August for a Confirmation service.—VERY GOOD work is being done in the district assigned to the Archbishop's Southern Alberta mission, under the direction of Canon

Mowat. The number of clergy is small now, for the size of the district, owing to a number having gone to the war, and others having completed their full time have returned to England. It is hoped that others will soon be provided to take their place.

*Diocese of Huron*

CHRIST CHURCH, Tara, was reopened in the middle of August. A great improvement was manifest in the renovation of the interior. The choir was vested for the first time.—THE CURATE of Trinity Church, St. Thomas, the Rev. J. E. Ryerson, leaves the first week in September to become rector of the Church of the Holy Cross, Ticonderoga, N. Y.—THE NEW BELLS of Grace Church, Brantford, were rung for the first time August 15th.

THE NEW chime of bells, ten in number, of Grace Church, Brantford, was rung for the first time August 22nd, and it has given great satisfaction. The bells were given by Major Leonard, in memory of his parents.—THE PREACHER at the service for Boy Scouts in St. John's Church, Strathroy, August 22nd, was the chaplain of the Thirty-third Battalion, the Rev. H. D. Peacock.

*Diocese of Montreal*

THE CONGREGATION of Trinity Church, Montreal, rejoiced at the return of their rector, the Rev. Canon Almond, on a two months' leave of absence from the seat of war. He arrived during Evensong, Sunday, August 29th, and entered the church in his uniform. He is full of appreciation of the spirit of the Canadian soldiers, to whom he ministers, and speaks in the highest terms of the army service corps, whose perfect fearlessness in caring for the wounded on the field of battle, amid bursting shells, is, he thinks, beyond all praise.—THERE WAS a large attendance at the funeral service of the late Mr. George Hague, which took place in the Church of St. James the Apostle, Montreal. Bishop Mills of Ontario read the Lesson and pronounced the benediction, and Archdeacon Norton the concluding prayers. The chief mourners were his five sons, one of whom is Canon Dyson Hague of Toronto. Mr. Hague, who was a

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prominent financier, had survived to the age of ninety. He was always interested in Church work and had frequently acted as a lay reader.—**ST. GEORGE'S CHURCH**, Campbell's Bay, has been entirely reseated through the efforts of the ladies' guild of the parish.

*Diocese of Moosonee*

**THE REV. J. R. RENISON** of All Saints' Church, Hamilton, has completed his long journey, lasting two months, through the diocese of Moosonee. He visited the missions down the Albany river and on the coast of James Bay. Dr. Renison's object was to investigate the condition of the Indians and their economic resources, especially along the northern coast of Hudson's Bay.

*Diocese of Niagara*

It is interesting to note in a number of recent confirmations by the Bishop that so large a number of those confirmed were adults, many of them advanced in years.—

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THE MARRIAGE of Miss Kathleen Clark, daughter of the Bishop of the diocese, will be solemnized in the chapel of the Cathedral, Hamilton.

#### *Diocese of Ontario*

BISHOP MILLS has decided that the request of Dean Starr, rector of St. George's Cathedral, Kingston, that he should be permitted to give up two-thirds of his stipend to pay a substitute, while he goes overseas as chaplain to the Canadian forces, shall not be entertained. The Bishop thinks it is in the interests of the congregation that the rector should remain in his parish.

#### *Diocese of Ottawa*

THE DEATH of the rector of the Church of the Good Shepherd, Cornwall, the Rev. S. G. Poole, took place August 23rd, in the sixty-ninth year of his age. Mr. Poole had been for many years rector of the parish. He leaves a widow and one son.

#### *Diocese of Rupertsland*

THERE WAS a good attendance at the summer school, held in St. Mary's parish hall, Portage La Prairie. It was thought in several respects to be the best summer school yet held in the West. The Primate and the Dean were unable to be present, but there was a good number of the clergy there. The session extended over three days, and Holy Communion was celebrated each morning at 7:30. There was a wide range of subjects under discussion. A standing note of sympathy in the death of the late much-beloved Canon Phair was carried. There were a large number of young men at the summer school: one Sunday school superintendent came sixty-six miles on his bicycle to attend.

A CAMPAIGN under the auspices of the

Layman's Missionary Movement is to be begun in Winnipeg in November, which will reach, it is hoped, every part of the province, and include many points which have never been approached before. The beginning will be with a public meeting in Winnipeg, November 12th.—At THE August meeting of the Pembina deanery chapter, it was decided that there should be in future four meetings of the deanery each year. The preacher at the deanery service was the Rev. J. Kennedy. The next meeting will be held at Snowflake.

#### *Diocese of Saskatchewan*

QUITE A number of new centers for service have been opened in the diocese this summer. A site for a new church has been purchased by the congregation of South Stayly. The name of Excelsior has been chosen for the parish.

#### *Diocese of Toronto*

CITY PULPITS in Toronto on the Sundays in the middle of September will be filled by many of the visiting clergy who are present at the General Synod. Bishop Roper of Ottawa is to preach at St. Luke's Church on the 12th, and the following Sunday the preacher in the morning will be Bishop Harding of Qu' Appelle, and in the evening Bishop Williams of Huron.—BISHOP HAMILTON of Mid-Japan, who is on a visit to Toronto, preached in St. Simon's Church, September 5th.—At THE August meeting of the deanery of Peel, at Streetsville, a committee was appointed to make arrangements to hold a Sunday school conference at Brampton in the end of September or the beginning of October. Canon Plummer, precentor of St. Alban's Cathedral, Toronto, gave an address at the afternoon session, when the work of the choir was discussed. The service at evensong was choral

throughout. The next meeting will be held in February.—A FUND has been started by Bishop Sweeney to provide copies of the Prayer Book and Hymn Book for the Anglican soldiers going to the front. Quite a large sum has already been given for the purpose.

THE NEW organ in St. Chad's Church, Earls Court, was dedicated by Bishop Røve, August 25th.—BISHOP SWEENEY spent Sunday, the 22nd, on the island and he preached in the three churches.—BISHOP SWEENEY spoke at the recruiting meeting in the city hall, Toronto, August 17th, and made a strong appeal to every young man who was fit to come forward and join the forces.—PRINCIPAL O'MEARA of Wycliffe College has returned home from Northfield, Mass., where he had been present at the conference.

#### *Diocese of Yukon*

THE SUBJECT of mixed marriages, that is, marriages between whites and Indians, was taken up at the recent meeting of the synod of the diocese, which met at Dawson. One reform needed was that such unions should always be registered. The work in the diocese is chiefly among Indians, so that most of the questions taken up had to do with them. Some of the reports read by the synod were in the Indian dialects and were afterwards translated by Bishop Stringer. In his charge he dealt with various acute Indian problems, such as day-school attendance and tuberculosis. The matter of Indian education provoked much discussion.

IT IS NOT a lucky word, this same impossible; no good comes to those who have it so often in their mouth.—*Curlyte*.

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